The Process Church of The Final Judgment Documents

A CANDLE IN HELL

Brethren, as it is,
Justification is the light and the darkness, the right, or the image of right, that takes away the totality of wrong; the good, or the image of good, that takes away the totality of evil; the white, or the image of white that takes away the vitality of black.
When as humans we justify in human terms, we run from the total darkness of the Godless world of men We create for our own peace of mind, an artificial man-made light, an image of rightness to counteract the knowledge of total wrongness in a world that has rejected its Creator. We manufacture an illusion of good, so that all is not seen to be evil. We paint white, that which is in essence black because it has removed its elf from the source of all life and knowledge. We give the semblance of truth to that which we know to be a lie.
That is the human game. When a man does wrong and knows he has done wrong, he tries to make it not so wrong by justifying it. He harms another man, feels the guilt, and then tries to reduce the burden of sin against himself; by blaming another, by reducing his awareness of the extent of the harm he has done, by pleading ignorance, by insisting that he only intended good, anything to create some rightness, or illusion of rightness, to relieve the sense of total wrongness.
That is the justification of men, the justification of self by self; a man-made light flickering feebly, but just perceptibly in the great void of Godless darkness.
And by agreement, in the world of men, they justify each other -except when they MUST blame each other in order to justify themselves. And they alternate between combining forces in fear against the common enemy of total darkness, and fighting one another for the meager and inadequate substitutes of artificial light. A man must feel justified, even if it means the whole-hearted condemnation of another man. If for him to maintain his illusion of being right, another must be shown to be wrong, then that is the goal he pursues.
The world of men is the absence of GOD, and therefore the antipodes of Heaven, which is Hell. And man carries a candle in Hell, so that he can pretend he is in Heaven.
And whenever a man feels wrong in the eyes of GOD, he tries to make himself right in the eyes of men. When he feels the darkness of his estrangement from GOD closing in upon him, he lights a candle of man-

made lightness, and fights off the suffocating gloom. He justifies.
Every time he makes an excuse for his actions; every time he pretends to himself that what he has done is not as bad as it really feels to him; every time he blames his shortcomings on his background, or his upbringing, or his environment; every time he blames his circumstances on his neighbors, or his employers, or the government, or the weather; every time he blames his failures or mistakes on his friends, or his enemies, or his colleagues, or his lack of education; every time he protects his good and altruistic intonations against the knowledge of his selfishness; every time he blinds himself to the destructive consequences of his actions; every time he makes a show of good will which balies his inner feelings of distaste; every time he makes himself feel pity of remorse, to convince himself of his virtue; every time he shifts responsibility for all the ugliness and wrong around him; he justifies. He carries a candle of illusion into the darkness of reality.
For if a man can justify his state of being, if he can find just a chink of light in his world, or if not find it, then create it, then he can continue in that state of being OF that world.
That is what it is to justify. If we are wrong and we know without a shadow of doubt that we are wrong, then we MUST cease to be what we are. If what we do is evil, and we cannot escape the knowledge that it is evil, then we MUST stop doing it. No one can do or be that which no part of him tells him to do or be, and if no part of him can find even a pretence of an illusion or rightness or good in an action or state, then no part of him drives him towards it. He has no justification.
But if we can find a grain of what seems to be rightness in what we are, or create an image of rightness, even if it only lurks in the back of the mind, then we can go on being what we are. That grain, that image, drives us to continue. And if we can create the illusion of just one shadow of goodness in our actions, or at least a suggestion of inevitability which counteracts the concept of deliberate evil, then we can go on acting as we do. These tiny images of rightness and goodness and choice-less-ness, are enough to give us what we need to continue as we are.
They are our justifications.
The world of man lives in a constant state of justification.
The lie is: "...justification reveals the truth, and therefore it is the right thing to do."
Justification is one of the roads of Hell. It runs parallel to another road in Hell called Blame, which is the detonator of all evil.
And man carries a candle to light his way. And so as man believes he is moving forward, he moves in a state of illusion. The candle lights his way in Hell, so that he can pretend he is in Heaven.
In the world of men, countless bright and shiny images, dreams and illusions, bum to keep humanity justified in its estrangement from its Source of Life. Man has, in his terms, justified himself and his Godless state of being, justified his actions, justified his way of life, with everything

the world has offered him.
But a few, a precious few, have stopped before it was too late. They have remembered the Light of Life. They have recalled its brilliance and its purity, and they have remembered that it was not made by man, but stems from GOD. They have seen the inky blackness of man's self-justification. They have witnessed what he calls his altruism, and seen it as no more than masked egotism. They have looked behind the protested appearances off good intention, and seen the self-interested and destructive motives which they hide.
They have looked at man, the mighty lord of all creation in his own deluded eyes, and seen an empty husk, chasing, in ever decreasing circles after an empty dream. They have known the hollowness of man's endeavors on his own account. They have seen the utter futility of his attempts to create a GOD that works on man's agenda.
And, they move forward. They have rejected justification. They OWN the Circumstances that surround them. They see what stops them, acknowledging the failure and moving forward. They stand powerfully in the giving of their Word and are responsible for their actions. They seek out a clear space to create profound thought and concepts. They uncover that which is concealed.
They reconcile opposites and watch as Blame and Justification no longer become their well traveled road.
Alone, they reach into the murky depths of the pool of darkness and feel for a hand and pull on it to reveal the man that does not know he is drowning.
And when the man is pulled out of the pool he is bent over barely able to stand, weak, in all of the nakedness of his illusions. And now he looks around him and looks at sights that he can vaguely remember from a long time ago, years past, in his youth; and the man begins to cry so deeply that there is no sound, only the pain on his face, for now he confronts the source of all of his ills, himself.

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I am nothing. Seek not in me the truth, for you will find nothing. But receive through me the Word.

If the Word is spoken through me, then it is my choice, but it is not my Word.

Look not to the winepress for the elusive taste that comes from the grape. You will find but a shell.

AND NOW THE JUDGEMENT

1.1 I, the Spirit of the Lord Christ, am come unto you from the ancient days.

1.2 Light of the world, I came before; Saviour of mankind. I lived as a man, I died as a man. I showed the way to men. I spoke the language of humanity, and I whispered the secret answer into man's ear.

1.3 But man was deaf. He heard nothing but the sound of his own selfish desires for superiority to all around him. He heard nothing but the voice of his own fear of being nothing in the eyes of his fellow man. He listened not to the secret voice that spoke to him of love, of humility, of truth, and of the way of eternal life.

1.4 I came into the world of men and taught as men could understand. I prophesied in riddles, but I taught with simple words and plain commandments; not as pretenders who have deeply and obscurely philosophized since the beginning of time, so that no ordinary man could grasp the meaning of their wooden words. When I taught I spoke of simple matters that all could grasp and all could understand.

1.5 I said: "Love your enemies. Do not hate them. To return one human hatred for another, is to add to the sum total of human hatred. To hate what hates you, is to create an ever increasing spiral of blame and recrimination. But to love what hates you, is to disarm the hatred and make it powerless."

1.6 But man continues to show hatred of that which shows hatred of him, and the spiral of blame indeed continues to increase. And man is righteous in his hatred, for he justifies himself within it by his own self-created logic, and by the self same premise against which I warned him; hate for hate, destruction for destruction.

1.7 This is the last Law of GOD. For GOD is the Judge of all things, and gives an eye for an eye and a tooth for a tooth in full measure. But it is not the law of man, unless men see themselves as GOD.

1.8 And I said: "Resist not evil. Fight not the forces of destruction. Allow them, and by the Law of the Universe they must ultimately destroy themselves, for GOD shall shall turn their destruction back upon them."

1.9 But man continued to combat all that he considered evil in its intention towards him. He continued to judge, and he continued to sentence, and he continued to carry out hte sentence.

1.10 And the Law was played out. But man made himself the law, so that each considered himself to be right, and each considered himself to be doing the Will of GOD, though GOD had spoken nothing to him of making his own judgement.

1.11 And each fought the other, and each still fights the other. And I had warned: "Resist not evil", knowing that man sees only evil in what threatens HIM, which is no judgement of evil. Only GOD judges what is evil. And as man threatens himself and each man threatens another, only war can come from men resisting what they see as evil.

1.12 But men took no heed of My warning. And what a man sees as evil, what a man sees as threatening to himself, he fights against, and at once becomes evil in the mind of another, who, with equal righteousness, returns the combat.

1.13 Men cannot judge. Men were not made to judge. Men can only accept the Will of GOD; good or evil, right or wrong. Men can only live by love. Judgement and the hand of retribution, is of GOD.

1.14 But men will not hear. It is plain and simple, but they will not hear. In My Name, they go against My warning, and destroy themselves, as they must. In My Name, they judge what is evil, and make war upon it. So that man continues to be divided against himself - as he must be, pursuing such a course.

2.1 And I said also: "Lay not up for yourselves treasures upon earth, where moth and dust doth corrupt."

2.2 For I knew the dangers of materialism. I knew that man could become devoted to his worldly welfare. I knew that man could come to worship their possesssions and forget their souls. I knew that man could come to worship their human status and forget their destiny beyond the confines of humanity. And I made it simple for them. I said: "Consider the lilies of the field. They toil not neither do they spin. Yet Solomon in all his glory was not arrayed like one of these."

2.3 But they did not listen. They feared instead for the preservation of their good name and their physical well-being - peace of mind and comfort of body. They feared for their security.

2.4 And now, in My Name, men seek more and more to preserve and pander to themselves. i said: "Blessed only is the man who will takeup his cross and follow me." And they knew that the Son of Man has no place where He might rest in the bosom of security.

2.5 And men purport to follow me. They say: "I am of Christ. I am Christ's disciple. I am following in His footsteps." Yet all the time they build themselves security within the earth, and they are willing to destroy others in order to preserve their self-made self-designed security.

2.6 And they give a little of their security to Me from time to time. Do I ask for security? Did I ever demand of them a house to own, property to depend upon, goods to to say were Mine by right of law? Never. I asked only for their faith, and this they cannot or will not give. They fear too greatly for the loss of their security.

2.7 I said: "Spare no anxiety for what will become of you in the future. I shall look after My own. The hypocrites, who think they have power because they own or rule large sections of the earth, will seek to destroy you, and they will destroy your body, even your mind. But if you belong to Me they cannot destroy your soul. So be not anxious about how you will survive upon the earth. It is GOD who gives and GOD who takes away. That is the Law."

2.8 But man, who carries My symbol, worships at My altar, kneels in feigned humility before my effigy, whispers devout words that mean nothing either to him or to Me; man who professes My Name, even carries My words within his memory, heeds none of this. He continues to defend himself against the future. He continues to go to men for reassurance. He continues to depend on men for his security. He continues to build a bulwark round himself against the dangers of the world that threaten his material existence and his social standing.

2.9 I said to one who asked what he should do "Go, sell all your possessions, give the proceeds to the poor, and come and follow me."

2.10 Could a message be more simple? I asked of him no devious task, no complicated test of strength or power or intelligence. A truth I gave to him, so simple a child could understand.

2.11 And with it I gave a clue to all those who seek to follow Me. I negated the value of human and material wealth. I negated the value of personal possessions. I gave importance only to the soul that follows the star to which it belongs.

2.12 I have spoken to the world with such clarity and such simplicity, and My words have even traversed the centuries, and some have been preserved.

3.1 I said of the Latter Days: "There shall be wars and rumors of wars and nation shall rise against nation. There shall be famine and pestilence and every conceivable kind of human disaster. But BE YE NOT TROUBLED, FOR THESE THINGS MUST BE."

3.2 Yet all who profess to serve Me are afraid. All who hold My Name before them are indeed troubled by the manifestations of the Latter Days.

3.3 And to what do they attribute these things?

3.4 To the human evil of others than themselves, who have not been sufficiently resisted. Is this their faith in My words?

3.5 To the sins of others than those upon whom the suffering is inflicted. Is this their understanding of the Will of GOD?

3.6 Was Sodom destroyed because of the evil of another city? Did the foolish virgins of whom I spoke, suffer because of the wrong that others did to them?

3.7 Did I not warn you enough of the Wrath to come? Of My Wrath, the Wrath of the Lamb? Of My Judgement, the Judgement of the Son of Man? Could I have been more definite, more precise? Could I have said more, or spoken it with greater clarity?

4.1 I said: "Nothing can harm a man that comes from outside himself. Only what is within can destroy him. Aman brings evil upon himself. It does not come at him from without. A man is his own destroyer, his own torturer. Suffering comes to him from his own hands. If he is aware of this, then he suffers to expiate his sin. If he is not aware, then he suffers to give himself cause to blame another, and thence create MORE evil for himself and others to use against themselves."

4.2 But do men listen? Do they believe?

4.3 They cry the name of Christ, and with the Name itself they blame upon others all that they have inflicted upon themselves.

4.4 I spoke even of forgiveness for those who find it hard to understand that pain comes from within. I said " If you cannot realize that none can wrong you, that only you can wrong yourself, then at least forgive. If you feel you have been wronged, forgive."

4.5 But man prefers to blame rather than forgive, to condemn rather than to extend the hand of mercy, to hate rather than love, and his justifications for so doing are limitless.

4.6 "Judge not," I warned again, "that ye be not judged. For no man reaps what he has not sown. And all in the last analysis are confronted with their own gifts. rather see the evil within YOU as the source of your discomfort, and extend forgiveness to him who is but the instrument."

4.7 But man must sit in judgement of his fellow man, to prove he is superior. Judge condemning judge, who must return the condemnation.

4.8 And so it must go on. For the one thing that could have prevented it has been absorbed. man is vaccinated against salvation. He can read My words aloud, discuss them, interpret them a hundred thousand ways, fight for them, even die for them, and still he is immune to them. Still he makes no move to follow what they say to him.

4.9 If man had lost My words, we could say: "All he must do is find them again, read them - he cannot fail to understand their meaning - and he will save himself." But man has the words before him, he understands their meaning. He is immune to their significance.

5.1 There is nothing left now with the world of men, but to take from the midst of humanity the few, the very few who do not belong to humanity, and to allow the Devastation of the Latter Days to take its inevitable course.

5.2 Apart from these few, all that is left that lives and moves upon the earth, which is of GOD, are animals; creatures who, unlike man, sought not to rule their destiny and take themselves the power of reason and thereby choice. Animals remain of GOD.

5.3 And man, seeking to preserve even further the body which I warned him not to fear for, even tortures THEM in their choiceless innocence.

5.4 Is this the way he follows Me?

5.5 And further, to pamper and adorn that body, which I have so clearly negated beside the soul, he tortures more creatures.

5.6 Is this the way he lives by My words?

5.7 When man is given by GOD dominion over other men, how swiftly is he condemned by those who would preserve humanity, when he inflicts one tiny grain of suffering or discomfort upon his charges! Yet who speaks out in anger against man, whom GOD in His creation of he race gave dominion over the animals, when he tortures and destroys with pain and agony million upon million of these creatures placed innocent and trusting within his charge?

5.8 Man screams in fury when other man are harmed, because he sees the danger to himself - unless, when the threat is more dire becomes the agent of the harming in order to defend his very survival. But who raises even the mildest complaint when the vivisectionist begins his work upon yet another helpless creature.

5.9 Herein is the final evidence of man's rejection of My words.

5.10 I took a child, the soul of innocence and purity, a creation not spoiled as yet by the taint of sin; and I said: "Look upon him and see your GOD reflected in the eyes of an innocent child. The Kingdom of Heaven is of such as this. Wherever you see such innocence, you see GOD. And any who shall harm one hair of the head of such a being, is My enemy and the enemy of GOD."

5.11 Where else can such innocence be seen? Where else is such purity? Where else can be seen a true acceptance of what is, as GOD has made it?

5.12 Where else, upon earth, is GOD?

5.13 Today I would not take a child, corrupted from birth by the self-inflicted stain of human hatred, but an animal, a creature made by GOD and given to the world of men. And I would say:

"Any who would make this creature suffer, any who would CONDONE the suffering of this creature, is My enemy and the enemy of GOD."

5.14 But My words would fall on the ears of the deaf. Men would preach them loudly at one another and make nothing of them, even less than they have already made of My words.

5.15 There is no more but the Separation of the few from amongst the many; the many, who make the race of mankind, the few, who are rejected by the race because they are of GOD. And after the Separation shall come the death of humanity.

5.16 And the few shall be raised up, and the many shall be cast down, and Fire shall purify the corrupted world that was the world of men.

5.17 And the great bastion of the human Church, that speaks My words and pays no heed to them, that cries out "Love!" and condones hatred, that cries out "Peace!" and encourages war, that cries out "Forgive!" and helps to blame, that cries out"Faith!" and defends itself against the world, that cries out"Follow Christ!" and turns its back on everything I stand for; the great bastion of the human Church, that demands less and less from men for GOD and more and more from GOD for men, that molds itself closer and closer to human needs, pandering to man's greater and greater rejection of My words, and meeting every demand for further indulgence that man chooses to make upon it; the great bastion of the human Church that asks to be accepted by men, that fawns upon them, decks itself to suit their tastes, retracts when they manifest disapproval, whores pitifully after those deserting it because it fails to meet their needs, promising every compromise, every betrayal of the truth, in order to fit humanity's inversion of My words; the great bastion of the human Church, cut off by its own betrayal of itself, from all that could once have given it power and vitality, shall crumble into worthless dust, and die with the dying race, which it has sought so desperately to seduce.

5.18 For none is more guilty than the hypocrite, and he who mouths My words and yet lives by the inversion of My words is the ultimate hypocrite.

5.19 I said: "He who is of me, lives IN the world but is not OF the world."

5.20 The Church itself is OF the world; and those who justify themselves by kneeling abjectly within its all-protecting walls of totally predictable stability, those who cling to the worldly safety of its 'good name', and hope that it will carry them on its man-made wings to an earthly paradise of sound respectability, those who join the Church in its quest to be more human and more worldly every day, are so much OF the world, so tightly bound to everything that is OF the world, so deeply buried in their need to be OF the world, that little now can free them from their worldly valuations. The soul is just a word to them; their house, their job, their income, their family, their prospects, their bills, their commitments, their debts, their pensions, their insurance policies, their motor cars, their bank accounts, their clothes, their vacations, their medicines, their drugs, their lotions, their diets and their health; these are components of reality for them. And their Church is instrumental to maintain them.

5.21 And the Church, in justification of itself and those whom it follows, asks: "What can you do for a man's soul when his body is sick and his stomach is empty?" And yet it knows that hundreds of times I have said to a man: "Your faith has cured you."

5.22 The remedy springs from the soul. Better to ask: "What can you do for a man's body when his soul is sick?" Indeed when the body is sick the soul may well be ready for salvation, and, when it is saved, may bring the body back to health. But try to cure the body, take away the pain,and the soul is lulled once more into a false security, and turns further than ever from the path.

5.23 And the Church meanwhile helps man to raise higher and higher the demands he makes on

others in favor of his body, whilst allowing him to sink lower and lower in the demands he makes upon himself in favor of his soul.

5.24 So that men store up treasures for themselves on earth in abundance, and nothing any more is stored up for them in heaven.

5.25 And the Church is with men and follows the ways of men. And the ways of men and the demands of men, are GOD for the Church of men.

5.26 And the GOD of Heaven is forgotten in favor of the GOD of earth. And the soul is forgotten in favor of the body. And eternal life is forgotten in favor of temporal life. And salvation is forgotten in favor of satisfaction. And attaining Paradise is forgotten in favor of making Hell more comfortable.

5.27 Man has chosen, and heads unerringly for death. And the Church has chosen to pursue him there.

6.1 "My Kingdom" I said "is not of this world"

6.2 But who has heeded My words? Man seeks only to build an everlasting kingdom on earth, of which each man himself desires to be king. So man and I can never be one. He who seeks to follow man and to be part of man's kingdom upon earth, must be OF the world. He must demand his share of the world, defend his rights in the world, protect his worldly body, maintain his worldly possessions, promote his worldly status, feed his worldly appetites, and pursue his worldly ambitions. Only thus can he be part of the destiny of man.

6.3 But he who seeks to follow Me and take his place in My Kingdom, must NOT be of the world. He must renounce the world and everything for which it stands. He must demand no share in what the world has to offer its own. He must claim no rights within the world. he must care nothing for status, possessions, tastes, appetites or worldly aims.

6.4 He must disown the world of men, demanding nothing from it, expecting nothing from it, and assume no part in its destiny. Only thus can a being be of Me and of My Kingdom.

6.5 And he who is of the world, shall go with the fate of the world, shall be part of the death of the world, shall belong to the End of the world. But he who is of Me, shall share My Destiny, My Heritage, My Immortality.

6.6 And the Separation is exact. There is Life and there is Death. For I said: "If ye love Me, keep My commandments. He that loveth me not, keepeth not my commandments. And this is My commandment, that ye love one another as I have loved you." And I said: "Greater love has no man than this, that a man lay down his life for his friends."

6.7 And is this the story of the world of men? Is this the story of the Church that calls itself My Church? is this the story of man?

6.8 Man is born into a world of sin; he lives by sin and he dies in sin. Only by renouncing the world can a being free himself of the contamination.

6.9 To feed upon the world - to share its values, belong within its structures, take life from it - is to own the world. To then disown the evil that it spawns, is the act of a hypocrite. To then claim innocence of all the agony to which the world gives birth, is a lie. He who feeds upon the world, creates the world.

6.10 Many will call My Name in the terrors of the Latter Days, saying: "Lord, Lord, I was not to blame. I did not hate. I did not kill. I did not inflict suffering. I am not responsible for all of this."

And I will say to them: "You gave life to the world that gave birth to these things. You took its values, you obeyed its laws and you built your own existence within its structures. You and the world are one."

6.11 And others will say: "Lord, Lord, I have loved You." And I shall say: You cannot love Me and belong to the world. For the world hates Me. I warned you that you cannot serve two masters. But you paid no heed. You thought that whilst you were in the world you could have the world accept you, you could be loved by the world - and then when the world discarded you, you could come to Me. But believe me, you have made your choice. You have chosen the world and the values of the world and the ambitions of the world. Now you must go with the world, wherever the hand of destiny shall take it."

6.12 And others will say: "Lord, Lord, We have worshipped You and prayed to You frequently. We are Yours." And I shall say to them: "I never knew you. You worshipped from behind a barrier of self-righteousness - your worship never reached Me. You prayed from within a fortress of self-protection - your prayers I never heard. You tried to reach Me from inside the limits of humanity and everything it stands for - I was never conscious of your presence. You are not Mine, but the world's; because you threw in your lot with the world."

6.13 And there shall be ministers and bishops and all manner of humanitarians, who shall say: "Lord, Lord, come down and save the people." And I shall say to them: "You have followed them to their doom, pandering all the time to their demands so that they would love you and accept you. Do you now want Me to do the same? They have crucified Me every day of their lives. Now it is THEIR time for crucifixion. Have you forgotten the fate of the barren fig tree? Or that of the branch that bore no fruit? This is the Law of the Universe. Neither you nor I can reverse it."

7.1 In those days when first I came upon the earth, all that would come to pass was hidden from the eyes of mortal men. I prophesied in parables, so that only the few would understand, and lest unworthy souls should sieze the inheritance that is reserved for those who have chosen it. My prophesies were cloaked in mystery, so that only those who were open to receive the spirit of the Divine Will would feel the essence of their meaning.

7.2 But now all is revealed. No mystery is needed. For mystery is in the mind of man, so that all may hear and all may see, and Prophesy needs no disguise, and still only the few who belong will receive the message and act upon it. The rest have already chosen, and whatever might be said to them, their choice is made; the seal is set upon their fate. Their minds, devious and obtuse, riddled with the snares of contradiction and anachronism, will cast aside the truth before it can penetrate the mists of mental conflict and reach the soul.

7.3 No longer is there danger of the GODless servants of the human life, grasping the destiny of those who serve GOD. The choice is made, the Separation is complete.

7.4 Only there remains to come upon the earth the hand of the Great Destroyer and the Lord of Doom. And when the Sixth Seal is broken, then shall his mighty presence be felt by all, for none shall fail to know him then.

7.5 And He shall stride upon the earth without mercy or consideration.

7.6 And He shall mock the abject fear that follows so swiftly on the heels of the GODless arrogance and pale self-righteousness.

7.7 Too late the worshippers of mediocrity shall regret their need to be accepted.

7.8 Too late the worshippers of science shall regret their need to prove that man is GOD.

7.9 Too late the worshippers of weak and mealy-mouthed religion shall regret their need to be

acceptable.

7.10 Too late the worshippers of men shall regret their need to be loved by humanity.

7.11 Too late the GODless shall regret their need to deny that GOD exists.

7.12 Too late the pale grey citizen of this doomed world shall regret his need for security within the bosom of society. Too late the fearful servants of GODlessness shall turn to Me and cry: "Lord, save us; for the hand of Satan is upon us." And I shall say to them: "You blamed Him for your misdeeds. You branded Him evil and yourselves good. You accused Him for your own rejection of Me. You set yourselves above Him and despised Him out of your own self-righteousness. You gave Him your sins and wished upon Him your retribution. You saw no evil within yourselves, but all the evil in the universe in Him. You judged Him and exonerated yourselves. You condemned Him and glorified yourselves. Now comes His answer. Should I censure Him in His repayment of the debt He owes you? Should I prevent Him giving measure for measure, pound for pound? It is the Law of the Universe, and the Gods must maintain it."

7.13 "I have judged you as you have judged Him. And now He comes to execute My Judgement."

7.14 And the world of men shall end in bitter degradation and contempt. No glory for man, only the all-destroying cancer of death and agonizing sickness that ends in death. Only the joyless terrors of the Latter Days, inflicting mortal wound on mortal wound, sweeping all before them and leaving devastation in their wake.

7.15 And after the End of the world of men, My world shall begin.

7.16 No part of the old world, no likeness to the old world, no link with the old world. For My world is not a human world, not a world of any kind of men, but a world of beings separated forever from the vast network of agreements with which humanity has bound itself to its inevitable destruction; a world of the spirit, freed from the agonies of human mental conflict; a world of feeling, released beyond the rigid barriers of human fear and inhibition; a world of knowledge, transcending the narrow bounds of human ignorance; a world of power, far above the petty struggles of man against himself, a world of discovery, reaching far outside the tiny limits of man's rejection of the secrets of the universe; a world of GOD, where the stultifying power of GODlessness is unknown.

7.17 And My world shall begin, and it shall have no end.

8.1 Time was when the Devil was man's adversary.

8.2 Time was when I, the Spirit of the Lord Christ, fought the Great Lord Satan for humanity.

8.3 Time was when humanity fought the Great Lord Satan for its own salvation.

8.4 Time was when I came upon earth to give fast falling man a final opportunity to rise and save himself.

8.5 Time was when man could still choose Life or Death, Heaven or Hell, Fulfillment or Doom.

8.6 But now that time is gone; the choice is made. Man is too steeped in sin. Man is forever buried in ignorance. Man is lost. Man is damned.

8.7 Man has chosen Death, the Ultimate Death. Man has chosen to Lie, the Ultimate Lie. Man has chosen the path of Doom and Devastation. That scene is set and nothing now will change it.

8.8 Time was when the Devil was man's adversary.

8.9 Time was when humanity opposed the Devil.

8.10 Time was when the Devil threatened humanity with Hell. And Hell was agony and misery and violence and despair and death and hatred and terror and chaos and pain and the ultimate futility of blind ignorance.

8.11 Then man made his final choice. Man chose the lie the Devil offered him.

8.12 Now earth itself is Hell; humanity is the Devil.

8.13 That is the Judgement.

May, 1968

AS IT IS

A man cannot change his way of life by changing his clothes nor by speaking with a different voice. To change basically, permanently and meaningfully he must reach down into himself and pluck himself out by the roots.

A man cannot lose his fear by telling himself that he is not afraid and believing it. He must know his fear; see it, feel it, and accept it. Then, if he does that which he is afraid to do, says that which he is afraid to say, thinks that which he is afraid to think, sees that which he is afraid to see and knows that which he is afraid to know, he has no fear, for by making known what was unknown or only half known, he discovers his basic invulnerability.

AS IT IS, is written for those who want to break away from the futile human pattern of seeing reality as it is not and thereby living a lie, to abandon the anaesthetic of ignorance and suppression within which man cocoons himself and to embrace the intensity of reality – as it is.

Humanity is doomed!

If we are part of humanity, identified with humanity, in sympathy with humanity, we are doomed.

If we attempt to save humanity from its doom, we shall fail, because humanity has chosen its doom and has shown its unwillingness to reverse its choice.

Our only valid course of action is to detach from humanity, climb out of the quagmire of its lies, its hypocrisy, its blind desire for its own destruction, find our own truth and create our own destiny.

But is it enough to break the links on the surface, to rebel against the superficial manifestations of a deeply rooted corruption? Is it enough to say, “I am not one of you?”

How deep is our conviction?

If the world is to blow itself up, shall we escape the cataclysm by removing ourselves to an island?

By no mans. Although we have no link with the mainland above the level of the sea, the link is strong and permanent below, and if we think the water separates us effectively, we deceive ourselves.

So it is our links with the human race. We can protest and separate ourselves, act differently, openly reject the normally accepted values of humanity, but how deep does it go?

Not very. Below the level of our conscious cries of revolt, lurking in the hidden depths of the mind, powerful and deep-rooted, are links as solid as the ocean bed, that bind us to the human predicament.

Consciously we are detached. Unconsciously we are part of, identified with, immersed in, submerged by the futile tragedy of the human game.

It is our futile tragedy, whether we like it or not, because unconsciously we have made it ours.

If we are ready to break the links we ourselves have created, we must dive down into the depths and find them, bring them to the surface and examine them, know them, understand them. For as long as we keep them hidden, and as long as we pretend to ourselves that they are not there, as long as we on our island imagine we have severed all contact with the mainland, the links will continue to bind us, and at the end, far from finding that we are free of the agony of man's destruction as a race, we shall find ourselves part of it, as horrified to see his image crumble, as dismayed to discover the hollowness of his vision of himself, as the most convinced conformist.

For at that time all superficial differences will vanish, all conscious disagreements will cease to apply, and what will emerge will be the basic realities, the basic agreements, the basic identifications. And if we have let these remain as we originally created them within ourselves, there will be no escape. Humanity's doom will be our doom. Humanity's damnation of itself will be the damnation of ourselves.

We shall be like men who invest in the beginning of a project, sink all they have in its original creation, and then forget they have a stake in its success. When all looks black and nothing can be done to avert catastrophe, they opt out, but because they have forgotten, they fail to break the ties that bind their fortune to the fortune of the project. So that when the end comes, they find themselves inextricably involved with the disaster.

So we must break our links, sever our ties, plumb the depths of our unconsciousness, and cut the bonds, which we've bound ourselves.

And there isn't much time. The distant rumblings that are heralds of the End have become a mighty roar closing in about us, piercing our eardrums and causing the very Earth to quake beneath our feet, so that very soon even the blindest, numbest, most oblivious of us will no longer be able to shut out the sound of it.

By then the whole world will be stricken by the sound of its own approaching doom. Every man will gaze in horror at his fellow man, and see his own fear reflected back to him.

And by then we must be free if we are ever to be free. By then the bonds that bound us must be broken, and we must stand above the terror of the End, aloof, detached, a part of something new.

For every end there is a new beginning, and if we are not of the End, then we shall be of the New Beginning. Either we shall be the ashes of the Phoenix, or his resurrection from the ashes. And if we care about the death of the Phoenix, then we shall be his ashes, but if we are detached and see the cycle of which his death is but a part, then we shall be his resurrection.

And those who care for the human race, those who would preserve it in all its hopeless degradation and irreversible decay, they shall die with it, they shall feel the burning disappointment of the latter days, they shall feel despair, they shall know the horror of a lie exposed too late, they shall feel the fires of destruction within their souls. And they shall die because they could not die. They shall be destroyed because they would not be destroyed. They shall suffer agony because they would not feel agony. They shall see the utter devastation of their race because they would not see it.

For he that looks for salvation in the world, looks for a glowing ember in the sea. Be that clings to the coat tails of mankind and seeks to be carried up to heaven in its wake, shall find himself in Bell.

For though we are in this world, we shall find no truth in the bounds it sets itself, no right within the rules by which it lives. We must be of another world, another set of laws, another code, a world where black and white are seen as what they are, not merged into the lie of murky grey and swallowed blindly, and then forgotten.

If love is what we seek we must know hate. If joy is what we pursue then we must find agony and feel it. If harmony is our ideal then strife and conflict we must serve to find it.

No pendulum can swing only in one direction. And if we have run away from pain, then we have denied ourselves the rights of pleasure. And if we have hidden our faces from the hideous facts of war, then we have taken away the gentle harmony of peace from our experience. And if we have shut our eyes and ears and hearts to ugliness, then we can never know the sweetness or beauty. And if to be safe we have cut ourselves off from the black side of truth, if we have linked ourselves with the mass decision of humanity to see God and the Universe as all loving, all forgiving, and all light, then we have checked for ourselves the pendulum and denied ourselves the white side or truth as well, settling for the meaningless compromise of the middle road, the lie with which the race has sealed its

doom.

And we have set our own seal upon that general seal, and by agreement linked ourselves with the fortunes of humanity.

And if we leave the seal we leave the link, and if we leave the link we go with the rest, and if we go with the rest we die with the rest and are bound for eternity to the lie we clung to for security; no longer in merciful ignorance, our awareness dulled by the anaesthetic of our own suppression, but in stark and agonizing consciousness of the twisted inverted nature of the code we stand by. Like a man who is blind, and lives surrounded by the most hideous ugliness imaginable, and then suddenly one day he can see, and the horror of what he sees is unbearable, and he cannot change it and neither can he become blind again.

So before the End, when all accounts are settled and the shackles that still bind us because we have not had the courage to break them asunder, are fixed forever, before the time that must soon come, when the choice is no longer ours and the game is done, we must make the choice that still remains, whether to join the throng and throw in our lot with humanity's lie, whether to be one of the self-deluded optimists who see the race rising towards a magnificent destiny on the wings of scientific progress, who see centuries of hatred and violence that show no signs of abating as no more than the unfortunate driftwood floating on the surface of our civilization, and who see man as a pillar of strength and wisdom, plotting his path unerringly towards ultimate fulfillment, whether like the ostrich to hide our heads in the sand and hope the Day of Judgment will pass us by, or whether to open our eyes and see the race of which we chose to be a part, see it in all its helpless futility, careering blindly and irrevocably towards its doom.

And if we choose the last, then we must lay bare our souls before us, expose our own futilities, our own lies, our own distorted agreements that at present hind us to the destiny of man, and rip the lies to pieces and he free.

And to do this we must go to the root of the lies, the basis of them, we must find the point at which we chose to invert the truth in order to be safe. We-must find the first rejection, the first distortion, the first denial of what we knew. We must know ourselves, reach deep down into the very core of our being, grasp whatever we find there, though it be the foulest and most hideous manifestation of Hell, and bring it out for our ruthless scrutiny.

And when we know the nature and extent of each cretinous lie, we know the key to its elimination. We know the truth behind it, and in the face of such knowledge no lie can continue to exist. But so long as we remain in ignorance of the lie, the lie remains and clings like a limpet, unrelenting.

And when the day comes and the human race begins the final phase of its disintegration, then shall those who have clung to the lie through self-imposed blindness and ignorance, know the truth behind the lie; but not because they sought it. And they will try to separate themselves from the lie, which now in the light of truth becomes like fire to their souls. And because they have not sought to know the lie and cast it out but have clung to it, now shall it cling to them, and they shall not be rid of it, though it give them the ultimate anguish and they cry for mercy. For theirs is the heritage of man, and they shall carry it with them into eternity.

But those who have found the lie when there was still time, and have seen the truth behind it and thus destroyed the lie, they shall go on, not in the blinding agony of doomed humanity, but to the new cycle of the risen Phoenix.

And a new creation shall begin. New laws shall rule the players of a new game. New worlds shall be created.

Truth is the awareness of reality. Facts are nothing; they are the material of statisticians. Reality is the nature of a being; the will, the purpose, the knowledge, the experience of a spark of consciousness created by a God to fulfill a function.

Each being is a separate entity, and yet a part of Him who gave it its existence. Each being has a nature all its own, yet all are centered on the will of their creator, like spokes that radiate from a hub. And each has truth within its grasp, through knowledge of itself.

And the wheel turns and the spokes flash fire in the sunlight, and life begins.

And there is movement, a pattern, a time of evolution, a cycle, a sequence. Each phase follows from the last and prepares the way for the next. And in the motion of the wheel there is no lie, no grating of a harsh anachronism. Logic permeates the smooth passage of time, and logic is inexorable.

The wheel spins and revolution follows revolution, and the sequence is precise like the movement of the stars. And the hub remains, and the spokes branch out and circle it. And change is manifested only in the flashing spokes.

But while each spoke remains pure, bright, unsoiled, undamaged, only a flickering oscillation of light marks the passage of time. Overall the pattern stays unchanged -even within the wheel.

Only when a spoke is dulled, is bent, breaks off from the central hub, becomes entangled with its neighbor, twists itself into grotesque shapes, then begins the change, not in the motion of the wheel for that goes on with the inexorability of logical sequence, but within the wheel itself. The

light is distorted. No perfect patterned regularity in the flashing oscillations, but a limping, awkward, rhyth1nless, nightmare of distorted images.

The wheel continues unaffected. The spokes devolve. They have lost reality, discarded it. So that within the wheel exists no truth but a jumble of conflicting lies.

Such is the creation of the human race. Each spoke the image of a living lie. Each being lost, blinded to the nature of itself.

The passage of time is inexorable; the orbit of the planet around the sun, relentless. The laws of evolution are indestructible.

But men! What parodies of God's original creation, what strange unrecognizable manifestations! What dreadful apparitions! Grotesque nightmares! God in His Heaven shudders at the ghastly sight.

Is this the race He spawned? Is this the army He created? Is this His brood? His beloved creation? Is this the thing He fashioned in His own image, instilled with the burning fire of life? Is this what He placed upon a richly fertile world? Is this the precious work upon which He bestowed His love? "WHAT HAVE I DONE?" He cries.

For the lie, like a treacherous cancer, has taken root, and man has embraced it. And the world has become the lie. And the lie is the world, and the world is the lie, and man is lost in his own blind worship of the lie.

Yet beyond the caverns of the mind is truth. For truth is the knowledge of reality, and behind the lie of blindness, the darkness, the ignorance, the twisted images, is light.

And light is knowledge, because by light we see, and by seeing we know.

And far beyond the tortuous blackness of the lie, is the dazzling brightness of the truth, the vast open spaces of the soul; where all is clarity; where the logic of the creation is manifested in the perfect harmony of function and will, purpose and emotion, vision and reality; where there are no blank walls or tiny crevices, no dead end passages or paths that circle on themselves, no gaps too narrow to pass through, no partings of the ways, impossible choices, confusions. Nor are there the terrors of mysterious sounds, deceptive, echoing, seeming to come from above then from below, distant then close at hand, ahead, behind, then all about us. No lurking sound or footsteps in the dark, no hideous visions that appear, then disappear, no doors that are, then are not, or lead to nothing, no sudden precipices and no fantasies of death.

None of the horrors of the lie. For here, in perfect knowledge of what is, is life, the spark of consciousness that exists at the core of every being and is

limitless, yet is confined ideally within the limits of what is no more nor less than its complete reality, its natural state.

A being that is boundless is hounded by its very boundlessness. One that is hounded by the perfect hounds, the hounds that harmonize with the nature of its existence, is truly boundless.

But lost within the lie we are nothing; chaff blowing in the wind. We are the twisted members of a broken down machine; meaningless, worthless, having no part with truth and the ultimate game. Buried in the catacombs of self-importance, self-protection, and the fear of death, we cease to matter, become vulnerable, and live the very death we fear, the death of our existence.

For within the confines of the lie, what else would follow but a paradox, an inversion of what seems to be? He that seeks to save his life shall lose it. He must, for if he feels his life is forfeit, already he is in the bosom of the lie, therefore his life is not life at all, but death, and if he seeks to preserve it he remains in death.

For life, true life, the spark of consciousness, is indestructible, except by the self and the Creator. So where there is life there is no need for protection, for there is no fear of loss.

But man is in the bosom of the lie and he is afraid. He wanders blindly in the darkness of his fantasies. He creates hope and then destroys it. He casts light upon the dingy walls that hem him in, gazes at them for a while, seeing an image of the light of truth, and then plunges himself in darkness again. He holds a mirror to his face and says; "1 exist, for I can see myself". He touches his flesh, so that it calls back to him; "You are real, because you can feel". He gives himself pain, then pleasure, and then pain again, and says: "I am alive".

He hears others near him, cannot see them in the murky light and the twisting passages. He hears their groans, their hollow laughs, their short lived cries of satisfaction, and their shrieks of agony and terror as some hideous new fantasy rears itself before them. And he says: “We are all alive!” And he turns another corner.

He is lost, and double lost, because he thinks he is not lost but found. And the world and all its horrors and grotesque distortions is his tomb, because he sees it as a carriage to salvation, and grimly stays aboard.

Fear in the heart of Man, Fear in the blood of man.

Fear like a cancer grows and envelopes the being. It swells to indescribable proportions, till nothing else is visible and all is terrifying, all is a horrible nightmare, and there is no chink of light through which even a ray of true hope might pass.

Fear has the upper hand, rules all and carries the day. Man is the servant of fear whom he worships with greater reverence than any God. Fear has his way with him to the ultimate extreme. Fear can destroy him quicker and more agonizingly than anything else. Fear is his master and encompasses the Earth.

Man is driven by fear to God. Man is driven by Fear away from God.

Man is driven by Fear into the stale limbo of nothingness that is neither God nor anti-God, but un-God.

Fear is the all-controlling element; the whip, the snare, the spur that cannot be denied.

And Fear feeds on the lie. For without the mystery of the caverns of the lie there can he no Fear.

In the all-pervading light of truth Fear cannot exist, cannot find a foot- hold. Knowledge is the enemy of Fear, ignorance his greatest ally.

And ignorance is father of the lie.

And in the labyrinth of the lie that ignorance has built, stalks Fear .He is everywhere lying in wait, lurking in the shadows, in the walls. His whispers echo from one chamber to the next, and pierce the very souls or all those who wander through the narrow twisting passages or self-deception.

And hand in hand with Fear stalks Guilt, his blood brother, and each echoes but the other's cry, and both speak the same message. But Fear is the king, the master, and Guilt the next in line.

And sometimes Fear lurks in the back of the mind, unseen. But his effects are no less treacherous, as the mind responds unconsciously, and absurdly plunges yet deeper into the caverns of the lie, seeking respite from the threat in the very place where the threat is spawned and fostered.

And there is no respite. For the deeper the being delves into the lie, the greater its mystery and ignorance; the greater its fear.

And as it drives further into the murk of the lie, the presence of Fear grows stronger.

And often Fear crashes into the consciousness of a being. The being feels him, knows him, and runs again even further into ignorance and the lie. And the being shuts its eyes and shuts its mind and hides its stricken head. And Fear passes once more into the back of its mind and continues his work in a sphere where he can operate without disturbance, and drive the being slowly but inexorably, and quite unconsciously towards its doom.

Man, make no mistake. The world is not your footstool but your grave.

For in it the throne of judgment is the lie, and upon that throne sits Fear I and beside that throne stands Guilt.

And while you seek to conquer the Earth and bend it to your will, master the laws of nature, rule the atmosphere and cram the whole structure of the world into a miserable pattern of your own invention, Fear dictates your every move.

The lie is upon you, around you and within you, and unconsciously you grovel in the blindness of its an embracing aura. And Fear is your master.

Fear, the ultimate destroyer, the final death, the all enveloper, the torturer, the spreader of anguish, the crawling cancer of the mind the heart the soul, the inexorable disease that defies all antidote.

For when you chose to reject your God and rule your own destiny, when you entered the portals of the caverns of the lie, Fear came to you to keep you in mind of the God you had rejected; fear of death, fear of pain, fear of failure, fear of the great unknown beyond the grave. But far from using Fear to remember your God, you used Fear to increase your rejection of your God, to force more blindness and ignorance upon yourself, to negate your emotions, cloud your awareness, and bury your knowledge of your God and your creation by Him beneath a solid crust of self-deception and hypocrisy.

And now comes the moment when the lie is exposed for an eternity; the lie you have built around yourself out of your fear, and thus perpetuated the fear. For deep down the truth remains; it cannot be destroyed but only submerged.

And your rear you have used to roster the lie, and the lie creates more rear.

And the spiral goes outwards, farther and farther from the core of knowledge. And your fear grows greater and the lie more tortuous and monumental. And finally you are lost forever in the dark caverns of the twisting labyrinth of falsehood.

And when the End comes and all is revealed, all lies are swept from the Universe, so that only the core of stark reality remains, that is the moment of truth, the moment of inescapable knowledge.

And if that moment finds you detached from the lie, free of the ignorance or blind rejection, having journeyed back through the tortuous caverns of the mind to reach the truth through knowledge of what really is; if that moment finds you in the light, truly separated from the ties that bind humanity to its doom; then, though the world shall be buried for ever beneath the smoldering ashes of the Phoenix, you shall be a part of his resurrection.

You shall rise with the new epoch and be reborn with the new creation.

But if that moment finds you alienated from all reality, suspended outside what is, a floating agonized anachronism, then that shall be your fate for all eternity. Only the pain shall stay with you. The dubious comfort of your home made lie will have gone, and with it the presence of Fear .For where there is already the ultimate anguish, the final fulfillment of the ultimate nightmare, what is there left to fear?

So be it.

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EXIT

COMMUNICATIONS TO ALL BRETHREN
(INFORMATION) from ROBERT DE GRIMSTON

What you will read on the following pages was written by Robert deGrimston,
Founder of The Process - Church of the Final Judgement.

It was written by him over a period of nearly two years, originally only for internal
Brethren of The Process (which explains the term 'BI' - Brethren Information).

Some of the earlier BI's will point out to the reader the toughness of the road that
we of The Process undertook to travel.

We knew it would be hard. None of us had any illusions about that, since we all
as human beings have travelled so far downwards from our original point of purity.
Equally we knew that there was a time limit to the hard part of the journey, a time
limit to the feelings of pain and negativity we had to feel, in order to complete our
- for want of a better word - expiation.

If you, the reader, follow our progress through the book, you will see the point where the beginning of the breakthrough occurs, You will see the breakthrough itself. And you will see what is on the other side of the breakthrough.

From feelings of failure to knowledge of success; from the shackles of death and all that death represents, to the certainty of life and everything that goes with that certainty; the joy, the fun, the strength and confidence, and every other feeling of positivity that is part of the certainty of life and love.

What is contained in this book is an integral part of our progression. It is the awareness of The Gods channelled by Robert de Grimston, who has given us permission to publish his work.

The BI's we have chosen to include are the ones we feel are most immediately applicable for those of you who feel caught up in the human game of conflict, dissatisfaction and disillusion; the human game, from the miseries of which, we of The Process, from personal experience, know: THERE IS AN EXIT.

BI 7

The Universal Law

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT
ROME
December 1968

COMMUNICATION TO ALL BRETHREN (INFORMATION)

1

Brethren, As it is, so be it.

The Universal Law covers all aspects of existence.

WHAT A MAN GIVES, HE MUST RECEIVE. THE EFFECTS A MAN CREATES, ARE CREATED UPON HIM IN RETURN.

Therefore if we wish to receive something, we must give it.

CHRIST taught:
Do unto others as you would they should do unto you.
This is no empty moralising, but the teaching of survival, based upon knowledge of the Universal Law.

And if we do not wish to receive something, we should not give it.
Ultimately we give only to ourselves; but in order to do so, we must give to others.

THIS IS THE ETERNAL PARADOX; ONLY UPON OURSELVES HAVE WE THE POWER TO CREATE EFFECTS, BY OUR OWN CHOICE; BUT IN ORDER TO DO SO, WE MUST CREATE EFFECTS UPON OTHERS, BY THEIR CHOICE.

What is the answer to this riddle?

We give, in order to receive. We give joy, in order to receive joy. Another receives the joy which we give, having himself given joy to someone else.

But we cannot give joy, except to someone who is in a state to receive it. Like the money lender, who can only lend to a person who is in the market to borrow; his choice is to be available to do business; but with whom he does business, is not his choice. Similarly, our choice is to offer joy, to be available to give joy; but to whom we give it, is not our choice. The person who receives joy from us, does so by his own choice, not ours. We make ourselves available to him; but he receives what we offer, or he rejects it.

So although we must give in order to receive, no one is compelled to receive from us. And if we have rejected what others have offered to us, our offers will be rejected in return; another instance of the Universal Law.

But if we have accepted joy from another, someone will accept joy from us. Then, because we have given joy, we shall receive it. We shall be offered it, and we shall find ourselves able to accept it.

The Universal Law creates a universal exchange, where giving and receiving are practised with absolute precision. No one gives what he does not receive, or receives what he does not give.

‘WHO SHEDS MAN'S BLOOD, BY MAN SHALL HIS BLOOD BE SHED.’
‘WHO LIVES BY THE SWORD, SHALL DIE BY THE SWORD.’

These are not justifications for capital punishment; they are plain statements of fact, stemming from the Universal Law.

Man does not have to take it upon himself to implement the Law, any more

than he has to turn the earth upon its axis in order to create the cycle of days and nights. The Law is a fact, not a regulation with which we are obliged to comply.

We do not have to force nature to follow its own laws. It does so in its own way, in its own good time. And like nature, the Universal Law is a balance. Sometimes it will seem to be weighed too heavily upon one side, it will tilt, perhaps steeply. But always the pressures caused by the tilt, will ultimately bring it level once again.

As man applies stress upon nature, trying to prevent it from following its own laws, so he also combats the inevitable balance of the Universal Law, trying to build up credit for himself, but thereby only falling deeper and deeper into debt. And in both cases, the imbalance is allowed to go only so far, before it is readjusted, often with drastic results.

But whatever man might do, the Law is inexorable.

One man kills another. The first must eventually be killed in order to redress the balance; if not in one lifetime, then in another. His choice is to kill, in order to be killed himself. But it is the choice of the one he kills, that he should be the 'victims of the killing; perhaps the squaring of one of his own accounts, having himself killed someone else; or perhaps giving his life in order to receive it in return, according to the Law.

ALL BEINGS ARE ULTIMATELY INVULNERABLE, EXCEPT TO THEMSELVES AND THEIR CREATOR.

We open ourselves to the power of destruction, by sending out destruction. A being who has not destroyed, cannot be destroyed except by the choice of its Creator, however potentially destructive the elements around it might be. Its destruction is its own choice, even though it must use forces outside itself to effect it.

Similarly a being that gives no sustenance, can receive no sustenance again except from its Creator, however well-intentioned and potentially giving the beings around it might be.

A person cannot take for himself. If he tries, then what he takes will betray him, turn sour for him, give him no joy, or in some way negate itself for him.

IN ORDER TO RECEIVE, WE MUST GIVE. THERE IS NO OTHER WAY. THAT IS THE LAW.

If a man is sick, either in mind or body, then he requires the gift of healing. But he cannot give healing to himself directly. Whether or not he receives the gift, is his choice; but he can only receive it by giving a gift of equal kind and magnitude.

THE HEALER IS HEALED BY HEALING OTHERS, NOT BY MINISTERING TO HIMSELF.

If we desire sustenance, we must give sustenance. If we desire love, we must give love. If we desire help, we must give help. If we desire happiness, we must give happiness. If we desire knowledge, we must give knowledge. If we desire truth, we must give truth.

If we give pain, we shall receive pain. If we give misery, we shall receive misery. If we give loss, we shall receive loss. If we anger, we shall be angered. If we reject, we shall be rejected. If we scorn, we shall be scorned. If we destroy, we shall be destroyed. If we hate, we shall be hated. If we deceive, we shall be deceived. If we disown, we shall be disowned.

This is neither good nor evil; it is the Law.

And the Law applies to substance, not to accidence. Repayment is exact in substance, but not necessarily in accidence. If you give pain, you will receive pain, in order to redress the balance. But though the kind and the quantity of the pain which returns to you, will be an exact reflection of what you sent out, the means whereby it is given, and the outward manifestation of its giving, are likely to be different.

If you make a child suffer by depriving it of its toy, you are bound to suffer yourself as a result; and probably you will suffer some kind of deprivation; but it won't be a toy, it will be whatever gives you the same kind of suffering that you inflicted on the child.

The Universal Law may deal to some extent in material objects and circumstances, but only in as far as they cause or lead to or represent, inner states of being; feelings, emotions, attitudes. Basically, the Universal Law deals in abstracts: joy, pain; satisfaction, misery; relaxation, tension; knowledge, ignorance; honesty, deceit; truth, lies; well-being, discomfort; fulfillment, frustration; pleasure, anxiety; hope, fear; life, death; energy, apathy; creation, destruction. These are abstracts; and these are the currency of the Universal Law. Physical circumstances are only the means by which these abstracts are brought into existence.

WHAT A MAN GIVES, HE MUST RECEIVE. WHAT HE DOES NOT GIVE, HE CANNOT RECEIVE. IN ORDER TO RECEIVE THEREFORE, WE MUST GIVE.

We cannot change ourselves; but others can change us. We can choose to be changed by others, by helping to change others. So it is our choice, though not our direct action. We bring about a change within ourselves, but indirectly, by helping to bring about changes in others.

But therefore do not say: 'You must not destroy, otherwise you will be destroyed'; but rather: 'Destroy by all means, but with the knowledge that

the destruction will return to you.'

Neither say: 'You must give life, so that you will be given life'; but rather: 'Give life or not as you choose; but recognise that what you give, shall be returned to you in full measure.

For nothing is evil, if it is for GOD; and nothing is good if it is for man estranged from GOD.

IF A BEING DESTROYS WHAT IS EVIL, FOR GOD, THEN THE EVIL IN HIM IS DESTROYED AS RECOMPENSE. AND IF A BEING GIVES LIFE TO WHAT IS EVIL, FOR MAN, THEN THE EVIL IN HIM IS GIVEN LIFE.

So say rather: 'Preserve that which you would have preserved within you, and destroy that which you would have destroyed within you.'

TO GIVE LIFE TO WHAT IS GODLESS, IS EQUAL TO DEALING DEATH TO THAT WHICH IS OF GOD.

TO LIGHT CANDLES IN HELL, IS EQUAL TO OBSCURING THE LIGHT OF HEAVEN.

But do not make the mistake of identifying people with the evil that they manifest. In the last analysis, they may do this themselves, and thereby destroy themselves irrevocably; but that is their choice, not ours. No man is either saved or doomed, until the Final Judgement is made; and that Judgement is not any man's to make.

Nor should we identify people with the society in which they live, even though they themselves might do so. Again, that is their choice, not ours.

You cannot destroy people and be destroying only evil. Destroy their values, their agreements, their aims, their fears, their prejudices, if these are evil in your terms. (If you are wrong, they will be ultimately indestructible, so the only harm will be to yourself.) Destroy the material and social codes by which they live, if these also seem to you evil. But do not identify the people themselves with these things, or you will find yourself destroying them as well.

There will be destruction of people. 'For it must needs be that offences come; but woe to that man by whom the offence cometh!' The destroyers will destroy one another, by the relentless logic of the Universal Law. But do not be amongst them. Separate men from man, men from the world of men, men from humanity. Then you need only destroy evil by replacing it with good.

IN ORDER TO RECEIVE, WE MUST GIVE. THAT IS THE LAW.

But the world of men lives by the inversion of the Law.

Subject to the Law, as is all existence, but equally subject to its own inversion of GOD's Truth, and to the self-deception which maintains that inversion, humanity attempts to destroy all that is of GOD; the natural cycles of growth, change and decay, the natural structures of animal and plant life, the knowledge and awareness of GOD's agency in all existence, the natural passage of Divine Will and Intention, and all sense of Divine Inspiration and Guidance.

At the same time it seeks to preserve and promote all that is of man; man's laws and customs, man's demands for his own sustenance and well-being, man's creations, man's rights, man's supremacy over all things, man's agreements and decisions, and the entire structure of man's materialistic way of life.

Hence all that is of man is preserved in man. He remains human and materialistic, bound to his mortality, beset by fears and conflicts, ruled by his own mechanical creations, overwhelmed by his own technology, confused and persecuted by his own contradictory laws and customs, burdened by greater and greater demands for greater and greater rights and privileges, and overtaken by the uncontrollable march of his beloved dream of scientific progress. While on the other hand, he becomes more and more GODless; more and more physical and mental, and less and less spiritual, as all that is of GOD is destroyed within him.

Man becomes a grasping materialistic and intellectual machine. His human appetites, both physical and mental, increase, and agonise him with their incessant unfulfilled demands for satisfaction. And satisfaction recedes further and further away from him.

His values are worldly. The scope of his knowledge and awareness, is limited to the physical human world in which he lives.

As he eliminates the presence of GOD from the world, so, in return, the presence of GOD is eliminated from his own state of being. As he destroys and disfigures the evidence of GOD's existence around him, so is destroyed within him, his own awareness of GOD's existence; his GODliness and immortality.

That is the Law, and all existence is subject to it.

But man has forgotten the Law; otherwise he could find no justification for his way of life.

AS WE GIVE, SO SHALL WE RECEIVE. THAT IS THE LAW.

If humanity remembered the Law, it would know how to judge itself. It would know how to assess its own position in relation to good and evil.

THE PRINCIPLE OF SELF-JUDGEMENT IS THIS: A PERSON MAY ACCURATELY JUDGE WHAT HE GIVES, BY WHAT HE RECEIVES.

If he receives pain, it can only be because he gives pain. If he receives joy, it is because he gives joy.

If he feels insecure, it is because he gives no security. If he is confident, it is because he gives confidence.

If he feels deprived, it is because he deprives others. If he is cared for, it is because he cares for others. If he is ignored, it is because he ignores others.

If he is stimulated, it is because he gives stimulation. If he is bored, it is because he is boring.

If he is offended, it is because he offends. If he receives kindness, it is because he is kind.

If he feels hurt, it is because he makes others feel hurt. If he feels loved, it is because he makes others feel loved.

BY WHAT IS DONE TO US, WE CAN KNOW, IF WE WILL, WHAT WE DO TO THOSE AROUND US.

By what is given to us, we can know, if we are prepared to know, what we give to others. By what is taken from us, we can know what we take from others. By what is demanded of us, we can know what we demand of others. By what effects are created on us, we can know what effects we create on others.

Such self-judgement must eliminate all blame; which is the basis of human self-destruction.

If we blame, then others blame us, and still others blame them, and a downward spiral of blame and hostility begins. Because blame brings either the instinct to attack and destroy, or the instinct to alienate, to isolate. Either way is the way of hostility. And the spiral of blame and hostility, is the spiral of self-destruction.

Self-judgement by the Universal Law can prevent that spiral.

But humanity has forgotten the Law. In the world of men there is no such self-judgement. As the End approaches, blame and hostility continue to accelerate. So the climax of human self-destruction, is inevitable.

WHAT WE RECEIVE, IS NO MORE AND NO LESS THAN WHAT WE HAVE GIVEN, RETURNED TO US. THAT IS THE LAW.

BLAME IS THE DENIAL OF THAT LAW.

But what is blame? Is it condemnation?

No. Although in the name of purely human values, and in the interest of self, condemnation stems from blame; in the Name of GOD, and in the interests of right, it stems from the Love of GOD for His own.

For the prophet of GOD condemns human GODlessness, and is, in retum, condemned by those who defend it. That is the Law, and the prophet accepts it. He does not blame. He is forewarned by CHRIST, and thereby forearmed with faith in his rightness to condemn. And his condemnation is spiritual, not physical; a warning only, because he holds no brief to judge people, nor to punish them, only to condenm the structure and the way of life by which they live.

In the Name of GOD, he condemns what is evil, and is condemned, in return, by those who identify themselves with what is evil. That is the Law, and he accepts it. He does not blame.

So what is blame?

It is the denial of the Universal Law. It is a state of mind which says: 'My suffering stems from you. It is your fault'; or: 'That man's pain is caused by them. It is their responsibility'; or: 'My mistakes are due to your influence'; or: 'My sin is the responsibility of Satan'; or: 'Humanity's plight is the fault of an evil few'; or: 'He is unkind to me, so I reject him'; or: 'You have brought about my downfall'; or: 'They have made me afraid'; or: 'My parents gave me a sense of insecurity'; or: 'He has destroyed my reputation'; or: 'I am destitute because people have cheated me.'

That is blame. Feel it; know it. It manifests in every human being in one form or another. Do not be afraid of it. Do not try to suppress it or run away from it. Recognise it; acknowledge it; but begin to see it clearly for what it is; a denial of the Universal Law.

BY WHAT IS DONE TO US, WE CAN KNOW WHAT WE DO TO THOSE AROUND US.

EVIL BELONGS WHERE IT MANIFESTS.

If it manifests in us, in the form of a negative reaction or emotion or attitude, then it belongs to us, because it originally came from us. To lay the blame for its existence on an element or force outside ourselves, achieves nothing, and usually promotes conflict and hostility.

A man feels pain. That is significant; because it tells us where the evil manifests. A man gives pain, and later the same man receives pain, in return for what he has given. That too is significant; because it tells us where the evil belongs. A man feels pain, because of what another man has done to him. That is not significant; because it tells us where the evil

manifests, but implies that it belongs elsewhere.

When we give something, or create a particular effect, which in our terms is bad, negative, evil; something we would not care to receive ourselves; that is known as sin; a wrongness, by our own judgement; which is why CHRIST can say with confidence:
Do unto others as you would they should do unto you.

For if we follow this commandment, we can do no wrong; because wrong is only what we ourselves judge to be wrong. It is a deeply founded judgement, and we cannot dismiss it with superficial justifications. It is the voice of conscience within us, and cannot be overridden or erased by outward protests. But it is no less a part of ourselves. So if we only give what we wish to receive, we cannot sin; and if we only create the effects on others which we would be glad to have created on us again we cannot sin.

WHAT WE GIVE WE MUST RECEIVE IN RETURN. THAT IS THE LAW.

If we do sin, if we give what we ourselves judge to be evil, then the account must be balanced. Sometimes it is balanced immediately, with the pain of guilt and remorse. Sometimes further expiation is required. Automatically, and often quite unconsciously, we draw evil on to ourselves, in order to effect such expiation, in order to pay off the debt which we have incurred.

Sometimes the debt piles up, blindly unheeded
except by the deepest levels of consciousness
rationalised, justified, guilt and remorse held at bay. But inevitably comes the time of reckoning, when all balance is redressed and all debts are paid in full. We can run from the Law; we can try to hide from the Law; but we cannot ultimately escape the Law.

And such is the state of man, so deeply blinded is he to the Law and its profound significance.

And if a man is blind, it is because he has blinded others. If his sins are falsely justified, so that his debt increases day by day, it is because he has helped others to falsely justify their sins
.
If a man is in debt almost beyond the reach of salvation, it is because he has led others that deeply into debt. If he feels to be without hope or help or sustenance, it is because he has offered neither hope nor help nor sustenance to others.

That is the Law, and none but GOD can transcend it.

WHAT A MAN GIVES HE MUST RECEIVE.

A man who causes pain, and subsequently suffers pain to balance his account, if he then blames his pain on another, he is likely to follow the blame with hatred and recrimination; retaliation, and thereby yet more pain, inflicted on the one he blames. So that far from paying off his debt, he increases it; because the nature of the human game is such that he who blames is never satisfied. How could he be?

So in his frustration, and in his unfulfilled desire for revenge, he inflicts more and more pain, and becomes trapped in the spiral of an increasing debt of suffering. And unless he halts that spiral in time, recognising his own sense of sin, his own guilt, listening to the voice of his own conscience, and repenting and expiating and reversing the pattern, he must eventually descend beyond recall, destined for a final retribution of eternal alienation from the Source of Life.

But at no time, until the very End of Time, is it too late; to change, to learn the Universal Law, to understand it, to live with it always in mind, and thereby gradually to move from opposition to the Law, which can only bring a constant sense of discord and frustration, to harmony with the Law, and the increasing joy of returning, step by step, to reconciliation with the Source of Life; the all-embracing Love of GOD.

Man, as a race, may be locked irrevocably in the spiral of blame and hostility. But for the individual, there is a way to separate from that spiral. It is not easy, and it takes courage. Because the way of the world is like the current of a fast flowing river. It drags everything with it, so that only the strong-willed and the dedicated, can swim against it.

To blame with the rest is the easy way. The other way, which follows the principle of the Universal Law, is in three stages: the Beginning, the Task, and the Fulfilment.

The Beginning is to learn with the mind, to know with the intellect, to believe with the consciousness. The Task is to remember, always remember, that as we give, so must we receive, and by what is done to us, we can know what we do to those around us. And the Fulfilment is to know and believe with the heart and the soul, so that the knowledge is a part of faith, and the belief becomes a natural way of life.

So in the Beginning, we see blame for what it is. We learn and understand the causes and effects of blame. Then our Task is to go on seeing; seeing blame in ourselves and others; how it manifests, and what effects it creates. And finally, in the Fulfilment, all blame is eliminated. We no longer feel the need to blame.

And therein lies the end of self-destruction, and the conquest of Death.

So be it.

- Robert

ROBERT DE GRIMSTON

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THE CYCLE OF IGNORANCE

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COMMUNICATION TO ALL BRETHREN (INFORMATION)

Brethren, As it is,

The Cycle of Ignorance is a deceptive sequence of mental decisions and realities, which keeps the mind from following a logical train of intuitive awareness. It contains false premises and false assumptions, which mislead, and end in confusion and disillusionment.

The Cycle is based on an apparently logical series of unconscious agreements, which tell a person to follow a particular path, in pursuit of certain goals, with the promise of satisfaction, fulfilment, well being, joy, contentment, or similar rewarding consequences, at the end of that path.

'If I do that, I shall find satisfaction.' 'If I achieve this, . . . if I acquire that, . . . if I reach this goal, . . if I attain that position, . . . if I realise this ambition, I shall find fulfilment.'

The person follows the path, seemingly logical step by seemingly logical step and completes the Cycle, arriving back at precisely the point where he began. Dissatisfaction, but promise of satisfaction, if . . . Frustration, but the promise of fulfilment, if.

The promise has not been fulfilled, either because the goal has not been achieved despite all efforts and apparent intentions, or because its achievement did not after all produce the reward. It produced perhaps a momentary glow of self-satisfaction, a sense of immediate adequacy or success, but not the deep-rooted and lasting sense of fulfilment which was expected.

However, built into the Cycle, as part of its structure, are the necessary justifications to cover either of these possibilities.

‘Ah, but.., if that had not happened’, ‘ ... if they had not done this’,’.., if things had been different’, ‘. . . if he had co-operated’, ‘. . . things didn’t turn out as I expected’, ... if only I’d done this’,’., . if only I’d had more of that’, ... if only...’

So although there is a period of disillusionment, the promise remains as strong as ever, and the ‘logic’ as convincing as ever; so the person continues his pursuit, in renewed hope of ultimate success.

The goal might change, if it has been achieved and failed to produce the reward; or it might remain the same but with more scope. The ambition might change, and be replaced with another; or it might expand to yet more distant horizons. The search might change direction; or enlarge its field of vision. But the Cycle continues.

The Cycle of Ignorance is the compulsive pursuit of the Luciferian dream; the illusion, the mirage on the far horizon.

True progress is also cyclic; but it follows a spiral course upwards. Whereas the Cycle of Ignorance, because of its built-in lies, about what is going to be, what can be and what ought to be, does not move upwards, but remains on the same level, and goes round and round in the same vicious circle.

But why is there no progress within the Cycle of Ignorance?

Because the person who follows a mythical hope in the future, and clings to it, and relates everything he does to it, and fixes his attention on it; never takes a real step in the present.

He behaves like a gramophone needle fixed in a groove. Because his attention is fixed in the future, reaching for it, grasping for it, he never satisfies himself within the present; therefore he feels compelled to go on repeating the same cycle over and over again, in the hope that one day he will be satisfied.

IF THERE IS NO ACCEPTANCE OF THE PRESENT, THERE CAN BE NO MOVEMENT INTO A NEW PRESENT, ONLY AN ENDLESS REPETITION OF THE OLD PRESENT.

The person in this state is ‘out of the Game’; not free of the Game, not detached from the Game, but locked outside it; anchored to all the realities of the Game; the values, the agreements and the limitations of the Game; but unable to fulfil himself within those realities.

And the ignorance is cumulative. Every time the person completes one cycle and finds himself, unsatisfied, unfulfilled, at the point of distant promise once again, he has tied himself more tightly outside the Game.

The secret of the Cycle of Ignorance, is its power of illusion. It is illogical; and yet, on the surface, it seems flawless in its logic. Equally it is unchanging; there is no progress, no movement within it; and yet, superficially, it seems to change.

'Now things will be different'; 'now my luck will change'; 'now I'll find what I'm looking for'; says the prisoner of the Cycle, convinced that he has brought about a basic change in his situation, which will give him the satisfaction he seeks. There is no basic change; only a new set of circumstances; a new car, a new house, a new wife, a new country, a new job, a new idea, a new social status, a new financial status, a new drug, a new treatment, a new government. His problems are the same, his needs are the same, his lacks are the same, his compulsions are the same. But because he has outwardly convinced himself that there is a meaningful change, he continues his pursuit, locked within the Cycle of Ignorance.

The Cycle of Ignorance is a fantasy world; no logic, but the illusion of logic; no change, but the illusion of change.

Any lie in the form of a future possible condition: 'This will bring me satisfaction'; 'that will solve all my problems'; 'this will give me joy'; 'that will give me contentment': can lead a person into the Cycle of Ignorance. But the lie above all lies, which maintains the Cycle, is the belief that fulfilment is to be found within a purely human and materialistic structure.

Even the person who strives towards a state of fulfilment based purely on his own mental state, rather than his material circumstances which indicates some awareness can be trapped in the Cycle of Ignorance, through non-acceptance of his present mental state, through rejection of himself as he is in favour of himself as he would like to be, and as he promises himself that he will be. But the person who believes that his well being depends upon things outside himself, his material circumstances, his social status, his acceptability to others; he is bound to be trapped in the Cycle. He sets human and materialistic ambitions for himself, thinking that they are the keys to happiness, and then locks himself in the Cycle, in pursuit of these ambitions.

As long as he fails to attain them, he is frustrated and dissatisfied, but he always has a good 'reason' for continuing his pursuit. If and when he does attain them, he discovers that they do not give him the lasting sense of fulfilment which they promised. So he must either give up in despair or go in search of something else; or the same thing extended, expanded. (One million pounds in the bank may not be the answer, but two million must be.) Usually he does not give up. He brings his armoury of justifications into play. 'This time it will be different'; 'this time I'm on the right track'; 'that is what I really need to satisfy me'. So the Cycle continues. Promise, pursuit, disappointment; promise, pursuit, disappointment; promise, pursuit, disappointment.

To break free of the Cycle of Ignorance, you must go to the point where the Cycle begins; the point where the promise manifests; the hope, the anticipation, the superfically altered circumstance, and the renewed expectation of a particular result; the renewed demand for a specific outcome.

Then, instead of telling yourself; 'now it will be different', 'now I'm on the right track'; see the basic sameness of the situation. See the lack of change since you were last at this point of promise. Instead of telling yourself how much things have changed, allow yourself to see how much they have not changed.

Expose the promise; invalidate it; see the lie; invalidate the hope; silence the protest; invalidate the expectation and the demand; instead of validating all of them, as you have done each time around the endless Cycle, thereby fixing yourself all the more tightly within its confines.

Locked in the Cycle of Ignorance, your attention is so firmly fixed on the promised reward of fulfilment, and the particular goal or ambition which you have identified with that reward, that you can see little else with reality; and each time you complete the Cycle goal or no goal, but without receiving the promised reward you increase the power of your fixation on it.

This is the power of failure, when you are in compulsive pursuit of success. It creates a sense of failure, and then another, and then another; and each additional sense of failure, forces you to fix more of your attention on the promised but elusive dream.

Imagine gambling on a fifty-fifty chance, and losing; then staking double the amount in order to cover your loss, and losing again; then double again, and again losing; and so on, always doubling and always losing. That is the Cycle of Ignorance.

Only by detaching from the promise, and from the demand of its fulfilment; by accepting what is, instead of agonising yourself in a futile demand for what might be, or should be, or apparently could be, but is not, can you detach from the Cycle of Ignorance. Bring your attention from 'out there', in a future fantasy land, back to 'in here', now, the situation as it is.

But the longer you have continued to pursue the fantasy, the more difficult it is to detach from it. The more you have already invested in your dream, the harder it is to abandon it. Not only would you be invalidating the aims and ambitions which you have mistakenly linked with the dream, but also, all the time and energy, which you have expended in your fruitless pursuit of them.

This is so, both consciously and unconsciously. A person who has spent

many years with his sights set on becoming wealthy, because he has decided that therein lies the secret of happiness, has quite consciously invested time and energy, on a practical level, in order to achieve this end. The longer he continues to fail, the harder it is for him to abandon his ambition. To do so would seem to make worthless all that he had invested. And even if eventually he succeeds, for the same reason how can he admit that being wealthy does not give him the satisfaction he expected? Instead he must go on amassing more and more wealth, in the futile hope that one day it will.

Equally, a person who has quite unconsciously expended quantities of mental and physical energy and again time of course in building an image of superiority for himself, because that, for him, seems to be the secret of ultimate success, finds it hard to give up, and accept himself as he really is. Again, unconsciously, he clings to the value of all that mental and physical effort, reluctant to brand it: 'Wasted in pursuit of a myth'.

In the Cycle of Ignorance, a person digs himself in deeper with every circuit he completes. It is the perennial 'rut'; easy to slide into, but progressively harder to get out of.

And although the nature of the Cycle is, by definition, an unchanging state, a static situation, ultimately it is a downward spiral. Because Time is not static. The Universe is not unchanging. And if we are not going forwards with Time, then we are going backwards. If we are not expanding with creation, then we are contacting. If we are not rising, then we are falling. Which is why the 'rut' becomes deeper, at every turn of the Cycle of Ignorance.

The downward spiral of blame and hostility, is a perfect example of the Cycle of Ignorance. Man lives by the promise that blame will help him to attain salvation; that it will enable him to separate himself from evil, to be free of it, cleansed of it.

He feels that by blaming others, he becomes, or will eventually become, blameless himself. And he invests great quantities of energy and thought and brilliance and time to becoming a master in the art of blame. Whenever evil strikes, he blames, believing that by so doing he can destroy it, or at least escape from it. He never does either; but each new situation is different enough on the surface, to convince him that: 'this time, blame will work.' It does not; but there is always a next time.

No change; no movement; but in relation to the change inherent in the inexorable movement of Time, a change for the worse; a movement downwards.

And man is locked in this downward spiral, simply because he is ignorant, of the nature and the effect and the significance of blame. If he knew not

just intellectually with his mind, but with his heart and his soul, with his feeling, with his emotions if he knew the truth about blame why he feels it, what it does to him, what it does to other people, what it leads to if he knew, how and when and where it manifests, all the devious ways in which it operates under the guise of something else, something apparently quite harmless like tolerance for instance if he was not ignorant of all of this, he would not blame; he would have no cause to blame, no desire to blame, no instinct to blame.

Man sincerely thinks that blame will ultimately do him good, that through it he will triumph. He cannot know that it can only do him harm, and that through it he is fast destroying himself.

He has duped himself with a lie; and as long as he believes that lie, he cannot break out of that particular Cycle of Ignorance.

He thinks that he changes, that he evolves, that he is different, that he solves his problems one by one, that he progresses. But the changes are superficial; material, ideological, theological, technological; they help to convince him that things really are different; so that he continues in the same basic pattern, the pattern of blame. Nothing changes there. The instincts are the same; the results are the same. The 'rut' is the same 'rut'— only deeper, because Time moves on, and man is left behind.

THE CYCLE OF IGNORANCE IS STATIC AND UNCHANGING.

Only knowledge, deeply felt knowledge, can break the Cycle of Ignorance. And therefore, by its very nature, it precludes any means of breaking it.

As long as we are ignorant, we are locked in the Cycle of Ignorance; and the Cycle itself perpetuates ignorance.

With a conscious Cycle, where we are aware of the goal for which we are fruitlessly striving, we can go to the point where the promise manifests, and invalidate it.

With an unconscious Cycle, such as the spiral of blame by which humanity imagines it is reaching towards blamelessness, we can learn the Universal Law, and use that knowledge in order to break free.

But to be free altogether of the pattern of the Cycle, seems impossible, as long as there is any ignorance at all in us.

So it seems. But there is a secret. There is a way to be free of it. And the way lies in the true nature of acceptance.

If you can realise for yourself, the truth that the only validity is the present; and totally feel and know the reality of this; then you will have no difficulty

in breaking free of the Cycle of Ignorance.

In the present, only the present is valid. Now, only 'now' is meaningful.

The past is finished, done. It has validity inasmuch as it has created and led to, brought about and culminated in, the present. That is its validity; that is its part in the present. To bring it otherwise into the present, is invalid. To stand it in front of the present, and evaluate 'now' on that basis, is a lie, and an invalidation of the true nature of both past and present.

It is as though you contemplate sitting in a cane chair. If you evaluate the chair as it is, and recognise that the previous state and nature of the cane is valid only inasmuch as it led to the making of the chair, as it is, then you are seeing the chair clearly; and if it seems to you strong and well made, you sit on it. If on the other hand it seems to you weak and insecure, you do not sit on it. But if, although the chair as it is seems strong, you picture the frail nature of cane in its natural state, and you set this in front of the chair in your evaluation, and you think to yourself: 'Cane, as it grows, could never bear the weight of a human body. It's too fragile'; and you evaluate the reliability of the chair with this in mind, then your assessment is invalid. Whatever you do is based on a distorted image.

By all means use your past experience, in order to understand the nature of the present. But do not let it diminish or change the importance of the present. Do not let the past trap the present, and distort your vision of it.

The past is finished and done.

The future, on the other hand, is not yet with us. It is in the hands of Destiny. It has a validity, inasmuch as it will become the present; but now, it is not. To stand it in front of the present, and evaluate the present on that basis, is as invalid as it is to do the same with the past.

To see the chair as it is, together with the chair as you judge it will be in twenty years time, old and broken and without strength, and to assess its reliability on that basis, is again invalid.

So the secret, is a complete awareness of the present, and a complete understanding of the true position of both the past and the future.

Non-understanding of the past and future, is one basic cause of the human predicament.

Past and future are the two sides of the eternal conflict of the human mind; because it is the images of the past, and the images of the future, the memories of the past, and the expectations of the future, that are brought into the present by the mind; and the present is assessed and evaluated with these in front of it. They are not used, relevantly and meaningfully; they take precedence.

So the present becomes a conflict; regret of the past and fear of the future, against justification of the past and hope for the future. And behind and between and beneath and within the great mass of images that go to make up this seething conflict, the pure and simple clarity of the present, as it is, is lost.

We should not forget the past, nor should we refrain from looking with anticipation into the future. Memories of the past, lessons and experiences from the past, are not themselves wrong or destructive. They are, on the contrary, often a necessary part of our understanding and experience and assessment of the present.

To see the present clearly we must often relate it to certain relevant aspects of the past. For example, to assess the cane chair, we shall need our past experience of chairs to help our assessment.

Similarly, hopes, aims, visions and speculations of the future are not themselves destructive. They also are often a necessary part of our awareness of the present; particularly in the matter of making plans and decisions. To decide and to act properly in the present, we must often use our judgement of what the future might hold.

But we should not allow either our memories or our anticipations to cloud our vision of the present, only to enhance it. We should not allow them to distort our awareness of the present, to relegate it, to displace it, to reduce its importance, or to take precedence over it.

And the criterion is this. If the past or the future becomes a subjective influence on the present, instead of simply an objective adjunct, then it will distort or displace it.

In the present, we know by what we feel; and to know the present we must feel the present. Feelings about the past and the future can only confuse and mislead. If they are there, allow them, feel them, don't hide from them, but recognise them for what they are; unreliable and irrelevant to what is. Feelings are only valid in relation to what is. When they emerge in relation to what was or what might be in the future, they can serve only to cloud the issue.

Feel the present. See the past and the possible permutations of the future, whenever it is appropriate. But feel the present. If you find yourself feeling the past or the future, don't fight it, but simply recognise that to that extent you live in the past or the future, and therefore out of the present, and therefore out of the Game.

To resist it, to try to suppress it, will serve only to strengthen its hold on you. But to recognise it, and accept it, as another aspect of what is, within you, is the first step towards breaking its hold and being free of it.

So do not discard your memories. Use them. But recognise that when memories become vain regrets or nostalgic longings, or the basis of bitterness, blame, rejection, disappointment and despair, if we give them validity, they will lead us into the Cycle of Ignorance.

And do not abandon your anticipations. Use them. But equally recognise that when anticipations become empty promises, desperate longings, agonised obsessions, or frustrated ambitions, if we give them a validity, they too will lead us into the Cycle of Ignorance.

The secret is an understanding of the true significance of the present, despite all images of past and future. If we can see these images, live with them, accept them, use them as they should be used, and yet relate our entire selves, our emotions, our attitudes, our responses and our reactions, with reality, to the present, then we are free of the Cycle of Ignorance.

The goals on which you have fixated your attention are compulsive subjective images of the future, clouding your vision of the present. Inval4 date such images of the future as being a significant part of the present, and you invalidate those goals.

And the time and energy which you have already spent in futile pursuit of those goals, constitute a whole series of obsessional images of the past, also clouding your vision of the present. Invalidate such images of the past, and you invalidate the burden of importance of all that time and energy.

And if you are, at this moment, fixed in a Cycle of Ignorance, with a specific conscious ambition, which you have identified with the attainment of ultimate satisfaction, and which gives you pain, because you cannot bring it into the present and transform it from a fantasy into a concrete reality, then go to the point where the ambition is most real to you, where you feel it most strongly; the hope of it, the desire for it, the promise of it, the demand for it, the frustration of not having achieved it. Look hard at it. Look hard at that goal, that obsessional image of the future. See it clearly; know it well. Assess its value, in terms of its meaning and significance, in terms of its actuality.

Then turn the coin over. Fears are the opposite of goals. Where there is a goal, there is an equivalent fear on the other side of it. What a man hopes to gain, he also fears to lose. What he demands to have, he also fears to be deprived of. What he aims to be, he is afraid of not being. Where he desperately wants success, he is equally desperately afraid of failure.

So when you have looked at the goal, the ambition, the demand, the hope, look at the fear on the other side as well. Look at the opposite image of the future; the image of failure. See that clearly too; know that well. And assess the value of that, in terms of its meaning and significance, in terms of its

actuality.

Look at your fantasies; your images of the future; both the black side and the white side. Then, when you have made them as real as you can make them, look back into the past. Look hard at all the time and energy you have spent trying to achieve the goal, and at the same time trying to avoid not achieving it. Look at the images of the past which relate to that simultaneous hope and fear. See them as clearly as you saw the images of the future. And assess their value, in terms of their meaning and significance, in terms of their actuality.

Then, having seen the past and the future, and having allowed the full extent and reality of their images to come upon you; having given them their full scope; having brought them into the present, as far as it is possible to bring them; look at now. See what is. Know what is. See it as it is, and know it as it is; not as it was, not as it will be, not as it could have been, if. . . not as it might still be, if. . . but as it is.

Then, what has been in the past, can be left behind in the past; truly left behind, not pushed aside because it is unacceptable, but discarded, because it has been accepted. And what might be or might not be, what could be or could not be, what should be or should not be, in the future, can also be left—in the future; truly left, not ignored as too much to hope for, or shut out as too terrible to think about, but discounted, because compulsive hopes and ambitions and demands, have been seen to be irrelevant; the worthless counterparts of fear and hopelessness. All this can be dismissed, in favour of the intense reality, the actuality, and the significance, of what is now.

The human mind is composed of images of past and future.

As long as we are submerged within the conflicts of the mind, we shall see the present, and therefore assess and respond to the present, only through a murky haze of irrelevant images. When we know the truth of the present, the past and the future, know it and feel it, as a reality for ourselves, then we are above the conflicts of the mind, and free of the Cycle of Ignorance.

Time is our enemy, only if we stretch our attention from one end of it to the other.

But if the whole of us is in the present, allowing the past existence only inasmuch as it has created the present, and allowing the future existence only inasmuch as, instant by instant, it will become the present, then Time is on our side.

And the present demands so little, because it is so small; while the past and the future are vast and unwieldy, and demand far more than any of us has to give.

If we serve the present, our existence is a constant living. If we serve the past and future, our existence is an eternal dying.

The great step, the great demand, is that we should break the chains that bind us to the endless agony of past and future, so that we can step free into the joy of service of the present.

Slavery is pain; freedom is joy. And yet, to break from slavery into freedom, demands all the courage and endurance which a being has to muster.

The secret is there. The door stands open; but only for those who have the courage to go through it. For those who have that courage, the rest is simple; because outside of the vast and overwhelming territory of what was and what will be, is only the tiny instant of what is.

So be it.

- Robert

ROBERT DE GRIMSTON

BI 13

The Separation

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT
LONDON
April 1969

COMMUNICATION TO ALL BRETHREN (INFORMATION)

Brethren, As it is,

The separation is within the dimension of Time.

In Time there is that which is of GOD and that which is not of GOD. There is negative and positive; evil and good; sin and virtue; salvation and damnation. There is division; and from the initial division of GOD and GODlessness, there springs the fragmentation of all things, and the scattering of all the parts of One, throughout the Universe of Time and Space.

GOD is divided and divided and divided; until It is stretched from one end of eternity to the other.

But without Time there is no Separation. Ultimately there is no division. There is no right and wrong, or good and evil.

The burden of Time is the conflict of the division. And this is our burden. We embody the whole separation, from one extreme to the other. We must; otherwise the parts cannot be brought together.

We are stretched across the whole span of the Universe.

We are at the pinnacle of Heaven, and in the deepest depths of Hell.

We are totally good, and at the same time totally bad.

We are wholly of GOD, and we are wholly not of GOD.

We manifest the ultimate of all things, both negative and positive.

And our function is to separate; to raise up that which, within Time, is of GOD, and to condemn that which, within Time, is not of GOD; to create GODliness, and to destroy GODlessness, at the same time manifesting both within ourselves.

And within Time, that is as it is—divided.

But beyond Time, everything is a part of GOD—not of GOD divided, but of GOD united, resolved, and brought together into One.

Within Time, there is an eternity of agony for all beings not of GOD. But when Time is no more, eternity is no more, the Separation is no more.

There is no condemnation, because there is no division. There is no damnation, because there is no Separation.

But until Time is resolved, and all is brought together, we must bear its burden to the ultimate.

We must span the scale from the highest to the lowest.

We must feel the greatest joy, and the greatest agony.

We must embrace the ultimate salvation, and the ultimate damnation.

We must be the very best, and the very worst.

We must hate, and we must love.

We must know perfection, and degradation.

And we must know the Separation, in all its stark and unequivocal intensity.

Before it can be transcended, it must be known, and felt, and experienced, to the ultimate. Black must be the ultimate black, and white the ultimate white; and we must feel and know them both.

For again, there must be Separation, before there can be no Separation.

There must be the ultimate intensity of conflict, before there can be no conflict.

The two ends of the Universe must be disentangled, before they can. be reunited; distinguished, before they can be identified.

If we are clinging desperately and fearfully to something, terrified that at any moment it might be torn from our grasp, then we cannot be truly united with it, until we have first been separated from it—or more accurately, until we have seen that in reality we already are separated from it, by the barrier of our compulsive attachment to it, and until we have seen the true extent of our separation. Because knowledge and awareness are always the only essentials when it comes to action.

To see and to know, are all we are required to do of our own volition. From there we are free to follow, as far as we can, our instincts and our inclinations; to exercise our illusion of choice, according to our own judgement, and the signs that are there to guide us.

However choiceless we may consciously know ourselves to be, until that knowledge has become a true and deeply founded awareness, both conscious and unconscious, there is still the illusion of choice; a basic sense of personal control of our destiny, a sense of individual responsibility. And as long as that is there, we must enact it and attempt to fulfil it.

That—ironically—is a part of our choicelessness; as is the fact that we shall inevitably fail.

If we demand something compulsively of ourselves, we fail to achieve it. And the reason is based upon the fact of choicelessness, and upon the myth, the fallacy, the illusion, that choice exists at all.

And here is the logic of choicelessness.

If you create something from nothing, or, more precisely, from a part of yourself, then whatever that creation does or is, stems from the nature of its creation. If it behaves in a particular way, manifests a particular characteristic, that must be a direct and logical outcome of the way it has been designed and programmed.

In the face of external pressures and circumstances, the -response of the creation, which is what matters, stems directly from the nature of its existence, and therefore from the way it has been created.

But when we speak of creations, we include a factor which contradicts this

logic. We include the concept of personal choice. We say that a human being, which is a creation of GOD, has a will of its own which is independent of its creator. And GOD, by Its condemnation of Its creation, on account of its misuse of its power of choice, endorses this.

But this is disownership of the creation. This is saying that what the creation does, stems not from the nature of its creation, but from some independent element, peculiar to the creation, but having no connection with the creator.

So by deciding that a creation has a personal choice of its own, independent of the creator, the creator disowns the creation.

He rejects it. He says: 'The creation is not wholly mine. It has an existence of its own, which is separate from me. I am not responsible for the way it chooses to be.' He then demands that the creation exercise the element of choice in one particular direction. He demands obedience.

Now he has already rejected his creation, by maintaining that it has choice and a will of its own, separate from him. By the Universal Law, his creation must in turn reject him. And its only method is disobedience.

REJECT AND YOU MUST BE REJECTED IN RETURN.

So the creation disobeys. It must, in order to fulfil the Law. It quite deliberately fails to meet the demand which the creator makes upon it.

And the irony is this: it has no choice. It is subject to the Universal Law, and therefore cannot do otherwise, but reject its creator, who has rejected it.

So the choice was an illusion, a myth, a fantasy, both for the creation, which really believed it had choice—it felt the power to choose, to decide, to control its destiny— and for the creator, who equally felt his creation's power to choose.

But it was a lie. Choice does not exist. Every creation in the Universe, on every level, is subject to the Universal Law, which controls everything the creation manifests, and is inevitable~

A man has no more choice than an amoeba.

But why then the lie? Why the illusion? What is it for?

The answer is: 'the Game'. The illusion of choice is for the Game.

The Game is conflict; creating and destroying; building and demolishing; separating and coming together; rising and falling; disintegrating and reuniting; failing and succeeding; living and dying; winning and losing; loving and hating. That is the Game; and the Game is the essence of

existence.

But without the lie; without the illusion of choice, which is the illusion of conflict, which is the root of striving and reaching and hoping, which is the driving force of movement and change and growth and development; without the fantasy of a creation's control over its own destiny; there is no Game; only a static motionless perfection.

For a game there must be conflict; for conflict there must be choice; for choice there must be rejection; for rejection there must be disownership; for disownership there must be creation and separation. That is the start of the cycle.

Then the cycle must be played out. There is no returning except by completing. The full circle of the Game must be traversed; rejection by rejection by rejection.

And because to create, and then give choice to the creation, is the prime method of rejection, this is the pattern of the Game; a cycle of creation and subcreation.

The creator creates, and rejects. The rejected creation, in order to fulfil the Law, becomes a creator, and itself creates and rejects. And the creations s creation also creates, and rejects. And so the cycle continues; separation on separation on separation.

And each of us, on his level of existence, has been created and rejected, and subsequently each of us has created and rejected.

Demands are made upon us by our creators; demands that we feel within our bones and therefore make upon ourselves; demands that inevitably we fail to meet. And because we reject by such failure, our creators reject us the more, separating us ever further from knowledge of them, from contact with them, from their love and their security.

So we, in our turn, must equally add to our own rejection, through disobedience and failure; and so the spiral downwards into death continues.

And at the same time, we make demands upon our creations; instilling in them a sense of their own personal responsibility, and thereby forcing them to fail in order to reject.

And as long as we pass responsibility downwards, as long as we demand of those below us, demands will be made upon us from above. Responsibility will continue to go down the line; choice will continue to be meaningful to us, whatever we might consciously know to the contrary.

By the Universal Law; as long as we demand from below, it shall be

demanded of us from above. As long as we reject by demanding, we shall be rejected.

But we do demand. We demand by desiring, by needing. And there are more demands to be made, more burdens to be carried, more failure, more disappointment, more rejection; before the cycle is complete, and the illusion of choice is taken away.

Pain is conflict. Conflict is choice. Choice is the lie by which the Game is played. And there is more of the Game to be played out before the completion.

We are carrying the burden of choice, which is no less real as a burden for being an illusion.

For us the illusion is still reality, and until we are ready to be freed of the burden, until the time comes for the burden to be lifted, and for us to fall back into the perfect security of total choicelessness, we shall continue to feel the weight of personal responsibility. We shall continue to feel the need to place that burden upon ourselves and one another.

We shall continue to feel the urge to blame ourselves and one another. We shall continue to want to strive amongst ourselves; despite what we cannot help but know. For that is the Game.

But if we know that the pain we feel, whether it is mental or physical, is only a fraction of the pain which the Gods themselves must suffer, to conclude the Game according to the Law; if we know that whatever our burdens, Theirs are a hundred times greater and more agonising to bear; then we can endure with a greater sense of purpose and worthwhileness; then we can find some light of truth in the darkness of the lie.

And if, beside the pain we feel, we hold a separate and independent knowledge of the final lifting of the burdens from our shoulders; if we know our choicelessness, and still enact the choice, without confusing the two and becoming submerged in our fear of alienation; then we can derive an added strength, and a basic reassurance and security, from the faith inherent in this distinction.

The mind thinks, whilst the soul both knows and feels.

But within the Game, knowing and feeling are divided; separated from one another by the conflict of the thinking mind. So that what we know, is not always what we feel.

We know truth; but we feel a lie.

We know love; but we feel hatred.

We know that ultimately there is life; but we feel the all-pervasive presence of death.

We know the Unity; but we feel the Separation.

We know GOD; but we feel the pressures and effects of GODlessness.

We know the ultimate goal of perfection; but we feel submerged in irrevocable imperfection.

We know Heaven; but we feel the restrictions and the horrors of Hell.

We know harmony exists in all things; but we feel ourselves and all existence torn apart by seemingly interminable strife.

And we know that one day we shall no longer be divided within ourselves or from one another, and then we shall know what we feel, and feel what we know, and our souls shall be one.

The conflict of the mind is an intellectual contortion that breeds doubt and misgiving.

The resulting conflict of the soul, itself divided by the mind's dichotomy, is a searing agony of twisted contradiction. It is the Universe stretched across eternity and nailed in place, helpless and impotent upon the rack of Time.

It is the crucifixion of the core of life. And each one of us embodies his share of the pain.

So do not feel alone, nor that even one moment of suffering is without purpose. The debt is exact, and every grain of agony is counted towards its repayment.

And the cycle is drawing to its inevitable close. And although the feelings of pain are in many ways intensified, yet equally the knowledge of choicelessness and ultimate freedom from the burdens of expiation, expands within us, giving us greater faith and greater powers of endurance.

And as long as we feel the present; live within it, understand it, embrace it, accept it as part of ourselves, and can rise above it; then we may know the future; see it in the distance, imagine it for ourselves, not as something to be striven towards, grasped for, hoped for, reached for, prayed for or even worked for; but as something that must be, a time that must come to us when the task is finished.

We do not aim at the freedom and joy of the future. We only aim at what seems to be the best permutation for the present. The future is something we know. It already exists, prepared for us. And sooner or later, according

to the Will of GOD, it will cease to be future and become present.

Then we shall know and feel as one. Then we shall rest in the fulfilment of an undivided soul. Then we shall find peace in a mind no longer torn by conflict. Then we shall receive as we desire to receive, and give as we desire to give.

Then we shall know what we want, not only by what we have, but also by what we feel we want. Then the spark of pure consciousness shall rule within each of us, instead of being subject to the anachronism of a divided unconsciousness.

Then we shall be where we feel we belong. Then we shall do what we feel inclined to do. Then we shall be what we feel the desire to be. Then we shall have what we feel we want to have.

Then we shall love and be loved, give and be given to, know and be known, receive and be received, accept and be accepted, without the pain of conflict and frustration.

Know that future time. Do not grasp for it; that will only intensify the pain of now. But know it; see it; believe in it. For it is the fulfilment of the Divine Will.

So be it.

- Robert

ROBERT DE GRIMSTON

BI 14

The Self

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT
LONDON
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COMMUNICATION TO ALL BRETHREN (INFORMATION)

1

Brethren, As it is,

No being in the Universe is selfless.

There is no such thing as selflessness—unless it is non-existence. There

are no such qualities as altruism or unselfishness.

If we exist at all, then the core of our existence, by definition, must be the self. The spark of pure consciousness, which is the essence, is the self.

We can tie ourselves in knots and drive ourselves around in circles, on a sense of guilt for being selfish, for pursuing a goal of personal survival. And even as we deplore our selfishness, we can become further appalled by the fact that we deplore it because it could lead to our damnation. So that even our desire to be selfless seems to be a completely selfish desire!

There is no future in pursuing selflessness.

We speak of the Salvation of GOD. But why is our purpose to save GOD? Is it selfless altruism?

By no means. We are part of GOD; so GOD's salvation is our salvation. Are the branches of a tree selfless because they band together to give life to the trunk? No, but they are wise.

We speak of helping one another, as opposed to looking after ourselves. Is this a denial of self?

By no means. Do the oarsmen in a life-boat deny themselves by giving strength to one another? No; they help to ensure their own survival.

What appears to be altruism is awareness. What seems to be selflessness is wisdom. It is the knowledge of the Life Source, and the knowledge of the Universal Law.

It is the awareness that if we save that to which we belong, and upon which we depend, we save ourselves.

It is the awareness that if we give strength to what is of GOD, we shall receive strength in equal measure, from what is of GOD.

And to narrow it down even further; it hinges upon the scope of our identification.

If we identify ourselves with our physical existences, then self, for us, is that; our bodies. Survival of self means survival of the body. Preservation of self means preservation of the body. Satisfaction means satisfaction of the body.

This is a very limited scope. By identifying with our physical existences, we make ourselves destructible, transitory, trivial, and ultimately meaningless.

If we identify ourselves with our social status, then that is the self which we seek to preserve at all costs.

If we feel that to lose our reputations or our positions in society, is to die,

to be destroyed; then that is the scope of our identification; again narrow and transitory. Social status is meaningless in ultimate terms.

We can identify ourselves with our material possessions, and feel that at all costs we must preserve them in order to survive; at the same time feeling that the acquisition of more, will lead us towards fulfilment.

Still the scope is small. Self is no more than a set of physical objects and their exchange value.

We can identify ourselves with our profession or calling, and feel that as long as we have that we are alive.

Or we can begin to expand our scope a little, and identify ourselves with an entire social strata; in which case the overall promotion and preservation of that strata becomes part of the promotion and preservation of self. A racist identifies himself with his racial background, and therefore feels that by upholding the cause of others with the same background and origins, he is fighting for his own personal survival.

The scope is wider than physical existence or social standing, but it is still small and meaningless in ultimate terms.

We can identify ourselves with a political ideal, with an entire nation, with a culture, with a moral code, with humanity itself.

True identification on these levels, where there is real dedication on the basis that therein lies the road to the ultimate survival of self, indicates a relatively large scope.

Here we find what is known as selflessness, because the self is identified beyond the scope of the immediate individual existence, and embraces a much wider territory.

Here we begin to see how awareness tells a being that true preservation of self can only stem from the preservation of something much greater and more extensive than self, of which self is a part.

But if we examine the wider territory, if we look closely at that with which the self identifies, we still see only a shallow transitory concept.

Ultimately, what is a political ideal within the Universe? What are national boundaries and differentiations in relation to eternity? What will become of a culture when the world is dead? What is human morality when the human race is .gone? What is humanity when Judgement comes upon the earth?

The awareness only takes the being so far. It reaches beyond the tiny confines of its own personal separateness, but it cannot reach beyond the equally temporary, though somewhat larger, separateness of a human group or a human concept.

That is the criterion. As long as that with which the self identifies, lies within the limits of humanity, as long as it is subject to human laws, human standards, human values, human qualities and human limitations, no matter how vast, no matter how much scope it covers, it is ultimately meaningless; it is transitory and destructible. Like humanity itself, it is subject to death—corruption, decay and death.

As long as the self seeks survival within human terms of any kind, it must be destroyed; just as humanity must be destroyed.

If a framework is destroyed, then everything which exists only within that framework, even if it spans it from end to end, must be destroyed as well.

So with what can the self identify in order not to be destroyed, in order to survive? What is indestructible? What is ultimately invulnerable? Only GOD; the Life Source of all existence.

If a being identifies itself with GOD, and therefore seeks the salvation of GOD in order to ensure its own survival, that is true awareness. That is seeing and knowing the ultimate scope.

Self becomes GOD, and GOD becomes self. Thereby self becomes invulnerable and indestructible.

We speak of self-sacrifice as a virtue, and on one level it is just that, when human-self is sacrificed in favour of higher-self or GOD-self.

But the real sacrifice of self is the identification of self with something human, something of the world, something that must eventually be destroyed. And that is self-destruction.

So if we wish to give meaning to the concept of selflessness, let us call it human selflessness, which is GOD-selfishness, and is a mark of wisdom.

But how to reach a state of GOD-selfishness; how to reach an identification of self with GOD, so that the being feels it and knows it with reality; that is the problem.

We can know that the self must be identified with GOD, and yet feel it only identified with humanity. That is the soul divided. That is the anguish of spiritual conflict.

We can know that the body is a meaningless husk, and yet feel the instinct to protect it and preserve it as though it were ourselves.

We can know that human values are shallow and transitory, and yet feel inextricably involved with them. That is the power of the human mind, which imprisons the soul.

For the soul is like a caged bird. It sees freedom beyond the limits of its narrow confinement; it sees the sky, and understands the difference between what it is and what it could be; it knows that outside is life, whilst inside is nothing but a stagnant death. Yet it is trapped; it cannot reach the life it knows is there.

And the soul sees GOD, knows GOD, understands GOD; but cannot touch GOD, and cannot reach GOD through the rigid and impenetrable barrier of its human existence. And the anguish and frustration of this dichotomy tears the soul apart.

But how to find the freedom, which is seen and known but not felt?

How to identify the self with outside instead of inside; not only with a conscious knowledge, but with a complete awareness, known and felt? How to become the dream of not just seeing, but of being GOD?

O GOD, the pain of seeing and knowing, yet not being able to reach, to touch, to become part of, to be enveloped in, to be absorbed by.

The being cries in helpless despair to its creator.

O GOD, the separation; no longer in blind ignorance and feelingless unreality; but seeing and knowing, and yet feeling the gulf between.

Is this the final pain before the unity? Is this the last agony before the joining together?

Must the Devil rend us before he will relinquish us, and let us return in body, mind, soul and essence, complete, to where we belong?

But where to begin to be free of the pain of separation?

We long to take the final step, to be finally united and absorbed.

But what is the first step?

We see the ultimate, we know the completion; but what is the link between now and then, between here and there, and how do we begin to traverse the link?

The final step is outside the bounds of our human identification; but the first must be inside it, because that is where we are now.

And always knowledge is the key. Each step is a grain of meaningful awareness. Nothing else is truly valid.

Action is the fruit of knowledge; but knowledge is always the source.

Something we must know, in order to begin the journey into life; but what?

What is now—for us? What is here present—for us? What are we—here and now— for ourselves and for one another? What is?

That is knowledge. That is all the knowledge that exists. The rest is speculation.

The bird is in the cage. For the bird, the cage is. The sky will be, but is not, except as a vision of the future.

So in order to know, the bird must know the cage. It must know the sky, but only in order to know more completely, and with reality the nature of the cage in which it is trapped.

The soul is trapped within the mind. In order to know, it must know the mind. In order to know the mind, it must know the human game, which is created by the mind. In order to know the human game, it must know humanity; the player and the pawn of the human game.

The soul may know GOD—must know GOD—but only in order to know humanity; and thereby the full extent of its alienation from GOD.

For there is a way out of the mind. There is a way out of the human game. There is a way out of identification with humanity.

Knowledge is the way out; knowledge of the mind, of the human game, and of humanity.

But again what is the first step?

To know; but to know what? Surely not the entire nature of the mind. That is almost the last step.

No. The first step is to know that we can know.

If we are to know, we must open our eyes and look, and see. But in the pain of our sense of separation we are blinded. So in order to see, we must rise above that pain; feel it, accept it, own it; but instead of sinking beneath it into despair and abject misery, we must know that we are greater than the pain we feel.

That is the first grain of knowledge. That is the first step. To know that we are greater than the pain we feel. To know that we are stronger than the burden we carry. To know that we are of more consequence than the cage in which we are imprisoned.

TO KNOW THAT WE ARE GREATER THAN THE PAIN WE FEEL.

When we know that, we have begun.

That is knowledge of here and now. That is knowledge of what is. That is awareness.

And that is a beginning; because it must lead to further knowledge.

To know our strength and our stature, is to know our power to know. And that is all the inspiration that we need.

We have always said that until the full extent of the alienation is known, there can be no coming together. Until the totality of the rejection is seen, there can be no acceptance. Until the separation is recognised, there can be no rejoining.

So until we know the cage, until we have seen and felt every aspect of it, and how it relates to us; until we have recognised the extent to which we are trapped, how w~ are trapped, and in what we are trapped; we cannot be free of the trap.

Therefore, having taken the first step, having risen above the pain by knowing that we are greater than it, we can take the next and the next and the next.

We can look at the pain. We can know its nature, its strength, its power, and its effects upon us. We can go behind the pain and examine its source. We can look at the guilt and the fear, from which the pain stems; guilt for the past which keeps us in the past, and fear of the future which keeps us in the future; the two anchor-points which hold us stretched across the whole span of Time.

We can see the blame we use to keep the pain in place, We can see the justifications, which maintain the guilt unexpiated, and therefore the fear unresolved.

We can see the deliberate blind ignorance that prevents us from moving towards freedom. We can see the links that bind us to the human game.

The bars of the cage are spaced, so that if we live wholly in the here and now, we can slide through with ease and find the freedom that is outside. But if we are stretched from the distant past to the distant future, nailed down at both extremities of Time, then we are trapped; unable to squeeze even one aeon of our vast unwieldy burden in between them.

For if we live wholly in the here and now, guilt cannot reach us, because it comes from the past; fear cannot touch us, because it comes from the future; we have no desire to blame, no need to justify, and no instinct to be blind. The bars of the cage cannot hold us in.

But that is again a contemplation of the final steps. We are only beginning.

We are behind the bars, examining them; beginning to know the extent to which they do hold us in; the extent to which we do blame, and justify, and are deliberately blind. We are beginning to learn the nature of our guilt, and

of our fear.

And step by step, we can know every aspect of the human game and the part we play within it.

And if at any time we collapse, because the pain intensifies and overwhelms us, then we must remember again the first step, which is always the first step, not only from the beginning, but from any point of immobility.

TO KNOW THAT WE ARE GREATER THAN THE PAIN WE FEEL.

Then we can begin again; like the action of standing up in order to move on. Because nothing is lost by falling, as long as we rise again.

As a soldier learns to live with death without succumbing to its morbid terrors, so we can learn to live with our sense of separation from the Source of Life, without despairing.

But if a being does despair; if the sense of futility descends upon it and it collapses, losing the knowledge of its basic strength; if it seems to cease caring enough to fight, and blindness and ignorance overwhelm it completely, so that alone it would die; that is the time when more than at any other, it needs the help of one of its own kind.

When it feels too much pain to know that still it is greater than the pain; when even that basic first step is beyond it, and it cannot stand up in order to move on; then it needs help.

We each of us feel moments of despair, moments of futility; but never all of us at one time. So that when one collapses, another lifts him to his feet, and when the second himself stagnates and is unable to move, the first lifts him and gives him a new incentive.

The lifting may be done in any way that is effective and appropriate: a gentle word or an angry word, validation or invalidation, encouragement or reprimand; anything that works, and enables the person to take that first essential step within the Game. And each of us is different, responding to different effects; and each time we fall is different, requiring a different remedy.

So set no standards on what is needed by a person who is lost in the depths of a sense of futility. Simply be open to inspiration, and do whatever is required to put him on the road again.

If he has done the same for others, it can be done for him. And who has not, at some point in his existence?

IF WHEN WE ARE STRONG AND CONFIDENT, WE GIVE OUR STRENGTH

AND CONFIDENCE TO GOD AND THE BEINGS OF GOD, THEN WE ARE WEAK AND IN DESPAIR, GOD AND THE BEINGS OF GOD WILL GIVE THEIR STRENGTH AND CONFIDENCE TO US. THAT IS THE LAW.

We must go through weakness to reach strength.

We must know despair, before we can find fulfilment.

We must die, before we can be brought to life.

We must fall into the depths of futility, before we can be raised to the heights of ecstasy.

We must feel lost and abandoned, before we can know finally that we belong.

We must know the totality of failure, before we can be given the satisfaction of success.

We must feel the darkness of alienation and GODlessness, before we can see the Light of Truth.

That is the Game; the swing of the pendulum; the Law of a 'two pole' Universe.

THE ONLY ROAD TO LIFE, PASSES THROUGH THE VALLEY OF THE SHADOW OF DEATH.

So be it.

- Robert

ROBERT DE GRIMSTON

BI 16

CONTROL IS CONTACT

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT
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COMMUNICATION TO ALL BRETHREN (INFORMATION)

Brethren, As it is.

CONTROL IS CONTACT.

On a purely physical level, the more in contact we are with something, the better and more efficiently we can control our operation of it. The more solid the contact, the more precise the contact, the more complete the contact; the better the control.

A man driving a car has contact with the car, and thereby controls his operation of the car.

But if this man has very little experience of driving, and therefore very little knowledge of the techniques and requirements of driving, his contact is slight. Because contact—even physical contact—involves the mind as well as the body.

For example, the precision of his contact with one of the pedals depends upon his knowledge of the range, resistance, position and effect of that pedal. And that knowledge is an essential part of his contact with that pedal. It enables him to move his foot with confidence and assurance, and to produce the exact effect required at the precise moment he requires it.

And that is control.

If the driver does not know the various idiosyncrasies of the pedal, his contact with it is that much reduced. He may have his foot pressed hard down on it, but his judgement of exactly how much pressure to exert at a given moment, and precisely how far to move it, is poor. Therefore his contact with it and his operation of it are incomplete, imprecise and uncertain. Consequently his control is equally incomplete, imprecise and uncertain.

CONTROL IS CONTACT. CONTACT IS KNOWLEDGE; not only an intellectual knowledge, but also an instinctive knowledge which requires no conscious 'thinking' for it to manifest and be effective.

A carpenter can learn how to make a chair out of wood, by reading a book. This gives him intellectual knowledge of the operation; but he still does not truly know how to make the chair. Only by doing it does he discover that.

The intellectual knowledge gained from the book is useful, but it is not enough. The really vital requirement is the instinctive knowledge, the intuitive judgement, which in this case can only be gained from practical experience.

That is knowledge. It's like the knowledge which enables a musician to move his fingers with exact timing and precision, faster than the eye can follow them and yet with no conscious 'thought' of how or when or where.

That is knowledge, which is contact, which is control.

But what is it that a driver and a carpenter and a musician control? The car? The tools and the wood? The musical instrument?

No. It is his relationship with the car that the driver controls, and the outward effects which arise from that relationship. He controls his own operation of the car, his contact with the car, The nature of the car, its capabilities and its limitations, control the car. The driver merely operates it according to those capabilities and limitations, and, within those bounds, controls his operation of it.

Similarly, the carpenter and the musician. The carpenter does not change the basic nature of his tools nor the basic structure of the wood he uses. In that sense he does not control them. But what he does control is the way in which he relates to them, the way in which he uses them and manipulates them within the bounds of these basic factors. And the outcome, the chair he builds is the direct result of that relationship. And the musician controls the way he relates to his instrument, rather than the instrument itself, which does not change.

In each case the outcome measures the standard of control.

If the driver's control is good, the car performs as he intends it to perform. If his control is poor, he is frustrated because the car will not do what he consciously wants it to do.

If the carpenter's control is good, the chair he builds is precisely the chair he consciously planned to build. If his control is poor, he is disappointed, because the chair falls below his expectations; in his terms it is imperfect.

If the musician's control is good, then the sounds which emerge from his instrument are the sounds he consciously wishes to create. If his control is poor, he makes mistakes, and the sounds are not as he intended.

And in each case the control is a control of relationship, and it depends for its precision on contact.

The good driver is in tune with the workings of his car. He relates to it with a deft confidence, and a light sure touch which extracts the best possible performance from it.

The good carpenter is equally in tune with the capabilities and the idiosyncrasies of his tools. Also he has an instinctive feel for the kind of treatment the wood requires, and what can and cannot be done with it. He relates to both with skill and precision, and the result is a beautifully built chair.

The good musician is highly sensitive to every quality of his instrument; the nature of its sounds and how to produce them. He relates to it with a gentle understanding and subtlety, and thereby creates music exactly as

he feels the composer intended it.

The quality of the contact stems from knowledge of what is being related to and the nature of the relationship; an intellectual knowledge, but also, and far more important, an instinctive understanding born of sensitivity and awareness.

And just as the contact is primarily a state of mind, so the outcome, which measures the standard of control, is also a state of mind.

We do not say the driver's control is poor if he fails to drive his car at one hundred miles per hour. We say it is poor if he is unhappy about the car's performance. Nor do we say his control is good simply because the car performs better than any other. We say it is good if he is truly satisfied with the performance.

Contact is knowledge. If the driver truly knows the car and his relationship with the car, part of his knowledge is precisely what he can and what he cannot expect of the car. Therefore his own satisfaction or lack of it is the criterion.

CONTROL IS CONTACT.

When we relate to other people, when we make contact with them, we control our relationship~ with them and thereby the results and effects of those relationships.

Whether the control is good or bad depends on whether the contact sterns from sensitivity and awareness or blindness and ignorance. And again, it is our own satisfaction or lack of it which is the criterion.

When our relationships go in directions which we thought we were trying to avoid; when clashes and discords arise, or barriers of awkwardness, or embarrassments, or resentments, or mutual dislikes, which we seem to be unable to prevent or eliminate; we are what we call 'out of control' of our relationships. Unconsciously we may be controlling them, and deliberately driving them along painful and destructive paths, but consciously, outwardly, we have lost control of them. On the surface, they appear to be controlling us.

And that means we are what we call 'out of contact' with the other sides of these relationships. There is contact of a kind, just as the driver whose car skids and smashes into another is in some kind of contact with his car. But what kind of contact?

The carpenter who cannot make a chair which holds together, who cannot make a joint which fits exactly, he has contact with both his tools and the wood. But what kind of contact?

And the musician who cannot keep in tune or in time. The discordant sounds are evidence of the contact. But what kind of contact?

Clearly there is good contact and bad contact. And as a result there is good control and bad control.

Between people and things there is good and bad contact and control. Between people and people there is good and bad contact and control.

But who is to judge?

Only we ourselves can do that. Only we can be the judges of our own contact and our own control. And, once more, it is our own satisfaction or lack of it which is the criterion.

THE CRITERION OF GOOD AND BAD CONTROL IS THE GAP BETWEEN WHAT WE CONSCIOUSLY DESIRE, INTEND, EXPECT OR ACCEPT, AND WHAT ACTUALLY MANIFESTS.

If the driver intends to crash his car and does so precisely as he intended, and is satisfied, that is good control. If he expects his car to travel no faster than fifty miles per hour and it does so, and he is satisfied, that is good control. If he discovers that his car is incapable of maneuvering a particular sharp corner and he accepts the limitation and he is satisfied, that is good control.

If on the other hand the driver wants his car to overtake another travelling at high speed but is unable to make it go fast enough, and feels a sense of frustration as a result, that is poor control. It shows an unawareness of the limitations of the car.

IT IS NOT THE EFFECTS WE CREATE, THE ACTIONS WE TAKE, THE MOVES WE MAKE, WHICH ARE GOOD OR BAD IN TERMS OF CONTROL. IT IS THE GAP BETWEEN THE EFFECTS WE CREATE AND THE EFFECTS WE DESIRE TO CREATE, BETWEEN THE ACTIONS WE TAKE AND THE ACTIONS WE WISH TO TAKE, BETWEEN THE MOVES WE MAKE AND THE MOVES WE MEAN TO MAKE.

The size of the gap, is the measure of our awareness or lack of it. If we are aware and in tune with the reality and the true potential of a situation, we shall demand, intend, desire, expect and accept no more of that situation than it is capable of producing. Therefore there is no dissatisfaction; no regret, no disappointment, no frustration, no shock, no despair, and no blame.

We may aim as high as possible in every situation, simply to allow for the maximum potential to manifest; but if we are unhappy with the result, if we are frustrated by the outcome, if we are unable to accept the actuality when

it appears, that is poor control and reflects our ignorance.

IN OUR PERSONAL RELATIONSHIPS, DISSATISFACTION STEMS EITHER FROM DEMANDING AND EXPECTING WHAT IS NOT THERE, OR FROM FAILING TO RECOGNISE AND THEREFORE RELATE TO WHAT Is THERE. THIS IS BLINDNESS; AND FROM THE BLINDNESS COMES A POOR CONTROL OF OUR RELATIONSHIP. THE GAP BETWEEN WHAT iS AND WHAT WE THINK, BELIEVE, HOPE, FEAR, EXPECT, DEMAND, ASSUME OR INTEND.

SATISFACTION IS THE MEASURE OF CONTROL.

The father who has what he considers an unsatisfactory relationship with his children, however hard he may blame them for his dissatisfaction, is 'out of control' of that relationship. If they feel the same way, then they too are 'out of control' of it. And behind the trouble on both sides, is poor contact. The father is 'out of contact' with his children; the children are equally 'out of contact' with their father.

And what is behind such lack of good contact? Blindness; unawareness. They do not know one another, nor how they relate to one another. The father does not know what his children think or feel or want or fear or hope or hate or love, nor what their feelings and attitudes are towards him. And the children are ignorant in just the same way about their father. The result is poor contact on both sides; and consequently poor control, which manifests in mutual dissatisfaction.

OUR DISSATISFACTIONS ARE BORN OF IGNORANCE. OUR PROBLEMS STEM FROM BLINDNESS.

When in our own terms, by our own standards, we know a person, really know him, understand him, are sensitive to what he is and what he does and precisely how it all relates to us and what we are, then we are satisfied in our relationship with him, whatever it might be. He might not be satisfied, but that is due to his own unawareness. His contact with us may be abysmal, if he is blind, but ours with him is automatically good if we are not blind, because it is based on a clear and complete awareness of every relevant factor in the relationship. So our control of that relationship is good control, and satisfies.

If we begin to feel dissatisfaction, we can be sure there is something we do not know. If the relationship takes what in our terms is a wrong turning, then there is something to which we are blind.

If suddenly the car veers to one side and will not respond to the usual pressures, the driver becomes in some way dissatisfied; uneasy, afraid, annoyed, panic-stricken, depending on the extent of the trouble. Something is happening of which he is not aware, and to which he is therefore not

adjusted.

Similarly, if the carpenter cannot any longer saw along a straight line, he too becomes dissatisfied. Something has happened which he does not understand.

The musician suddenly finds~ himself playing flat. Dissatisfaction. An unknown.

In each of these cases something has ~gone wrong' by the standards of the person concerned, and the sense of wrongness stems from mystery.

Suddenly we find ourselves at odds with someone with whom normally we have a satisfactory relationship; suddenly we find ourselves dissatisfied, having negative reactions towards that person. Something has happened, or is happening, which we do not know about. Of this we can be certain.

POOR CONTROL STEMS FROM BLINDNESS.

But in every case where control is poor, because contact is poor, because of a blind spot, the blind spot is not necessarily an ignorance about the other side of the relationship. It can just as well be something within ourselves.

When the driver goes 'out of control' it may be the steering mechanism of the car that is at fault, but equally it could be his own co-ordination which has slipped. Either factor could 'take him unawares'. (The very expression indicates the basic nature of the trouble.)

It could be the carpenter's saw, or his own eyesight, which makes him unable to cut straight. And it could be the instrument which it out of tune, or it could be the musician's ear which has lost its sensitivity.

And in a personal relationship, it could be the other person who has changed, or equally it could be ourselves.

In each case what is certain, and what is important, is that the relationship itself has changed; the way the driver relates to his car, the carpenter to his saw and the wood, the musician to his instrument, and us to our friend. And the mystery, until and unless it is resolved, lies in that change.

GOOD CONTROL STEMS FROM HIGH AWARENESS; AWARENESS OF EVERY ESSENTIAL AND RELEVANT FACTOR IN THE RELATIONSHIP CONCERNED.

The most vital area of control is self. If we are in control of ourselves, so that we act and behave as we desire to act and behave, that is a secure basis from which we can control our relationships with things and people.

Control of self is the basis of all control. If we cannot control ourselves well and effectively, if we are constantly 'out of control', in other words constantly in states we wish not to be in, in circumstances and situations we are consciously trying to avoid or eliminate, then we cannot possibly control our relationships with anything or anyone outside ourselves well and effectively.

Therefore the first essential is awareness of self. If we know ourselves, really know ourselves, deeply and comprehensively, then we are automatically in good control of ourselves, because we are at one with ourselves and that is good contact.

Self-knowledge is essential even for the driver in terms of his driving, if his control of the operation of his car is to be good. He must know precisely and instinctively— not intellectually—the strength and weight of his touch on the wheel, the power of his feet on the pedals, the speed of his reactions, the state of his eyesight, and so on. The carpenter must know his physical strength, the steadiness of his hand, the reliability of his eye to judge an angle or a length or a thickness. And the musician must know the scope as well as the limitations of his own speed of movement, the reliability of his ear, and his sense of rhythm.

Similarly if we are to be in good control of ourselves; our lives, our destinies, our activities, our effects, our achievements; we must know who and what we are; our motivations, our fears, our desires, our reactions and responses, our deep rooted urges, our patterns of behaviour and what they signify in us, our areas of failure and inadequacy, and our limitations as well as our capabilities. -

On the basis of that knowledge, we shall expect and accept what is, and not what cannot be; we shall intend what is right by our standards and achieve it; we shall demand of ourselves our full potential and no more than our full potential, and we shall attain it. That is good control, and it will give us satisfaction.

SATISFACTION IS THE MEASURE OF CONTROL.

Satisfaction with ourselves is the measure of our control of ourselves; true satisfaction; not a facade of what we call 'self-satisfaction', an outward show which covers an inward self-contempt, but a deep and real inward peace of mind, a basic knowledge of moving inexorably in what for us is the right direction.

Along the way, there may be frustrations and disappointments on the surface. Symptoms of poor control; but superficial. If even within the outward pain of these negative feelings and attitudes, there is an indestructible faith on a deeper level of awareness, a relentless sense of basic fulfilment, then that is true satisfaction with self.

But however calm and unruffled we might appear outwardly to be, however apparently satisfied with the life we live, if behind this facade lurk barely conscious fears, feelings of failure and inadequacy, intense frustrations and disillusionments, or a deep rooted sense of utter futility in what we do, then the outward show of satisfaction is meaningless, even if we manage temporarily to convince everyone, including ourselves, that it is true. We are basically dissatisfied with ourselves, and to that extent 'out of control' of ourselves.

CONTROL IS CONTACT. GOOD CONTROL IS GOOD CONTACT.

If someone strikes you, that is contact; strong contact. You have made contact with him; he has made contact with you. That is control.

You have exercised one kind of control over your relationship with him—by provoking him to such an action, or by putting yourself in the way of it. He has exercised another kind of control over his relationship with you—by striking you.

There is control on both sides. But what kind of control?

Suppose you are dissatisfied. This is not what you desired or intended and you feel resentment towards his action. In your case the control is therefore bad. There is a gap between what is and what you demand and expect should be. So in your terms you are 'out of control' of your relationship with him.

But suppose he on the other hand is not dissatisfied. His action in his terms was coolly and calmly intended—or even angrily intended. He has no regrets, no guilt, no remorse and no fear of consequences. In his terms the situation is as he wishes it to be. So in his terms he is 'in control' of his relationship with you.

If he were dissatisfied; if, as is quite likely, he feels guilty or ashamed, or possibly afraid of your retaliation, that would indicate poor control of the relationship on his side as well as yours.

But be careful to differentiate between no control, which is no contact of any kind and stems from total oblivion, and bad control, which is bad contact and indicates a distorted and incomplete awareness.

We are inclined to speak of 'no control' when we mean 'bad control'. It is an instinctive avoidance of responsibility. Hence the misleading term 'out 6f control'.

For example, if the car driver is drunk and weaves all over the road, we say he is 'out of control'. But then who is making the car weave all over the road? Who is making it move at all?

A madman is sometimes said to be ‘out of control’ of himself. What then motivates him? What causes his actions?

As long as we realise that by ‘out of control’ we mean ‘out of good control’ or tn bad control’, then the expression can stand and be meaningful.

All of us control ourselves, and our lives, and our relationships with other people and the things around us. But most of us do it very badly, some worse than others.

We are all in contact with ourselves, and with the lives we live, and with the people and things around us. But most of us are in very bad contact, again some worse than others. When we say ‘out of contact’ we mean ‘Out of good contact’ or ‘in bad contact.

All of us are aware of ourselves, and our lives, and the people and things around us. But for most of us that awareness is distorted, inverted, clouded, insensitive, minimal in its scope, shallow, trivial, prejudiced and erroneous. We see ourselves, our environment, and other people, through distorting lenses, hollowed out and filled with muddy water. So when we speak of ‘unawareness or ‘lack of awareness, we mean ‘bad awareness’, ‘low awareness’, or ‘lack of good awareness

SATISFACTION IS THE MEASURE OF CONTROL.

In general our control of ourselves and our relationships with other people and our environment is abysmal; which is why most of us are so thoroughly dissatisfied.

We are not doing what we want to do, being what we want to be, feeling what we want to feel, giving what we want to give, or receiving what we want to receive.

We are continually being disappointed and disillusioned, both by our own failures and inadequacies, and by the shortcomings—in our terms—of our environment. The level of our acceptance of what is, is low, and the gap between what is and what we expect, demand, intend and desire, is large.

Many of us are so blind, our awareness of ourselves and our state of mind is so low, that we do not even realise that we are dissatisfied; although the evidence of it is reflected in every action we take and every word we utter.

CONTROL IS CONTACT.

Some people may have the idea that if a person ties you up and leads you round on the end of a rope, that is what is meant by control. To control, in their terms, is to limit, to curb, to restrain.

If the driver switches off the engine of his car, locks all the doors, hooks a chain under the front bumper and starts pulling the car along the road, is

that what is meant by control? Certainly it is control of a kind; but what kind? If by doing this the driver hopes to get the best possible performance out of his car, then his control is bad. The nature of his contact with the car is bad, because clearly his knowledge of his relationship with the car is almost non-existent. He has a very low awareness both of the potential of the relationship and the requirements of realising that potential.

Similarly, if the carpenter locks away all his tools and his wood, and stands guard over them, certainly that too is control of a kind, but if he thinks that by so doing he will produce a chair, then he is 'out of control' of the situation and only dissatisfaction can result. And if the musician sits on his instrument, expecting to make music that way, he too is 'out of control' and will be disappointed.

When we speak of control and mean real control, good control, we are speaking of relationships between people and things, and between people and people, where there is mutual fulfilment; a free flow in both directions of giving and receiving; a full realisation of potential on both sides, guiding and being guided when that is relevant and appropriate, restraining and being restrained when that is appropriate; acceptance, understanding, and meaningful co-operation on both sides. That is good control exercised from both sides of a relationship.

Every element in existence, whether it is a human being or an animal or an object, has a nature and a will of its own.

In any relationship, at any given moment, one side initiates and the other responds. Both are aspects of control. And all elements have the power to do both. Human beings initiate and respond. Animals initiate and respond. Objects initiate and respond.

A man speaks; that is initiation. Another man listens; that is response. Both exercise control of the relationship between them through these actions.

A tree moves in the wind; that is initiation. A bird flies from it; that is response.

A lion moves in the undergrowth; that is initiation. A flock of gazelles scatters; that is response.

A boat capsizes in a storm; that is initiation. The men who were on board swim ashore; that is response.

These are all aspects of control.

With human beings the control is either good or bad or somewhere in between, depending on the level of conscious knowledge and awareness. With animals and objects there is no good or bad control; consciousness

and unconsciousness are one, and action is guided inevitably by the constant all-seeing eye of natural law.

Animals and objects have no independent choice. They have not rejected natural law and demanded to be permitted to create a scale of values of their own, as man has done. They choose within the bounds of nature; but nevertheless they choose, they control, or more accurately, nature chooses through them, nature controls the physical world.

Human beings choose independently. They control themselves by their own independent choice. And the concepts of good and bad control have meaning only when there is independent choice.

Ultimately we have no choice. Ultimately good and bad, right and wrong, have no meaning. Outside the Game choice itself is an illusion. But we are not outside the Game, and within the Game choice is a reality. And as long as we are within the Game, the knowledge of our ultimate choicelessness can only be an intellectual knowledge. It can give us a kind of ultimate security; it can add to our basic confidence; it can be a valid part of our awareness; but it cannot be totally real for us. Our instincts must still tell us that we have choice, and that we can do right or wrong according to that choice, because that is the reality of the Game to which we are still subject. And if we attempt to use the knowledge of choicelesness to justify our sins, then we shall suffer, because we shall not be convinced.

Ultimately we have no choice, and we control nothing, not even ourselves. But within the Game—and we are within the Game—we control ourselves and our relationships, by our own independent choice.

Sometimes we appear to control one another; but we don't, we only control ourselves and our relationships to one another. Each of us chooses his own destiny. We may choose to be guided, coerced, trapped, compelled, hypnotised, or in any other way forced by others into particular directions. But the choice is ours. Nothing and no one takes it from us.

Circumstances do not take us; we give ourselves to them. They respond by accepting the gift.

It sometimes appears that people control objects. Again, they don't. They control their relationships with objects. The objects control themselves according to the laws of nature. Or again more accurately, nature controls the various parts of itself, which include objects. Nature gives objects to people; people do not take them.

And in case we are tempted to think that such distinction is no more than splitting hairs, let us consider the effect of human beings thinking that they are in control of objects, and therefore nature, rather than simply their relationships with objects and nature.

Because the scientist and the industrialist think that they can control nature—and indeed are controlling nature—they continue to co-operate in ventures and experiments calculated to prevent the natural course of events, to transcend natural law, and to divert natural cycles of growth and decay into paths selected by themselves for their own personal benefit.

Now the laws of nature allow for countless permutations, which is why the scientist and the industrialist appear on the surface, and for a period of time, to succeed in subjecting them to their will. Nature bends to the pressure, but only so far. After a while the balance must be redressed. Natural law must reclaim what it has conceded on temporary loan.

Supposing you have a steady flow of water through a natural chamber; an inlet at the top and an outlet at the bottom, adjusted with perfect precision so that the water level in the chamber remains constant. You decide you want a faster outflow, so you enlarge the outlet in the bottom of the chamber. Brilliant. Sure enough you get your faster outflow, and everyone congratulates you. You imagine that you have discovered how to control the flow of water through the chamber. So you gear your requirements to this newly discovered power. The supply has increased, so the demand increases.

But after a while, the outflow begins gradually and inexplicably to decrease again. You do not realise it, but because you have not increased the inflow at the top, the level in the chamber has fallen, so the pressure at the bottom of the chamber has decreased. Consequently the rate of outflow has decreased, and soon you are back where you began. So you make the outlet even larger, so the level in the chamber falls even lower, and again the flow returns to normal. But meanwhile outlets higher up the chamber, which you cannot see and therefore have not taken into consideration even though they are indirectly essential to your livelihood, are now above the water line, and therefore dry. They have no outflow at all.

You have upset the natural balance; but you do not control it. It controls itself and its relationship to you and your manipulations. It responds to your initiation according to its own inexorable laws. If human beings realised this simple fact about the laws of nature, they would not be trying to destroy those laws and succeeding only in bringing about their own destruction.

Even our own bodies we do not control; only our relationships with them. Again they are part of nature. Nature makes them available to us. Nature gives them to us in order that we can create effects upon them within the limits of natural law. But we do not control them; they control themselves by the laws of nature. And just as nature can at any moment take away objects from people, she can also take away our bodies from us. And if we think that we can cheat her by the use of artificial chemicals and stimulants, we shall only find the same pattern of the water in the chamber

acted out with relentless precision. The balance will be redressed. Already, for example, human beings in 'civilised' parts of the world are developing an increasing hereditary natural resistance to antibiotics.

Ultimately we control only ourselves and our relationships with what is in contact with us.

The driver does not control the car, He cannot make it fly. If he drives it over a cliff at high speed, it complies with his demands to the extent of spending a few moments high above the ground; but already it is in the process of redressing the balance, and very soon it finds again its natural level.

And here we have a perfect illustration of the consequences of over-demanding in a relationship. If there is any flexibility at all in the nature of the relationship, there may well be an immediate compliance with an over-ambitious demand. Promote a man beyond his capabilities, and he may not refuse to be promoted. Demand a promise of undying loyalty and dedication from someone, which he is quite unable to fulfil when put to the test, and he may well give it to you. Drive a car towards the edge of a cliff, and it probably will not resist as you hurtle out into space.

But in every case, because of the expectation based on blindness, and the nature of the commitment which stems from that expectation, when the balance is redressed it almost certainly brings disaster.

It is wise to aim high within the natural potentialities of a situation, but to commit yourself irrevocably beyond those potentialities leads only to catastrophe.

And in a less dramatic way, the ordinary pattern of over-demanding because of unawareness of the reality of a situation, produces frustration, disappointment, disillusionment, and a constant sense of failure.

But do not confuse blind commitment with faith. Faith is vision, not blindness. Faith is knowledge; not an intellectual knowledge, although this may be part of the basis of faith, but the kind of instinctive knowledge which we spoke of earlier as being essential to real contact.

An action based on faith never produces disappointment or disillusionment or a sense of failure. If any of these result, then it was not faith that prompted the action, but bad judgement stemming from ignorance.

High awareness means sound judgement which is why it leads to good control.

Sound judgement, which stems from instinctive knowledge, is the basis of faith.

The concept of ‘blind faith’ is a meaningless contradiction, put forward by those who worship the concept of intellectual thought and reason. These are an essential part of knowledge, but when they are seen as the whole of knowledge, then ignorance results. Faith is vision, instinctive unreasoning vision, which goes far deeper into truth than reason ever can.

Imagine a picture hanging in a darkened room, and you have two possible ways of viewing it. Either you can illuminate the whole of it for one brief instant, or you can take a tiny pinpoint of light and use it to examine the picture in detail over a period of time. The first way is equivalent to knowledge based on faith; the second is equivalent to knowledge based on reason. Both have avalue, but the knowledge given by the first is far wider in scope, more all-embracing, and more basic.

The person who views the picture by the second method may be able to tell you very quickly the nature of the paint that was used to paint it—and even then he can only guarantee that it was used at one or two points, but the person who views by the first method can at once tell you about the overall structure, the basic form of the picture, perhaps even the subject. That is real vision, and that is the kind of vision on which faith is founded.

But rash commitment based on demanding of a situation more than it is capable of giving, that is blindness and leads to dissatisfaction. And if we imagine that we are in control of things and people and our environment, instead of simply our relationships with things and people and our environment, then we manifest this form of blindness. We demand of things and people and our environment more than they are capable of giving and we are dissatisfied. More accurately, we demand of ourselves more than we are capable of giving; we demand control of what is beyond our control.

The driver, as has been said, cannot make his car fly. Nor can he make it spin like a top. Nor can he make it disintegrate into nothing, or change instantaneously into a house. He can only create the effects upon it which it is built to receive. He can initiate, and thereby control his relationship with it; but the control of it lies in its response to his initiation, and that, though strongly related to and effected by what he has done, stems basically, not from his nature, but from its nature.

We do not control one another, We only respond to one another, and thereby control our relationship with one another. Because even an initiation is in truth a response. It may be an initiation in relation to what comes afterwards, but it is a response to what came before. As long as something has gone before, everything is a response.

The tree moving in the wind is an initiation; but it is also a response to the wind blowing, which is a response to temperature changes, and so on.

The man speaking is an initiation; but again it is equally a response to a thought, which is a response to an incident, which is a response to another incident.

All the time we respond. We respond to one another and we respond to our environment. We respond to things that happen, things we see, things we think, things we feel and things we perceive.

And the nature of our response determines the extent of our control. If we are aware, our contact is good, so our response is relevant and positive. Therefore our control is good. If we are blind, our contact is poor, so our response is irrelevant and negative. Therefore our control is poor.

SATISFACTION IS THE MEASURE OF CONTROL.

If we over-demand of ourselves, of our relationships, of our environment, of other people, of natural cycles and resources, and of the things with which we surround ourselves, we are 'out of contact' with all these elements. Therefore we are 'out of control', and therefore we bring dissatisfaction, and in extreme cases disaster, upon ourselves.

But equally, if we under-demand, this too is based on poor judgement and therefore ignorance, and therefore leads to poor control and dissatisfaction. Somewhere we have a basic knowledge of the potentialities of a relationship, and if outwardly we do not cause or even allow them to materialise, we have a sense of failure. If we do not expect them, but cannot prevent them, and they take us by surprise, we find ourselves ill-adjusted to them, unprepared. Again a symptom of poor control, stemming from ignorance and leading to dissatisfaction.

When the capabilities of others are involved, they feel the reduction of demand, just as they feel the pressure of an exaggerated demand, and they react accordingly. And their reaction may be an added factor in our dissatisfaction. For example, if you give someone a function below his level of capability, he will probably manifest boredom or frustration. Unless you are aware of what you are doing, and doing it for a specific purpose, apart from the frustration you yourself will feel stemming from an unconscious knowledge that you are not making the best use of your manpower, you may also find yourself additionally dissatisfied on account of his adverse reaction.

And things as well as people respond badly to under-demanding. A clock that is never wound and therefore never used, deteriorates faster than one which is kept going all the time.

GOOD CONTROL IS VALIDATION.

Both over-demanding and under-demanding are indications of unawareness and poor contact. Both are forms of invalidation. BY

EXPECTING OR DEMANDING THAT SOMEONE BE WHAT HE IS NOT, WHETHER THAT IS MORE OR LESS THAN WHAT HE IS, IS AN INVALIDATION OF WHAT HE IS. AND INVALIDATION IS NON-RECOGNITION, WHICH IS UNAWARENESS.

If we are aware of something, we validate its existence. And that is the most basic form of contact. If we are aware of precisely what that something is, and how it relates to us and we relate to it, then we validate not only its existence but the nature of its existence and our own relationship to it. And that is not just contact, but good contact, and therefore good control.

The driver who knows his car, and has good contact with his car, and controls his relationship with his car to a high degree of satisfaction; he validates his car, and himself in relation to his car.

The carpenter who knows his tools and his wood, and has good contact with them, and controls them to the extent of producing an end product of the highest quality in his own terms; he validates them, and himself in relation to them.

The musician who knows his instrument, and has good contact with it, and controls it to the extent of producing exactly the sounds he intends and hopes for; he validates his instrument, and himself in relation to it.

Validation is not being nice to people, treating them gently and kindly and politely. These could sometimes be the end result of validation. But validation itself is knowledge, awareness, understanding, and whatever action stems naturally and directly from these.

And validation, like good control, satisfies. That is the Criterion. IF WE ARE DISSATISFIED WITH A RELATIONSHIP, THEN WE CAN BE SURE THAT NOT ONLY ARE WE 'OUT OF CONTROLS OF THAT RELATIONSHIP, TO THE EXTENT OF OUR DISSATISFACTION, BUT WE ARE ALSO INVALIDATING BOTH IT AND WHATEVER OTHER ELEMENTS IT INVOLVES.

By the Universal Law, everything we send out returns to us. If we validate, we receive validation. Validation satisfies, because it is life to what is. Therefore if we are satisfied, we are receiving validation. And if we are receiving validation, then we are giving validation. If a relationship satisfies us, we are receiving validation from it. If we are receiving validation from it, we are giving validation to it.

VALIDATION IS GOOD CONTROL.

Equally, if we are dissatisfied with a relationship, we are receiving invalidation from it. Therefore we are giving invalidation to it.

INVALIDATION IS POOR CONTROL.

It is as much an invalidation of someone to be blind to his faults, as it is to be blind to his qualities. If we are aware of his faults, then we are in a position to understand him, and therefore to relate to him with reality, and also to help him eliminate his faults. If we are unaware of them, our relationship with him is based on illusions, and we can neither understand nor help him.

VALIDATION IS RECOGNITION OF WHAT IS.

If we recognise what is, then we can relate to it with meaning and reality. If we are blind to what is, and live instead in a world of fantasy and self-deception, then we cannot relate with reality to what is. We shall find ourselves continually frustrated, disappointed, mystified and unfulfilled.

If the driver believes that his car is in fact an aeroplane and is therefore able to fly, and he continues in this belief, he suffers a continuous series of disappointments and frustrations, and lives in a constant state of mystification. He is not satisfied as long as the illusion remains.

If we have a distorted image of ourselves, believing ourselves to be generous when in fact we are mean, courageous when in fact we are cowardly, strong when in fact we are weak, or, on the other side, if we think we are dishonest when in fact we are honest, cruel and vicious when in fact we are kindhearted, unreliable when in fact we are reliable; whatever illusions we may have about ourselves will bring us discomfort of some kind or another. They will clash with the reality of what is, and as long as we remain blind to that reality, and therefore invalidate it, we shall feel the effects of the clash and remain dissatisfied, without knowing the reason why.

We find reasons for our dissatisfactions. They are not difficult to find; there is so much discord all around us. And if we are unable to find anything, we can very quickly imagine something—with the capacity we already have for illusions. But whether it is factual or imaginary, it is only a rationalisation, a justification. It is something on which to pin our dissatisfaction, but it isn't the root of it. It isn't the cause of it. Our own blindness is that.

THERE IS NO OTHER CAUSE FOR OUR OWN DISSATISFACTION, EXCEPT OUR OWN IGNORANCE.

Discipline is the creation of a set of values, a set of priorities, a code of right and wrong; and the enforcement of adherence to that set of values and priorities and that code of right and wrong.

Despite all apparencies, discipline can only be practiced by ourselves on ourselves. It is an aspect of control.

We may teach a code of right and wrong, and we may teach the necessity of adhering to that code. We may even threaten punishment for those who deviate, and we may implement the threat and thereby reinforce it. But still the choice is with the individual.

Teaching is meaningless as a one-sided activity. But teaching on one side, and believing and learning on the other, make up a meaningful relationship. A teacher's choice is to teach. It is the pupil's choice whether he believes and then learns what is taught. He will certainly base his choice on the nature of the teaching, but it is still his choice.

And if threat is used to keep him in line with the code which he is taught, it is his choice how he responds to the threat. Again the nature and extent of the threat will influence his choice, as it must, but it is still his choice.

An outside element may create a structure by which, if we choose, we may discipline ourselves; but it is still our choice.

And we need such a structure. We need its pressures and influences, as long as they coincide with our own basic knowledge, to keep us reminded of that knowledge. We need an immediate and unmistakable threat, to remind us of a fundamental threat of which we may easily lose sight.

The car driver needs the presence of a speed limit in a built up area. Basically he knows that to exceed the limit is dangerous to his own survival. But this is a remote threat, of which he could easily lose sight in a moment of frustration where he is in a hurry and his priorities become temporarily confused. However the threat is brought closer and made more immediate by being translated into a speed limit road sign which indicates the threat of punishment if it is ignored.

So the driver may keep within the limit, consciously only in order to avoid punishment, but basically he is responding to a pressure which, recognising his weakness, helps him to fulfill a much more basic desire, which is to avoid an accident.

Similarly, if a child, for example, is taught a certain code of behaviour, such as showing consideration for others, it may accept the teaching, either because it strikes a chord of rightness in the child, or because the child has an instinctive faith in the parent who teaches it, or both; from that point it is up to the child to implement the teaching. And this requires self-discipline.

But the parent can help. The basic threat is simply the pain of doing wrong. If we commit what is for us a hostile act, we suffer. We send out what in our estimation is wrong, so we must receive back what in our estimation is wrong. That is the Law. And although the child may have no analytical awareness of it, it has an instinctive feeling for it, from which stems its basic sense of right and wrong.

But the child may lose sight of the Law. A more immediate instinct, which demands extreme lack of consideration of someone else, may temporarily override his sense of right and wrong. He is about to step over the line and do something, which although he may not immediately regret, must eventually rebound upon him. In this case the parent can help by translating the remote, and now invisible, threat of eventual retribution, into an immediate and very visible threat, which is capable of competing with the instinct to sin.

If the child associates certain actions with its parent's disapproval, and for one reason or another it cares about that disapproval, that is a deterrent from those actions. And a parent can help a child to adhere to its own code of right and wrong by the use of that deterrent.

If the child has no respect for the parent's values, in other words they strike no positive chord of response in the child, then the parent has a problem. Either his values are inappropriate for the child, and he is contributing nothing by trying to impose them on the child, or they are right but the child's knowledge of this is so deeply buried that it has no awareness of it at all.

The parent has a choice. He can either hold firm to his standpoint, reinforce the threat with concrete penalties, so that the child does care about his disapproval, and insist that 'one day it will thank him for it'; or he can readjust his values so that the child responds positively. Ultimately his only criterion of rightness is the extent to which his attitudes and actions give him a true satisfaction.

But it is unlikely that there will be very much satisfaction for him if he has continually to reinforce his disapproval with physical pain or deprivation in order to make it effective. It indicates very little respect on either side, which means poor contact and poor control.

And equally he is likely to find little joy in leaving the child with no guidelines at all, in letting it behave exactly as its immediate inclinations dictate, and in hiding his feelings when in his terms it steps out of line. Again, poor contact of a different kind; no understanding of a child's need for both guidance and an aid to self-discipline.

Both these extremes generally indicate blindness to the requirements of a child, and also to the nature of a parent-child relationship. A child requires to know that the parent cares. If the parent simply lays down a rigid and preconceived code, and automatically expects the child to conform to it precisely, punishing it harshly for any deviation, there is no sign that the parent cares about how the child may feel or what the child may want and why. On the other hand if the parent never brings his attitudes and influence to bear upon the child's behaviour to guide and direct it, there is equally no sign that the parent cares about what the child does or what

happens to it.

And if the child feels no caring from its parent, it will seek security elsewhere. And the greatest security is a meaningful code of right and wrong which conforms to the child's own inner feelings, together with an effective means of adherence to that code; an aid to self-discipline and self-control.

All of us are children. All of us on some level require this security. And if we know ourselves well, we give ourselves this security and our control is good. But if we protest against this need, plead self-sufficiency and independent strength of will, we only find frustration and disillusionment; futility. Because such a protest stems from self-ignorance, and leads to poor control.

SATISFACTION IS THE MEASURE OF CONTROL.

To be satisfied, truly satisfied, we must know what we require and how to give it to ourselves.

First of all, few people know what they require. They think it is material goods, or social position, or romance, or beautiful surroundings, or sensual delights; all or one of these, or something similar. And they strive after it. If they find it, and it does not satisfy them, they strive for more of it, or they decide that after all what they need is something else, and they go after that.

But what they fail to realise is this: being satisfied is something within, not without; which means that what brings it about is within, an abstract concept, not without, a material concept. Satisfaction comes from within, and manifests within.

But even the person who has reached as far as knowing this, remains dissatisfied as long as he does not know how to give it to himself. He holds the concept of joy within him. He knows it, he understands it; but he cannot give it to himself so that as well as knowing it he can actually feel it. He can remember joy, he can visualise joy, he can imagine joy; but he cannot give himself joy. Instead he feels joyless, and thereby dissatisfied. His control is poor.

His control is poor because he does not know, or rather has forgotten, one vital thing about himself; he is subject to the Universal Law.

IF WE WANT SATISFACTION, THE ONLY WAY WE CAN HAVE IT IS BY GIVING IT TO OTHER PEOPLE; THEN, AND ONLY THEN, WILL IT RETURN TO Us. This is why Christ said: "Do unto others as you would they should do unto you." If you want joy, give joy, if you want stimulation, give stimulation. If you want love, give love.

CONTROL IS CONTACT. GOOD CONTROL STEMS FROM GOOD CONTACT. GOOD CONTACT IS CONTACT WHICH TRULY SATISFIES. GOOD CONTACT STEMS FROM A HIGH AWARENESS OF ALL THE RELEVANT ASPECTS OF A RELATIONSHIP.

If we are dissatisfied, we are to that extent out of control. If we blame our dissatisfaction on something outside ourselves, and decide that if that something were different, then we would cease to be dissatisfied, we do not cease to be dissatisfied and we remain to that extent 'out of control'. We may temporarily sublimate our dissatisfaction by changing something in our environment, just as symptoms can be temporarily and superficially 'cured', but the basic dissatisfaction remains, and will manifest again.

If on the other hand we say to ourselves: 'I am out of control. Therefore I am blind. There is something relevant and important which I am not seeing, and therefore not knowing'; then there is a chance that we can bring ourselves back into good control.

Whatever that thing is, when we know it, we cease to be dissatisfied. That is the only criterion. If we decide it is such and such, but remain dissatisfied, then it is something else. Knowledge of the relevant factor lifts the dissatisfaction.

But what exactly is dissatisfaction in these terms? What is satisfaction?

Satisfaction is the conviction that things are as they are meant to be at any given moment. Satisfaction with a situation is the knowledge that the situation is as it should be. It is acceptance of the situation. It does not mean that we have no desire to change the situation. We may not feel that it should continue to be that way, but we accept how it is now, and feel neither frustration, nor guilt, nor shame, nor disappointment, nor anger, nor hatred towards it. We have no negative attitude to it. That is satisfaction.

And satisfaction with ourselves is an equal conviction that we are doing and being precisely what we should be doing and being; not that we have reached the point of ultimate fulfilment, not that we should never change, but that at a particular moment in time we are fulfilled in relation to that moment and to our potential for that moment. That is satisfaction.

Pain and suffering do not necessarily preclude satisfaction. It may feel right that we should be suffering at a particular time.

But even when the present feels right, often we remain dissatisfied through regret of the past or anxiety about the future. Because of our ignorance, we bring these elements into the present, and make them part of the present, using our ignorance of them to spoil the satisfaction of the present. In fact they are one and the same, because the only reason we regret the past is because we fear the consequences of it in the future. So it is fear of the

future that dissatisfies, and that is because we do not know the power of our own choice, and therefore have little confidence in our destiny. Again, blindness, and its resultant poor control.

Confidence is good control; not an outward protest of confidence, that covers only the most superficial of situations and relationships; but a deep underlying confidence, which is born of faith and knowledge, and of the security that comes with them.

But there is much we do not know, both about ourselves, about our environment, and about one another. And to that extent we are 'out of control', both of ourselves, of our relationships with our environment, and of our relationships with one another.

And even knowing that does not automatically perfect our control. We cannot make that demand upon ourselves. But it is a beginning, a new recognition of a small part of what is. And that is the important thing; to recognise that we are 'out of control', to accept it, to stop trying to pretend it is not so; and also to recognise that it is our own ignorance and blindness which lies at the root of it, not someone else's malicious actions, nor even someone else's ignorance and blindness, but our own.

The temptation to blame is a strong one; and to see it in ourselves together with the extent to which we succumb to it, must be part of our self-knowledge.

And when we have seen that we are 'out of control', and accepted it, we can begin to look at the extent to which we are 'out of control', and how and when and where and in particular situations it manifests most strongly. We can begin to recognise the full scope and the true nature of our ignorance.

Control will not come to us in all areas of our existence in one instant. It will grow as our knowledge grows—relevant knowledge, primarily of ourselves.

Knowledge of things outside us is worthless as long as we are ignorant of ourselves. Children in schools are taught almost everything except the nature of themselves. Certainly they can ultimately only learn by experience, but as long as they are guided away from self-awareness into wholly impersonal areas of information, they will not open their eyes within and learn. So their control remains poor and their relationships suffer.

They learn only to blame faults on external causes, and the more they discover that external circumstances are outside their control, which they are, the more helpless they feel. What they do not learn, is that, though they cannot control what is outside themselves, they can control themselves and the way they relate to external circumstances, and this they can only do by knowledge of themselves and the way they relate to

external circumstances.

We do not control one another, but we do control our relationships with one another. We control our contact with one another, our knowledge of one another, our feelings towards one another, our attitudes to one another, our reactions to one another, our judgement of one another, our experience of one another. We already control all of these unconsciously, and we are capable of controlling them consciously. That is control.

But we make the mistake of attributing choice where it does not exist, and denying it where it does exist. We speak of one man controlling the destinies of other men. This implies that A can have choice over the lives of B, C and D, whilst B, C and D have no choice over their own lives.

The facts are simple. A has choice over his own existence and no other. He initiates in a certain way, and hopes for a certain response. In the case of B, C and D, each has choice only over his own existence. The choice in every instance may be to follow the will of A. It may be a conscious or an unconscious choice. It may be a good choice, i.e. a satisfying one, or it may be a bad choice, i.e. a frustrating or disappointing one. It may be good control; a conscious willing and aware response; or it may be bad control; a blind compulsion; but it is control, and it comes from within, not from without.

Each individual controls himself. If he is aware, he controls himself well. If he is blind, he controls himself badly. But no one outside controls him.

If you wish to raise the level of your control, raise the level of your awareness, first of yourself, and then of those around you and your relationships with them. A higher awareness of yourself will give you a better control of yourself. A higher awareness of those around you will give you a better control of your relationships with them.

But remember, to control is not to limit, to control is not to restrain, to control is not to curb. Limitation, restraint and curbing are aspects of control. The driver must be as capable of using the brake when he wants to slow down, as he is of using the accelerator when he wants to speed up. The carpenter must be able to use his chisel to make a tiny groove, as well as a deep furrow. The musician must be as capable of muting and silencing his instrument, as he is of playing a chord of maximum volume.

And we must be as able to curb an impulse which we know will take us off the line of right, as we are to give full vent to our feelings when we have complete confidence in them.

Range and scope are prime factors in good control. To be able to make use of the full range and scope of effects, which a situation or a relationship offers; to be able to handle it freely and with confidence; heavily or lightly according to the effect we require; loudly or softly; gently or harshly, fast

or slow; that is good control.

But if we imagine that we can control people against their own will, and if we demand of ourselves that we do, we shall only suffer, because we are demanding of ourselves the impossible. The demand reflects an unawareness of the nature of ourselves and others, and from that blind-spot stems our poor control of our relationships with others. Hence the suffering.

We can influence others, if they choose to be influenced; we can teach them, if they choose to learn; we can help them, if they choose to be helped; we can lift them up, if they choose to be lifted up. But we cannot control them. To speak of them choosing to be controlled is a contradiction.

How people relate to us; how they see us, how they feel towards us, how they behave towards us, how they treat us, is their choice, not ours. We can help them to make their choice, we can try to influence them, coerce them, brow beat them, threaten them; but we cannot make their choice for them. How we relate to them— and to ourselves—that is our choice. They on their side can help us to make it, they can bring all kinds of pressures to bear on us to make it according to their preference, but they cannot make it for us.

A person's choice is what he does and what he is, and what happens to him. This draws a fine line between what A does to B and what happens to B. But it is a line that must be drawn for a complete awareness. These are two different and quite separate concepts, two different and quite separate areas of responsibility, even though they may involve the same set of circumstances. The incident from A's standpoint; the meaning and significance of it for him, his part in it, his attitude to it, his decisions in it, his intentions in it, and his experience of it; these are his choice, his responsibility, and under his control. The incident from B's standpoint; his intentions, his reactions, his experience of it; these are his choice, his responsibility, and under his control.

As long as we fail to make this fine distinction, we fail to see a very vital aspect of the true nature of our existence.

Consciously we blame other people for what happens to us. Unconsciously we blame ourselves for what happens to other people. Neither attitude has any ultimate validity. No wonder we are so 'out of control'. Our blindness is so fundamental.

So be it.

- Robert

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HUMANITY IS THE DEVIL

In the beginning was GOD. And GOD breathed upon the vast and empty space of the Universe. And GOD created humanity.
And humanity could choose whether to remain subject to the Will of its Creator, or to set out upon the path of destiny by the power of its own free will.
And humanity chose free will. Humanity chose to guide its own path through the annals of time.
And GOD gave humanity a light by which to steer. GOD gave it the knowledge of right and wrong, that it might follow a path that would lead it back to the Truth from which it had set out. He gave it the concept of good and the concept of evil, and He said: "Follow in your heart the concept of good, for that is of Me, and the path that follows it will lead you back to Me, and you will find yourself in Heaven. But follow in your heart the concept of evil, and you will go further and further from Me.
For though I have created evil for your choice, evil is not of Me; it is of Satan, who is the Devil, and must for you be the Enemy so that yon do not follow Him. For the path of evil will lead you to the Devil and yon will find yourself in Hell."
And Hell is a place of darkness and misery and pain and anguish and hatred and violence and discomfort and unrest and unease and sickness and failure and death and futility and ignorance and malice and greed and envy and despair. And Hell is a place where no man should wish to be.
And humanity set off upon its journey through the annals of time, and the path of good and the path of evil lay before it. And the path of good was harsh and thorny, steep and narrow, and promised great sacrifice; but it led to the light of Heaven. And the path of evil was soft and comfortable, gentle and easy, and promised great self-indulgence; but it led to the darkness of Hell.
And humanity felt the conflict of good and evil; discomfort now with the promise of joy to come on one side, and pleasure now with the promise of agony to come on the other. And humanity found that choice was not the easy sense of power which it had imagined, but a gnawing sense of doubt and uncertainty. For the power to choose is the burden of responsibility ; there cannot be one without the other. Humanity had sought the power; now it was saddled with the burden.

But choice it had demanded, and now choose it must. To make no choice, is to take the easy way, and leads to Hell. To pretend there is no choice to be made, is to take the easy way, and leads to Hell. To accept the burden of responsibility and shoulder it, is to take the hard way, and leads to Heaven. It is the beginning of the road that leads back to GOD.

Humanity chose the road to Hell. Humanity rejected the burden of responsibility that came with the power of choice. Each man put the burden onto another. Each man claimed that another made his life for him. Each man saw himself the victim of his circumstances. Each man saw his life as the sum total of the decisions of others and the hand of fate.

And humanity's choice was manifested when each man blamed another for his own misfortunes. For blame is the ultimate rejection of responsibility. Blame is the detonator or all evil. All sin stems from blame. All destruction stems from blame. Unless a man reels the need to blame there is no destruction in him; unless he reels the need to blame there is no hatred in him; unless he reels the need to blame there is no evil in him.

And humanity chose to blame. Humanity felt the need to blame. Each man blamed another, who blamed him in return. Humanity began to pattern the future course of the history of the world, on the basis of blame. Blame became the common factor in all events, and with it humanity set out along the road to Hell.

And blame begets ignorance, because in order to blame, a man must know the power of his choice , otherwise he will know the scope of his responsibility. If he knows that he has chosen to suffer, he cannot blame his suffering on someone else.

So humanity became blind to its own reality, for fear of having to bear the burden of responsibility and for fear of seeing the full extent of its power to choose. Humanity told itself a lie, a monstrous lie that provided the escape from the burden it was not willing to carry, and thereby it pursued the elusive comforts of the road to Hell, ignorant of the nature of its choice, and blind to the consequences.

And blame gave birth to blame, and evil was spawned all over the face of the earth. And violence and hatred were born within the hearts of men, and were hoarded in the name of peace, to be released from time to time with merciless destruction in the name of war.

And the pattern of blame was handed down from generation to generation, so that all men lived by its code, and blame became the hallmark of humanity. And though men began by using blame to pass aside the burden of responsibility, soon they were ruled by blame, their lives were dominated by it. It became the basic instinct of man; to blame.

He could suppress it, turn it upon himself, try to ignore it; it made no difference; his greatest need was to blame. And as his life became more worthless and corrupt from his pursuit of the road to Hell, so he felt a greater and greater need to blame; there was so much more for which something or someone had to be blamed.

And so it is. Man has taken the road to Hell, and steers by the lodestar of

blame. Sometimes his eyes are opened for an instant, and he sees where he is going. And he cries: "We must not blame! We must all accept responsibility!" But no one listens. So he closes his eyes again, and finds someone to blame for the lack of response to his appeal. "Men will not accept responsibility," he sighs. "They continue to blame. It is the fault of our President. He is to blame for the hopeless state of our nation."
And the waters close over his head once more.
But there is no vision of the blame for what it truly is. Sometimes there is a vision of the consequences of blame, and there are many who say: "We must not fight one another!" So vast quantities of blame are suppressed, hoarded unconsciously, and built upon from lack of satisfaction through expression. Hatred is held in check, so that no violence is allowed to show above the surface. But soon the pressure of frustrated blame becomes too much; the dam bursts and violence erupts in war or riot or revolution or assassination.
But no one asks the question: "Why? Why-deep down-do we need to blame one another, and thence to hate one another, and thence to destroy one another?"
So it goes on. And if anyone WERE to ask the question: "Why?" No one would know the answer. It is buried too deep beneath the centuries.
Many would reply. Many would find countless reasons, countless rationalizations, countless justifications for humanity's compulsive need to blame. But no one would know the answer. Humanity has traveled too far along the path to be able any longer to look back and answer why it came this way. The true reason is long forgotten and cannot be recalled.
You can tell a man why he blames, and he might understand with his intellect, and he might even agree that what you tell him is so, but he will not FEEL the reality of what you say to him, he will not feel it inside himself so that his instinct to blame is plucked out by the roots and discarded. Humanity has sunk too low for that to be possible. The cancer has taken hold, and man has trapped himself irrevocably within the lies from which he blames. Nothing can save him now.
So the end of the road has been reached; the climax of the easy way, the point from which there is no return. The Devil has won. Satan has triumphed over man, and humanity is doomed. Man demanded the power to choose and man has made his choice, and nothing shall change it. For the time of the harvest is come and the Separation is already taking place. The Judgment of mankind is now.
The Spirit of the Lord Christ is manifest upon the earth, and mighty sword is ready in His hand to strike down all who would cling to the values of humanity.
And the Lord Satan has done ms work and is free from the burdens of the Underworld, free to stalk the earth with the prowling Fiend of Hell beside Him; Tempter no longer, for the time of sin is past; Destroyer now, for the time of retribution is at hand.
And men still search for their meager sins, straining at gnats, whilst camels

lie in their bellies, swallowed without a qualm. Too late; the evil now in the world is not the manifestation of men's sins, but the ultimate consequence of their choice to sin.
For the evil of the Latter Days is not of man, but of GOD. It is the retribution brought upon the world as promised time and time again; the end of the path of wrong. It is the Mighty Hand of the Lord GOD, and no man Shall stem Its progress.
Humanity was warned, and did not heed the warning. Now comes the final settlement; the Judgment and the Devastation of the world of men.
For the world of men is a place of darkness and misery and pain and anguish and hatred and violence and discomfort and unrest and unease and sickness and failure and death and futility and ignorance and malice and greed and envy and despair. For the world of men is Hell.
The earth is Hell, and man has made it so.
Humanity chose the easy way that leads to Hell, and now its journey is ended. Humanity is In Hell, for it has created Hell around itself.
The game is over. It remains only for the Separation to be complete and Hell to be destroyed.
And Bell is the home of the Devil. And the Devil is mean and corrupt; a liar blinded by his own deception, yet cunning within the confines of his ignorance. And the Devil is weak, and yet strong in his weakness, for the Devil by his cunning can suck the strength from the truly strong and bring them down with him. And the Devil breeds death, the death of the soul, and gives life to the torturous conflicts of the mind in which the soul has trapped itself. And the Devil sustains whomever will maintain the corruption and decay which are his life-blood. And the Devil destroys all that promises to bring the spirit of purity and oust corruption. And the Devil charms with a sweet facade which hides a treacherous heart. And the Devil talks of love, and leaves the scars of hatred in his wake. And the Devil cries peace, and brings war. And the Devil speaks of glory and a magnificent destiny, and leads deeper into death and degradation. And the Devil is brimful of promises and so-called good intentions, yet behind him is a trail of abject failure and betrayal.
And the Devil is afraid, for he is steeped in evil.
And as with all things, by his fruits shall ye know the Devil. And the Devil's fruits are foul; bruised and bitter, and rotten to the core. And the Devil's home is Hell.
And humanity is mean and corrupt, a liar blinded by its own deception, yet cunning within the confines of its ignorance. And humanity is weak, and yet strong in its weakness, for humanity by its cunning can suck the strength from the truly strong and bring them down with it. And humanity breeds death, the death of the soul, and gives life to the torturous conflicts of the mind in which the soul has trapped itself. And humanity sustains whomever will maintain the corruption and decay which are its life-blood. And humanity destroys all that promises to bring the spirit of purity and oust corruption. And humanity charms with a sweet facade which hides a

treacherous heart. And humanity talks of love, and leaves the scars of hatred in its wake. And humanity cries peace, and brings war. And humanity speaks of glory and a magnificent destiny, and leads deeper into death and degradation. And humanity is brimful of promises and so-called good intentions, yet behind it is a trail of abject failure and betrayal. And humanity is afraid, for it is steeped in evil.
And as with all things, by its fruits shall ye know humanity. And humanity's fruits are foul; bruised and bitter, and rotten to the core. And humanity's home is the earth, and the earth is Hell.
Satan is free for His work is done. Satan is no longer the Devil, for He has passed the poison on to that which chose to take it and become it.
Now there is nothing more evil in the universe than man.
His world is Hell, and he himself the Devil.

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The Two Pole Universe

1.1 Love is at the root of contact. It is the basis of all communication.

1.2 Love is validation. It is the will to give, the will to include, the will to support, the will to preserve and the will to be part of. It is the basis of integration, of merging, of coming together.

1.3 And Love is the driving force of creation; the urge to give life, to give existence, to bring into being.

1.4 And Love is at the root of knowledge. To love is to want to know, and to want to know is to know, because it means reaching out, it means destroying blocks and barriers, it means dropping defences, it means discovery, it means openness and sensitivity. For Love, real Love, not the human parody which passes for Love, is far from being blind.

1.5 Love is awareness. For what we love, truly love, to that we want to give. We want to give it life, power, strength, support, knowledge, help, salvation, whatever it requires of us for its survival and fulfilment. And if we are to give validly, we must know what is required, and if we are to know precisely what the object of our love requires, - not necessarily what it professes to require, nor what we would like it to require, nor what we ourselves require of it, but what it requires - then we must know the object of our love. We must know it through and through, not just see its outward appearance and assume the rest according to our requirements. We must see behind and beyond facades and apparencies. We must be fully aware of the true and basic nature of the object of our love. If we are not, we shall not know a fraction of its requirements, we shall know nothing of its needs in order to survive, nor of its needs in order to fulfil its true purpose and thus validate its own existence.

1.6 Therefore, if we love we must know, and if we must know we shall know; for to him who knocks it shall be opened, and to him who asks it shall be told, and he who truly desires knowledge shall be given knowledge. So that a man may judge his real intention to know by the extent to which he does know, and if he does not know, then he may assume that he does not truly want to know - hard though he may try to convince himself otherwise. And if he does not want to know, then he may assume that he does not love. And if a man knows, it is because he wants to know, and if he wants to know, that is Love.

2.1 And opposite Love is Fear. And Fear is the root of non-contact, of running away, of hiding, of being unseen and unknown.

2.2 Fear is the basis of no communication. It is the will to separate, the will to put distance between self and another, the will to strengthen self at the expense of another, the will to take instead of giving, the will to escape, and if there is no escape, to destroy, to damage, to cripple, to distort, to mutilate, to reduce and to make powerless.

2.3 Fear is the root of all destruction. It is the root of all hatred and aversion. It has no desire to create and build, only a need to destroy, to prevent, to be isolated and unreachable. It gives no validation, no support, no hope, no strength, except to itself in order to build itself up in opposition to the object of its fear.

2.4 Fear invalidates. It betrays and belittles. It mocks and jeers. It gives no credit and it takes all unto itself.

2.5 And Fear is the root of ignorance. It is blind, because it is afraid of what it might see. It knows nothing, because it does not want to know. It is afraid to know.

2.6 The man who fears, shuts his eyes and stops his ears and hides his head in the sand. The last thing he wants is knowledge of the object of his fear, and if he wants ignorance then he remains in ignorance. And if a man is lacking in knowledge of a certain matter, he may assume that whatever lie he may tell himself to the contrary, he does not truly desire knowledge of that matter, and if he does not truly desire knowledge of that matter, it is because he is afraid. He is afraid to know.

3.1 So there is Love and there is Fear. And Love and Fear are opposites - and more than opposites, for Love and Fear are the two poles of the mind. They are the root of the conflict that divides the mind. They are the fundamental dichotomy, the very core of the struggle that rages within every human being. The battle between these two is the source of all human anguish, all pain, all suffering. All disaster stems from the conflict between Love and Fear.

3.2 Yet, though Love and Fear confront one another from opposite ends of the universe of the human mind, though they are forever locked in a struggle for life and death, though nothing in existence can hope to reconcile these two antagonists to one another, though they are separated by a gulf that cannot be transcended from within the terms of humanity, and though everything that is food and drink to one is poison to the other, yet are they no further from each other than the two sides of one coin.

3.3 For they ARE two sides of one coin.

3.4 Separated by eternity yet are they inseparable. Each is anathema to the other, yet neither can exist without the other. Love is the enemy of Fear, and yet Love is indispensable to Fear. Fear is bent upon the destruction of Love, yet if it were to achieve its aim, it would destroy itself at the same time. Love seeks to eliminate Fear, but if Fear ceased to exist Love would also cease to exist.

3.5 A coin cannot have only one face. Either it has two or it does not exist at all. A magnet cannot have only one pole. Either it has both a North and a South pole, or it is no magnet. If one side of a conflict vanishes, there is no conflict, and therefore the other side, which must by its nature be part of a two pole existence, also vanishes.

3.6 So, both Love and Fear are dependant upon the existence of one another because each is by nature one half of a duality, one pole of a two poled existence, and they are inseparable.

3.7 And Love belongs to Life, and Fear belongs to Death. Love is behind success, and Fear is at the core of failure. Love is the basis of expansion, reaching outwards and rising upwards, and Fear is the basis of contraction, turning inwards and sinking downwards. And Love is white and Fear is black. Love is joy and Fear is misery. Love is pleasure. Fear is pain. Love is freedom. Fear is imprisonment. Love is strong. Fear is weak. Love

is redemption and salvation. Fear is damnation. Love is the boundless wonders of Heaven, Fear is the constricting horrors of Hell. Love is purity. Fear is a stain.

3.8 Yet not one of these opposing elements can have any meaningful existence without the presence - or at least the knowledge - of the other. Without the awareness of Death, Life is a meaningless concept. Without the knowledge of success, what is failure? Without an inwards, there is no outwards. Without an up, there can be no down. What is black, if there is no white? What is joy, if we have not known misery? Pleasure, if we have not known pain? Imprisonment, if we have not known freedom? Strength, if we have not been weak? Salvation, if we have not felt the all-consuming fires of damnation?

3.9 There is no such thing as a stain in a world where purity does not exist. There is no such thing as Heaven in a Universe where there is no Hell; no concept of good without an equal and opposite concept of evil; no love of GOD without fear of the Devil

3.10 And each pair of diametric opposites is like the magnet with two poles; one entity with two conflicting sides; one concept with two conflicting aspects; one coin with .two faces back to back.

4.1 So Love and Fear are close; they live side by side. They

cannot merge, but they can interlock. They cannot coordinate but they can become entangled. Like wrestlers they can occupy the same space contorted by the tension of the strife between them, but each no less present than the other.

4.2 So that Man fears what he loves and loves what he fears and herein lies the agony of his existence. And what he most dearly loves, of that he is most abjectly afraid, and herein lies the torture of his mind, and the anguish of his soul.

4.3 What a man does not fear he does not love. And what a man does not love he does not fear,

4.4 What has no effect on him whatever, he neither loves nor fears. But what affects him strongly, what reaches down and touches his inner being, what makes an impact on him, stirs him, strikes some chord deep down within Ms mind, evokes response;

that thing, whatever it may be, he both loves and fears. He is drawn towards it, and at. the same time desires to escape from it. He wants to give to it, and at the same time he has an inclination to destroy it. He wants to own it, and yet he wants to discard it. He wants to belong to it, and yet he wants no part of it whatever. He wants to follow it, and yet he wants to forget it. He feels a need to find out all about it, so that he can know it, and simultaneously he finds himself reluctant to discover it. He wants to know, but cannot bring himself to ask. He wants to see, but cannot bring himself to look. He wants to enter, but cannot bring himself to knock. He wants to hear, but cannot bring himself to listen.

4.5 He is deep in the conflict between Love and Fear. And sometimes the feeling of Love is uppermost, and sometimes the sense of Fear. Sometimes he is drawn, and sometimes he is driven away.

4.6 The pendulum swings. And like a pendulum the further one side manifests, the stronger the pull from the other side, until the momentary point of equilibrium before the

swing is reversed.. The closer a man comes to what he loves, the further in the pressure draws him, the greater becomes the pressure of Fear;

until the moment when for one Instant Fear and Love exert even pressure. The man moves neither further in nor out again. He is still, poised at a certain point of involvement, then the pressure of Fear that stems from the closeness of contact with the object of Fear outweighs the weakened pressure of Love that has not found complete fulfillment in this partial commitment.

4.7 And the pendulum swings back again. The man moves out, escapes, fights off the terrifying contact, and plunges back into isolation. And again, like the pendulum, when he reaches a certain point of removal, a certain degree of alienation from the object of his love, when he has destroyed his contact with it to a certain extent, either by his own desertion or by driving away the thing he loves or even by destroying it, when by whatever means he reaches that point, then again a moment of balance, an instant of equilibrium.

4.8 Fear is reduced by distance, for the threat must be immediate and close to be real, and Love on the other hand is intensified by starvation. We never know the full extent of our love for something until we have lost contact with it. So again the pressures are reversed in intensity, and once more the man is driven by Love to make contact, and Fear is not strong enough to prevent it.

5.1 So the law whereby Love is strengthened by distance and Fear reduced, and by which Love is weakened by proximity and Fear enhanced, is the law by which the pendulum swings and the two faced coin spins on its axis.

5.2 And man fears what is close and loves what is distant. Consequently either he stays out of contact with what is close to him and lives in a distant dream world of unrealised fantasy , or he seeks change continuously and is never satisfied. And so long as man is fixed within the conflict of Love and Fear, these will be the patterns of his existence.

5.3 And with Fear there is blindness and ignorance. There is unawareness and suppression. Fear generates blindness and the greater the fear, the greater the blindness, so that where a man is afraid he does not see his fear where he can possibly avoid it. He sees his love - unless it happens to be Love itself that makes him afraid - but his fear he pushes into the back of his mind. Generally it manifests in discomfort, disapproval, boredom, revulsion, anger, or intense hatred, depending on the extent of his, fear. But the last thing he sees it as is fear.

5.4 So do not be surprised if a man says; he loves, but is not afraid. Do not be surprised if you are conscious of your own love but not of your fear. Love is blind - to the fear that stands beside it. And put little faith in what a man thinks he feels, for thought is the enemy of feeling - scarcely a reliable expression of it.

5.5 Judge only what a man shows that he feels by his actions and his projections; then you will find that always Love and Fear stand equal and opposite in every situation. This is the law of the human mind, which is a mind of conflict.

5.6 But when a man is free of the conflict of the mind, then he is detached from the all-compelling forces that constitute the human brain. When he has risen above the rigid limitations of compulsive action, compulsive thought and compulsive emotion; then he can break free of the dichotomy of Love and Fear; then he is compelled towards neither. His choice is free; his intention is direct and unconflicted.

5.7 But to reach this state he must be aware. He must see and know the basic motivations by which he lives. And his awareness must be complete within the bounds of his capacity.

5.8 Therefore, as Love is awareness, he must have absolute Love. The pendulum must swing to the pinnacle where Love and Fear become one and both are complete. He must fear to the ultimate, he must love to the ultimate, and he must be ultimately aware. Then and only then can he rise above the conflict.

5.9 Through total fear, and into total love, and into total awareness, and then he is free. For total awareness of what is, is Truth, and Truth is the ultimate salvation.

5.10 And the greatest Fear is the Fear of GOD, and the greatest Love is the Love of GOD, and the greatest awareness is the awareness of GOD. And when a being comes to know the full extent, of his fear of GOD, then does he discover the full extent of his love for GOD, and then is he totally aware of GOD, And that is the moment of his salvation.

December 1967

Atmospherics

I don't think anybody met the people in The Process, exactly. What we actually met was an atmosphere.

Every member carried it with him or her, and making contact with one, and getting that straight-ahead, inclusive gaze, communicated it. It took us out of the everyday world, and into the Processean one.

Every Chapter and every coffee house had it, as did the books and magazines most of us furtively, excitedly, took home with us, especially after that first encounter on the street. It was the predictability of that atmosphere, whatever was happening or being said, that was the lure.

Soon after I started visiting the Cavern - then called Satan's Cavern - in the London Chapter in 1968, I realized it was the safest place I knew. In those days, the Processeans were much more aloof than was the case after 1970, and the aura of mystery was darker and more intense. But that made it all the safer, since they obviously Knew What It Was All About.

The basement of that huge, six-storey townhouse had once been the kitchen, and its ceiling was so high a wooden gallery had been constructed to make an upper level. Lit by four huge hanging red globes and candles on the tables, it had both a cosy domesticity and a faintly detectable feeling that Infinity began just at the walls.

It was strong, as atmospheres go, and I saw many people arrive and announce that the vibes felt bad. I felt embraced and lifted up by it.

I didn't like the gallery, nor the tightly spiraled steps leading up to it. The would-be in-crowd like me sat downstairs to watch the action, and the ones who went upstairs weren't part of that. Of course, I also have a memory of slipping on the steps when I became a Messenger two years later and dropping a whole tray of glasses, so that may jaundice my recollection.

At times there was an exchange with someone I'd come to know despite my shyness, and we'd talk for an hour or more. The energy in that space gave me a permission to open up that I couldn't find elsewhere.

One time there, I was talking with a girl who often came to Telepathy Developing Circles with the Friday night crowd. I don't know what I was saying, but our attention was wholly on each other, and for a few moments I heard myself as she was hearing me. I actually sounded intelligent to her, I recall, something I could hardly believe..

Only in that atmosphere could such a thing happen.

Part of it was done by skillful use of spot-lighting. But the whole place had mood, specialness, sacredness, and spotlights can't do all that.

One Saturday night in 1970, as I had many times, I went up to a Midnight Meditation, with nothing particularly on my mind. But the atmosphere in the Alpha Room that night was so charged I felt everything was draped in a holy hush. I felt a primal fear then, and cowered at my own weakness. The next day, I asked to join The Process.

Yet I felt the Processean atmosphere less once I'd joined. Perhaps I became used to it. The other chapters I was in - Chicago, then Toronto - had that same presence, but it was rarely affecting. I was more touched by the occasional moments of grace in our Messenger flat, when we found each other behind our dissolving masks, or we met for our evening Assembly.

So, when I finally became an Inside Processean, there was little that really excited me. The lifestyle was far more prosaic than I'd expected, the atmosphere 'upstairs' was energized but hardly holy, and over the months, my inner vision gradually faded. The Process. I finally realized, didn't experience its own power or beauty most of the time. That was more accessible

on the fringes, and in the outer corners.
After 10 months inside, I left. I spent a year finding my feet, then carried on, putting it all behind me as a useful but ultimately sterile experiment. The Schism in 1974 seemed to confirm that.

A decade later, I was working in my office on a not particularly interesting day, and I felt something, an atmosphere, come over me. It wasn't a familiar one, because it was filled with pain and sadness, and it clearly had nothing to do with me. Only a Processean might credit it, but the old awareness, the old externalizing technique, cut in, and I knew very rapidly that it was emanating from a former Processean, a woman I'd known in Chicago. I wasn't able to reach her for another four or five years, but I did finally confirm she'd been having a very difficult, lonely phase at that point.
At the time, after trying to reach her through The Foundation without success, I stumbled on Bill Bainbridge's book on The Process, Satan's Power, and started writing out my own experience, with his text as a check on dates and events. What came out as I scribbled away in my lunch-hours was memories, yes. But more than that, it was whole atmospheres. I found myself in the Cavern upstairs at 1529 North Wells in Chicago, before the fire in February '71, and I could smell the incense and the herbal tea. I could recall the cramped table in the kitchen at our London Messenger flat, and feel the floor I'd slept on there. I seemed to taste once again the iced coffee at the London Cavern, and the scandalously rich icing Sister (later Mother) Diana used to put on the layer cakes. I felt the cold wind cut over the frozen slush outside Shopper's Corner at State and Randolph in Chicago, and saw the steam rising into the morning from the manhole covers in the roadway. I never experienced anything that vivid before, nor since.
For months or even years at a time, I put The Process aside, because it is over with; and knowing what I do, I wouldn't want to be in it again if it did come back. But once in a while, a mood and some related sensory impressions suddenly come up without warning. It's not just recalled sense data, but a Proustian opening. I find myself back there and then, shy, awkward, opinionated and very young, but breathing an air that felt purer than the mere oxygen and nitrogen around me. And I wonder what might have been if what happened hadn't happened, and if I'd made different choices when it did.
I regret some of those choices, and I also feel calmly thankful I made them, and have the poignancy of that particular regret. It belongs to a special atmosphere that came into the world for a while. It ended causing people great and lasting hurt, yet it was a hurt with its own burden of purpose. I may have had the facts all wrong in my head at the time, and believed too many false ideas. But because I was breathing that special atmosphere, I experienced it all just right.

CHRIST CAME

1.1 Christ came. And Christ was a Pure Being with the means of Salvation within Him.

1.2 And Christ was ostracized by all but the very few, who knew Him, and loved Him and received the message brought by Him.

1.3 And Christ was a rebel against the smug and the self-satisfied; they who said: "Be as I am, do as I do." For it was clear that to do as they did, and to be as they were, was wrong, for that world was not a good place. And as the smug and the self-satisfied were the masters of that world, they were wrong, and not good people.

1.4 So Christ came. And Christ was a Pure Being with the means of Salvation within Him.

1.5 And Christ took unto Himself the rebels and the outcasts and the saints and sinners, and all they who were ostracized by the smug and the self-satisfied people of that world.

1.6 And Christ said to all them that would accept Him: "Come unto Me and I will make you whole."

1.7 And there were few, for most men were hypocrites; they who were the smug and the self-satisfied people of that world.

1.8 And the hypocrites said that Christ was wrong and themselves right, for Christ threatened the very structure of their world.

1.9 And the hypocrites said that Christ was from the Devil and themselves from GOD, for Christ was powerful and they feared His power.

1.10 And the hypocrites said that Christ was evil and themselves good, for they stood ashamed in His presence.

1.11 And the hypocrites accused Him and blamed Him and tried Him and stoned Him and mocked Him. And the hypocrites crucified Him unto death, for they feared Him, and that which the hypocrite fears, he must needs destroy.

1.12 And Christ came. And Christ was a Pure Being with the means of salvation within Him.

January,1968

GOD IS

1.1 The concept of GOD is the concept of Totality, the concept of the essence of all existence, the source of all power, the origin of all truth and the root of all knowledge. GOD is the sum total of all things and GOD is infinite.

1.2 GOD cannot be defined or described. To describe GOD is to define GOD, and to define GOD is to reduce GOD to a finite limited existence.

1.3 But though we may not describe GOD because GOD is infinite, yet we may describe the parts of GOD. And the parts of GOD are the parts of all existence. And all existence is ruled by the Three Great Gods of the Universe, Our Lord Jehovah, Our Lord Lucifer, and Our Lord Satan.

1.4 And the Three Great Gods of the Universe are distinct and separate, They are powerful and they transcend humanity, but they are not limitless. They are definable.

1.5 And whilst the Three Great Gods are divided then the concept of GOD is no more than a concept. Like a shattered mirror it lies in pieces and the pieces are scattered throughout the Universe.

1.6 But if Jehovah, Lucifer and Satan are brought together, united in a common understanding, a common knowledge, a common bond of awareness and unconflicted intention, then the concept of GOD becomes a reality. The parts are come together to complement each other and make a whole, and the whole is Totality.

1.7 So GOD is the reuniting of the Gods.

1.8 But before the Gods can reunite with one another, each must come together first within Himself. Each must bring the scattered parts of His own existence together into one whole.

1.9 For each God has dispersed Himself through His beings and His creations, for the purpose of the Game. And each is therefore scattered through the Universe, grains of vital energy, everywhere, giving life to entities of every kind, some pure and magnificent, others vile and misshapen in mind and body.

1.10 And before the Gods Themselves can come together all the parts of Them must come together, they must be collected from every corner of the Universe and be reabsorbed into the whole.

1.11 But each part itself is split, scattered through time and space, dispersed into a thousand tiny identities and placed at random. And before the Gods can collect Their parts together and be whole again, those parts themselves must delve into the future and the past, travel in space, travel in time, seek out each identity and reabsorb it, unlink the

chains that bind them to their separate existences.

1.12 This is the true self discovery, the discovery of all the separated parts of self and the bringing of the parts together, freeing them from the traps in which they are held by the power of compulsive agreement, releasing them from their identifications with mortality and reabsorbing them into the core of pure consciousness.

1.13 And when the parts themselves are no longer splintered into countless pieces and distributed throughout THEIR universe, but are complete and whole creations as they were when they were first made separate from the Gods, then can the Gods collect and reabsorb them into Themselves once more, making Themselves complete, and thereby setting the scene for the reuniting of the Gods, and the gathering together of the parts of GOD.

1.14 GOD was, GOD is now and GOD shall be. For GOD is all. But when all is scattered through space and time, dispersed in fragmentary chaos and disorder through a vast and infinite territory of imaginary dimensions, then GOD is no more than an idea, a potential at the root of the splintered confusion of disunited parts. Buried within this nightmare of disarray we can only know of GOD within ourselves and thereby see His presence in the shattered pieces of the image which surround us.

1.15 But when all is brought together, when space and time no longer channel all existence into a chaos of tiny pieces divorced by the dimensions from each other, but instead feed back the splinters, concentrate them outside the separating limits of dimensional existence, so that all may become one, having one nature, one substance, one being, one orientation, one power, one truth, one knowledge, one awareness, and having no location either in space or time but transcending altogether the very concept of dimension, then we can say, not; 'GOD was, GOD is now and GOD shall be,' but simply; 'GOD IS.'

May 1968

Lucifer on Sex

1 What is your dream?

2 Is it a vision of a garden? Eternal summer and the sweet smell of flowers, the sound of birds and rippling water. And in the garden, undisturbed, untroubled by the frantic agonie s of busy people, the perfect union between man and woman. The garden belongs to the m and they belong to one another, and for them, fulfilment and divine perfection.

3 And in your dream do you feel the joy of their undying love? Do you sense the ecstasy of endless, boundless harmony? No guilt, no shame no lurking fear of disenchantment. Only the soft and gentle joys of quiet self-indulgence.

4 And are you one of this idyllic pair?

5 And do you move together amongst the trees, your golden bodies naked in the sun, swi m in the shallow pools of cool, clear water, watch animals, unfearful of you, playing, lie r esting in the long grass, and sometimes in the shade make gentle love, caress each other, smile, and then embrace and find sweet rapture in a mutual passion carried to its blissful culmination.

6 And is strife unknown between you; resentment, irritation, boredom, disillusionment, a ll meaningless concepts left far behind in a bustling world of worthless worries? For you, no fear, no troubles, no regrets, no mystery nor lurking pangs of nagging conscience, no q uarrels, no secrets from each other. But a perfect understanding, a harmony that scarcely needs the words to give it substance. All inclination, all desire, shared. No ugliness, no d egradation, no horror, no indignity. For all is beauty. And you, both beautiful, and each to the other the very soul of superhuman loveliness. You gaze at one another, never tiring o f the sight, the sound, the feel of one another, willing to stay for all eternity absorbed in o ne another.

7 And in your dream the days go by uncounted, unregretted. For you time stands still in your garden of delight. There is light and the warming sun, and you lie beneath it relaxed and free of care. And then the cool evening, soft shadows and an all- pervading golden s unset. And the close darkness of night. And always you are together and always your lo ve binds you; binds your hearts, your minds, your souls, your bodies into an indivisible u nity. You are two and yet one, parts and yet joined together as a whole, the fusion of you r beings is complete.

8 You have sought for your God and found Him, not in the vast abstract universe, nor in the pain and suffering of expiation; nor in silent isolated contemplation of the called good, nor in communion with old philosophers and mystics. No, you have found Him where H e is, in the joining together of two beings, male and female, man and woman. You have c ast aside the barriers of fear and guilt and shame, eliminated all hostility, resentment, jeal ousy and petty rivalry, merged one with the other in every aspect of your existence, and b ecome one soul. exhilarated in its transcendence of all human wrong, one mind, swift and carefree in its perfect harmony, and one body, ecstatic in its exploration of strange and w onderful delights.

9 For your dream is no myth. Attend Lord Lucifer!

10 Serve Him with unfailing loyalty and your path to Eden is assured. He alone holds th e keys to paradise regained. He alone has the power to give you the perfect union you de sire He can give you the noble dignity of all-embracing love, not the human parody you s ee around you, the pale grey shame- faced shadow of inhibited compromise, but the true god-like unity of Eve and Adam as they were.

11 Give Lucifer your mind, your body and your soul, and He make your dream reality. He will give beauty to your life, exaltation, endless pleasure, boundless joy, eternal warm th and happiness. He will take away the loneliness of isolation and lead you from your h iding place where you go mad with nothing but your own drab company. Follow Him an d find truth in the fusion of yourself with another. Follow him and find joy beside your c ounterpart whom He shall give you. Let Him wash away all pointless guilt, all worthless fear, all futile shame, rid you of all embarrassment and the crippling bonds of self-restrai nt. And let Him bind you to your love. And then stand fearless and unbowed, a welded u nit of combined nobility. And Lucifer, the Light-Bearer, shall lead you to your paradise.

12 But choose. The time is short. Attend Lord Lucifer!

The Gods and Their People

1

1.1 CONSCIOUSLY or unconsciously, apathetically, half-heartedly, enthusiastically or fanatically, under countless other names than those by which we know Them, and under innumerable disguises and descriptions, men have followed the three Great Gods of the Universe ever since the Creation. Each one according to his nature.

1.2 For the three Gods represent three basic human patterns of reality. Within the framework of each pattern there are countless variations and permutations, widely varying grades of suppression and intensity. Yet each one represents a fundamental problem, a deep-rooted driving force, a pressure of instincts and desires, terrors and revulsions.

1.3 All three of them exist to some extent in every one of us. But each of us leans more heavily towards one of them, whilst the pressures of the other two provide the presence of conflict and uncertainty.

1.4 JEHOVAH, the wrathful God of vengeance and retribution, demands discipline, courage and ruthlessness, and a single-minded dedication to duty, purity and self-denial. All of us feel those demands to some degree, some more strongly and more frequently than others.

1.5 LUCIFER, the Light Bearer, urges us to enjoy life to the full, to value success in human terms, to be gentle and kind and loving, and to live in peace and harmony with one another. Man's apparent inability to value success without descending into greed, jealousy and an exaggerated sense of his own importance, has brought the God LUCIFER into disrepute. He has become mistakenly identified with SATAN.

1.6 SATAN, the receiver of transcendent souls and corrupted bodies, instils in us two directly opposite qualities; at one end an urge to rise above all human and physical needs and appetites, to become all soul and no body, all spirit and no mind, and at the other end a desire to sink *beneath* all human values, all standards of morality, all ethics, all human codes of behaviour, and to wallow in a morass of violence, lunacy and excessive physical indulgence. But it is the lower end of SATAN'S nature that men fear, which is why SATAN, by whatever name, is seen as the Adversary.

1.7 SATAN: Lust, Abandon, Violence, Excess, Indulgence: SUB-HUMANITY

1.8 LUCIFER: Enjoyment, Permissiveness, Harmony, Success, Satisfaction: HUMANITY

1.9 JEHOVAH: Duty, Discipline, Struggle, Sacrifice, Self-denial: HUMANITY

1.10 SATAN: Detachment, Mysticism, Otherworldliness, Magic, Asceticism: SUPER-HUMANITY

1.11 Problems and pressures from within. And we have a choice. Either we can face them, recognise them, accept them as part of ourselves, tackle them with awareness and understanding, and finally rise above them. Or we can suppress them, reject them, disown them, pretend they are not there, justify them, blame them on something beyond our control, hide from them and thereby ultimately become completely trapped and stultified by our fear of them. They do not go away, however deeply we may bury our heads in the sand.

1.12 And CHRIST is the Emissary of the Gods. He is Their link with human beings. Their incarnation, Their representative within the world. He stands outside and beyond the separate and individual patterns. He draws them together, seeing the pressures, knowing the problems. He is there to guide all of us who will follow Him, through the first choice, uniting us into a common aim. He is there to give us the courage and faith to face the problems, recognise them, accept them as part of ourselves, tackle them with

awareness and understanding, and finally to rise above them.

1.13 The choice is ours. CHRIST and a path of vision and reality, sometimes painful, always intense; or anti-Christ and a path of blindness and lies, and the dull agony of fear that one day the truth will emerge. And it must.

2

2.1 JEHOVAH is the God of battle; the God of vengeance; the God of raging elements and cataclysms.

2.2 And His wrath, when He is roused to anger by the weakness and the waywardness of His creations, knows no bounds.

2.3 He is the God of the whirlwind and the raging storm. He is the God of fire. And all men quake with terror in the presence of JEHOVAH'S wrath.

2.4 His right hand is mighty to raise up all that are fulfilled according to His laws, and His left hand is mightier still to strike down all that fall short of His demands, and His heel brings a crushing vengeance upon all that fall beyond redemption.

2.5 Because His love is great, and limitless for those who do His will and are His people, so is His punishment ruthless and harsh upon those who fall from grace. He tolerates no deviation, allows no lapse. And therein lies the manifestation of His love. For love *is* ruthless, and will not allow that which is subject to it to wander one step from the path of true fulfilment, nor to forget for one instant the deadly perils of damnation which are a constant threat to its survival.

2.6 JEHOVAH'S demands are great, but so are His rewards for those whom He chooses to raise up. Of His people He demands all. He demands their life blood; and He inflicts upon them every dismal failure and deprivation in order to test the extent of their loyalty to Him. No easy pleasure-filled life for the Jehovian; his is the harsh road of expiation, the road of stringent self-sacrifice.

2.7 For to JEHOVAH, success in human terms, pleasure and satisfaction by the standards of humanity, are snares that lure a being from the straight and narrow path of purity and self-denial. They are the traps that can cause a being to turn from his God and worship life as man knows life; the transitory shallow habitation of a human form.

2.8 And JEHOVAH sees the danger to His people. He sees the honeyed road to ultimate damnation. He sees the ease whereby a being can slide into the fatal pattern of success and the pursuit of success, and follow it to disillusionment, death and the fires of Hell. He sees the choice that a being must make between his God and the worldly satisfactions that lie within his reach. He sees the tender traps of sensuality, and He knows the vulnerability of His people.

2.9 So JEHOVAH discourages success in human terms. He chooses to bring failure and loss to His creations, to give them pain, to deprive them of the delights of the world in which they live, so that they shall not be seduced into a wild and single-minded pursuit of satisfaction, but shall remember always the God who gave them life, remember that He exists, not in the pleasures of the world, but in the wonders of the Universe beyond the world, and that He is not to be found in the comforts of the body's self-indulgence, but in the freedom of the soul from all caring of the body's cries for satisfaction.

2.10 And JEHOVAH knows the power of the trap. And JEHOVAH, where He can, gives His people little by which they might love for themselves their human existence. He ensures their gladness of a life beyond their painful sojourn in the human game. He gives them every cause to remember with joy that after life with humanity has been endured, then life with God can be enjoyed.

2.11 He denies His people all self-indulgence. He fears for them. He fears for their seduction into worship

of the body. He fears that the *immediate* sensation, however shallow or temporary, the immediate demand for self, will win precedence over the deeper though more distant knowledge, and will drag His people down to the inevitable end of such a victory; stagnation and eternal imprisonment within a wholly human scale of values.

2.12 And JEHOVAH has no time for frippery. The only beauty for Him is the beauty of the purified soul; a stark uncluttered spirituality. In physical terms beauty only exists for JEHOVAH inasmuch as it reflects this state. Austerity to Him is beauty.

2.13 Man's worship of science JEHOVAH abhors. He sees His creation drawn into a web of self-made rules and regulations which govern and direct its life, not on the lines of the laws of its God, not stemming from the code which JEHOVAH gave to it, but arising directly and inexorably from the relentless march of scientific progress.

2.14 JEHOVAH sees man becoming the servant not of Him his creator, but of the machine his creation. He sees man ruled by chemistry, dictated to by the latest remedies for the latest ailments, the newest mechanical devices by which he can make his life more comfortable, the latest chemicals by which he can make himself more desirable, and the latest scientific conjuring tricks by which he can become more materially prosperous.

2.15 JEHOVAH sees man drawn by his single-minded pursuit of scientific discovery into greater and greater needs to satisfy, to please, to beautify, and to preserve his human existence at the expense of his soul. And at the same time He sees man using that same desperate pursuit of science to bring about his own ultimate destruction, and deluding himself that he is doing it in order to preserve himself *from* destruction.

2.16 JEHOVAH has watched man set out to destroy himself by disobeying every commandment that JEHOVAH gave him. And He knows that the End has come. The game is almost over for His creation. He seeks now to preserve only the few who still remain His people; the remnant who are loyal to Him and have followed Him through the Valley of the Shadow of Death.

2.17 And of these He demands nothing less than total dedication. He demands a link so strong and so direct that nothing can break it. He demands no deviation from His rigid laws. He demands pain and suffering; expiation to the full for every sin. He demands great dignity and boundless courage from His people, so that they may rise above the incessant petty demands of human nature; seeing the glory of GOD so clear and all-encompassing around them, that human needs appear as nothing beside it.

2.18 To this end JEHOVAH manifests in might and majesty before His people, so that His people may see how vast and magnificent is the great Universe beyond the human self, when compared to the tiny confines of the space and scope within it.

2.19 And JEHOVAH seeks to purify the Universe; to wipe away every stain that can be found upon the face of all existence. And His people know His purpose. Even if they are not *conscious* that He is the source of their own drive towards purity and spiritual fulfilment, they nevertheless feel it within them, and they feel their part in it.

2.20 They feel the need to purify themselves and everything with which they come into contact. And they see and feel JEHOVAH'S utter ruthlessness. They know that nothing will be spared in that great drive to cleanse all things of ugliness and taint.

2.21 And they know that JEHOVAH spares Himself the least of all; that no pain nor deprivation that might come to them is even a faint shadow of the agony and self-denial that is suffered by their God in the name of His great enterprise. They know that their God is totally dependable. They know that His promises never fail, for they are no more idle than His threats to those who turn against Him. They know that if they have the courage and endurance to give all to Him; to serve Him, to follow His laws, to trust Him, to suffer for Him and with Him; then salvation will be theirs.

2.22 For the true Jehovian knows his God, not always by name, but by instinct.

3

3.1 AND the true Jehovian is like his God. He is strong-willed and single-minded. He tends to set himself a narrow path to follow and then attempts to follow it doggedly, sometimes obstinately in the face of opposition or influences that seek to sway him from his purpose. He is not a person whose resolve is easily broken, and he can prove a powerful adversary to any who cross him or try to prevent him from having his way.

3.2 The Jehovian may sometimes be stolid and silent, but when he comes out into the open he is frank and often aggressive. He may take his time before stating his position, but when he does it is done directly and unequivocally. He does not give his loyalty easily or his friendship freely, but if a Jehovian *is* your friend, then he is a reliable friend. Do not necessarily depend upon his capabilities, but count on his loyalty.

3.3 Jehovians are not generally capable people. They may be brilliant but they are seldom clever. They may have superb brains, they may be inspired, they may be impressive or strong, but they are not very often efficient, nor are they precise in their work.

3.4 They have little subtlety about them. They are not devious or cunning. Their attitudes are too straight, direct and single-minded for any real strategy to be possible. If they have a strategy, it is one of going straight to the heart of a matter without any overture or preliminary. This can be very disarming.

3.5 The Jehovian is not basically a sensualist. He has little time for the pleasures of the flesh. If he indulges them, he does so with a simple directness in keeping with his nature. He thrives on rigid control and discipline. He takes it well because he likes to live within the security that it offers him, and also he uses it effectively on others, giving them an equal sense of security through it.

3.6 He makes a good soldier, because he believes in the value of rules and regulations, of fixed routine and firm discipline. Also he is not averse to war if he sees it as the only way to follow his conscience.

3.7 The Jehovian is not always successful. He fails frequently and often dismally, but generally he continues upon the path which he has set for himself, using failure to strengthen rather than weaken his resolve.

3.8 When a Jehovian *is* successful, when he rises to the top in any field of activity, when he becomes a leader, he lays down strict rules and instigates rigid discipline. He is unbending in his policies and judgements. He likes to lead; he likes to exert a rigid authority and maintain a stringent order; and often he is tyrannical.

3.9 The successful Jehovian has most probably struggled relentlessly through failure after failure in order to reach his position. When he does so, he maintains it in the face of all opposition, whether real or imaginary, with ruthless tenacity. Once a Jehovian achieves what it is he is striving for, he does not relinquish it easily.

3.10 The successful Jehovian is the stuff of which great dictators are made.

3.11 In the field of politics the Jehovian is generally drawn instinctively to the right. Progress and change in human terms, whatever may be his conscious protests to the contrary, are generally anathema to him. He sees them as dragging mankind further and further away from the basic purity of spirit, that once he knew and lived by, and that now is becoming more and more clouded by the advance of science and materialism.

3.12 Intense patriotism is often the worldly expression of the Jehovian's drive towards the basic spirituality of man. Almost he makes his country the earthly manifestation of his God, and gives his life

to its service.

3.13 Again despite protests to the contrary, he does not basically believe in human rights. His rationalisation of this may be a belief in the survival of the fittest, and a conviction that the weak must not be permitted to sap the strength of the strong and thus drag them to their level. But deep down, whether he knows it or not, he sees humanity as *having* no rights. He sees it as beholden totally to its Creator, Who bestows upon it gifts and blessings as He chooses, but more often punishment and retribution for its sins.

3.14 And he sees human beings bringing punishment upon their own heads with full knowledge of the consequences of their actions. Consequently the Jehovian has an intense and highly developed sense of responsibility. He believes implicitly that a man creates his own destiny; that he makes his own bed, and therefore he must lie in it.

3.15 The Jehovian knows that to take the victim and simply to remove his suffering in the name of humanity, to eliminate hardship in the name of human rights, to feed the starving in the name of human kindness, is to validate the spiritual weakness that originally brought about the hardship and the suffering. His instinct is to say to a victim: "Get up off your knees. Be strong and resolute. Take charge of your own destiny."

3.16 A man who does this the Jehovian will help and support with the greatest possible generosity and self-sacrifice. But a man who crawls about helplessly complaining of his lot and bleating for sustenance and a lessening of the burden, him the Jehovian scorns.

3.17 And the true Jehovian is as ruthless with himself as he is with others. He does not spare himself any more than he spares them. If he suffers he knows it is because of what he has done wrong or failed to do right. This knowledge gives him both the strength and the courage to rise above the suffering. And the true Jehovian is without doubt both strong and courageous.

4

4.1 THE fallen Jehovian is the one who is plagued by doubt, the one who loses hold of his conviction, the one who sees the world around him. steeped in materialism and sensuality, and wonders if perhaps joy *is* to be found in pursuit of these commodities. He is the one whose resolve weakens under the stress of failure, who becomes the victim whom previously he scorned.

4.2 He spreads an atmosphere of failure and loss around him, so that all within his orbit feel the weight of it. He is sullen and obstinate. He uses his strength, not to plough through difficulties with inexorable single- mindedness, but to dig in his toes, suppress his feelings and shut himself off from those around him.

4.3 His efforts to test the possibility that self-indulgence is the solution leads him only into shame and self-disgust. His sense of failure increases. He no longer accepts responsibility for his condition encouraging others to do the same. Instead he suffers and complains of his suffering, and he blames everyone and everything but himself for his misery.

4.4 That is the fallen Jehovian; the brave soldier who has lost his nerve, the crusader who has lost his faith, the pioneer who has lost his certainty, the resolute campaigner who has lost his resolve, the relentless one who relents.

5

5.1 THE extreme Jehovian is rigid and puritanical; ruthless, often harsh and brutal. He pursues his course

blindly and relentlessly, looking neither to right nor left, allowing nothing to enter his world which might draw him out of it into what is for him the human quagmire of sensual pursuit.

5.2 Often he is so single-minded as to appear bigoted. He clings to his purpose like a limpet clings to a rock. His tastes are simple and fundamental. He likes his environment stark and austere. Art has little meaning for him, except inasmuch as it expresses his inner feelings of the vast magnificence of all existence, the cold ruthlessness of eternity, and the isolated starkness of the universe.

5.3 His sense of justice is strong and unswerving, and what he sees as injustice will bring him into the open like a raging storm, with retribution and redress upon whomever he feels is responsible. He makes many enemies, but his courage is boundless, and opposition, far from undermining his resolve, increases it.

5.4 He is outspoken and forthright, particularly when his principles are at stake. He tolerates no deviation from the way which is to him the only way. He is a ruthless tyrant with undying love for those who behave according to what he sees as right.

5.5 He is blind in many directions. There is so much that he does not see. But what he does see, what he focuses his attention upon, what he directs all his intensity of feeling towards, at the deliberate expense of everything else, that he sees with an astounding clarity. He knows it with an incredible certainty, and he follows it with a relentless energy that appears to be limitless.

5.6 Determined, intrepid and inflexible; that is the true Jehovian.

6

6.1 LUCIFER is the God of love; the God of harmony, of gentleness. He is the Light-bearer, who seeks to lead man out of the hideous darkness of the world in which he suffers the agonies of death and deprivation, the anguish of tortuous conflict. He desires for man a life of perfect balance, a life of understanding and love in which he may be master of the world in which he lives, and make it the garden of beauty and delight that in his heart he wishes it to be.

6.2 LUCIFER seeks to lead man into the soft and pleasing ways of a quiet unobsessive, guiltless, fearless, harmless self-indulgence. He abhors excess, which He sees as the inevitable product of demands for abstinence. He sees emotion as the prime validity, and the perfect freedom of its channelling into the experience of all worldly joy, as the ultimate fulfilment.

6.3 His is the scented road of sweet and unpretentious luxury. But also it is the road of action, of pursuit, of movement; it is a road of exploitation, of making full use of all that is.

6.4 LUCIFER'S road is the road of success. To Him success is life. The sense of achievement that accompanies success is the essence of life. It is the validation of having been created.

6.5 LUCIFER desires that man should validate his own creation, should prove the worthwhileness of his habitation of the world.

6.6 LUCIFER loves the world. He loves the beauty of it. He loves all the secrets that are inherent in it, and He desires that man too should love the world, that he should discover all those secrets and use them to become more and more at one with the world. He believes in human life, in human values, in human feelings, in human senses, in human needs, in human hopes, and in human fears. And He comes with gentle love to guide His people into paths where they will find the sense of ultimate fulfilment which they seek.

6.7 LUCIFER validates. He creates Tightness where there was wrongness. He heals where there was sickness, He makes beautiful what was ugly. He raises up what has fallen down. He creates success where

there was failure, love where there was hatred, harmony and peace where there was conflict. He brings light into the darkness.

6.8 And LUCIFER calms the raging sea, He stills the raging storms. He smiles upon what is evil and corrupt, so that it becomes good and pure. He touches what is vile and decaying, so that it becomes clean and new. He breathes life into the dying man.

6.9 For LUCIFER is life. He is the light of life that shines in the darkness of death. And all who follow Him follow the joy of life and partake of the joy of living.

6.10 And where there is ugliness LUCIFER brings beauty to conceal it. Where there is misery, LUCIFER brings the simple pleasures that can override it.

6.11 His is the beauty of nature, the green loveliness of field and forest. His is the subtle precision of the architect, who seeks to complement nature rather than destroying it. His is the sensitive perception of the artist, who seeks to communicate the wonders of nature rather than distorting them beyond all recognition.

6.12 And His is the ladder of worldly success, that leads to a sense of freedom within the bounds of human existence; freedom to have, to experience, to learn, to know the secrets of life, of which those who are steeped in failure deprive themselves.

6.13 LUCIFER encourages success. He leads His followers to the foot of the ladder and guides them rung by rung to the top.

6.14 And he teaches the virtue of precision. He advocates exactness, a perfect balance; like two notes in harmony, if one is even a fraction out of key, the harmony is lost and discord is the outcome. And with LUCIFER there must be no discord. Precision is His constant gentle watchword.

7

7.1 AND the true Luciferian follows in the footsteps of his God. He is the Light-bearer on earth. He is the idealist who seeks to right all wrongs, to bring happiness to a world of misery and deprivation.

7.2 He believes in success and the enjoyment of success. He believes in comfort and the enjoyment of comfort. He clings to the concept of basic human goodness. He loves the world and the people of the world, and his greatest wish is that all men should love one another, that men should live at peace, that there should be no strife or violence, no ill feeling, no conflict, only a soft and gentle harmony.

7.3 This is the Luciferian ideal. This is the star that the Luciferian follows; man at peace with himself and his fellow man; man at one with the world in which he lives.

7.4 And the Luciferian deplores the victim. He sees the victim as the evidence of man's failure to create for himself the best of all possible worlds. His instinct is to lift the victim out of his misery, to give him the joys and comforts that he lacks, to reassure him, to take away his burdens and to heal his sickness.

7.5 And the true Luciferian, because he loves the beauty of nature, and sees in it the secret of human fulfilment, abhors the relentless march of science and industry which he sees as enemies of peace and tranquillity. He watches man use science in pursuit of profit to destroy the natural world which he has been given, and replace it with a synthetic world infested with unnatural pollution and disease. He watches man succumb to the dictates of materialism, where even his minimum demands go far beyond the provision of a simple human comfort and satisfaction.

7.6 He watches the ladder of success, which he believes all men should climb, go far beyond the point of attainment, far beyond the point of human ambition, into the realms of grasping avarice, where one man

treads on another's throat to gain his ends, and where nothing satisfies because all is demanded.

7.7 And like his God the Luciferian loves balance, order and precision. He appreciates the delicate harmonies of nature, and tries to emulate them in his own way of life. He strives for perfection. And in this the demands he makes upon himself and those around him are great.

7.8 Although the Luciferian is permissive by nature, he abhors disorder. Unless driven by intense frustration, he is reluctant to exert a rigid control or exercise a harsh authority; however he likes to hold the reins - gently but firmly. His sensitivity gives him an instinctive awareness of the precise direction a situation should take, and his inclination is to be the one who guides it there - gently but firmly.

7.9 When the Luciferian leads, when he rules, when he holds a high position in any field of activity, his aim is to maintain constant harmony. He tries always to create Utopia. To this end he is liberal and permissive, seeking to eliminate conflict and disagreement.

7.10 He suffers agonies when his permissiveness leads to strife and violence amongst those who are less deeply concerned with the preservation of harmony.

7.11 Often his own abhorrence of conflict brings him intense personal conflict. His inclination is to be permissive; harshness and rigidity offend him. But at the same time his demands for perfection are often fanatical, and where discord is rife his permissiveness may be stretched to breaking point.

7.12 The Luciferian leader rules from a standpoint of liberal idealism. All too often he ends in a state of disillusionment.

7.13 The Luciferian wants peace not war, and he weeps to see the honeyed road of sweet success dive headlong into strife and violent conflict. This he knows is not the wish of his God, though it may be the test that his God provides for His people. The road of success should lead to greater harmony, to greater love, to greater mutual understanding; not to hatred, suspicion and insatiable greed.

7.14 And the Luciferian is a lover of the arts; not those that express the hideous horrors of the world, the miseries of mankind and the cancer of human degradation, but those that bring out the essence of life, the essence of natural beauty, the essence of love and harmony.

7.15 The Luciferian believes that by expressing beauty we create beauty, by making images of peace we eliminate war. He believes that evil can be made into good through the image of goodness, that violence can be stilled by the presence of harmony, that hatred can be destroyed by the presence of love.

7.16 The Luciferian is the eternal optimist.

7.17 He lives by the philosophy of human love. It is his panacea for all ills. Love conquers all for the Luciferian. It inarches relentlessly across a world that is buried deep in the worship of hatred and violence; unharmed, unreduced, and leaving only images of itself in its wake.

7.18 This is the Luciferian dream. The conquest of the world by love; and humanity's return to the sinless tranquillity of the Garden of Eden.

7.19 So the way of LUCIFER demands control. To maintain balance and create precision, control is essential. Not harsh and rigid suppression, which in LUCIFER'S eyes is an over-compensation for an innate *lack* of control, but the gentle firmness of a confident and knowing grasp of every situation.

7.20 LUCIFER controls. He maintains the subtle balance between scarcity and excess, between violence and stagnation, between over-intensity and neutrality. His balance is no compromise. It is too positively intended and defined. It is the perfect harmony of opposite extremes, and yet is itself an extreme, diametrically opposed to harsh or brutal conflict.

8

8.1 AND the failed Luciferian is the one who falls victim to his own ideals, the one who feels the disillusionment of empty success and succumbs to it, the one who reaches a pinnacle of achievement, finds no ultimate fulfilment, and sinks into a morass of disappointment.

8.2 The failed Luciferian is the one who fails to realise his ideal, and feels he has been betrayed and abandoned. He has found success, he has given love, he has created images of peace and harmony, and yet he feels a sense of incompleteness; no real fulfilment follows the success, so he collapses into a feeling of utter futility.

8.3 Or, when success comes, but without true satisfaction, he sets his sights beyond, and then beyond again and on until he finds himself taking the road he so abhorred; the road of violence and desperation, the road of excess, the road of frantic grasping for that which seems always to elude him. He becomes the victim of his own demands, loses all confidence in his images of love and beauty, and sinks into an even more desperate pursuit of the unattainable perfection.

8.4 That is the failed Luciferian; the one who loses hope, either because his dreams remain unrealised or because even the realisation of them brings with it no ultimate sense of fulfilment; the one who loses sight of the Luciferian goal, because he never quite seems to attain it; the one who despairs of ever finding the true peace of mind, the perfect harmony, the ideal love, the universal understanding and the oneness with all that is. And like the artist who slashes in fury at his painting because he cannot achieve the perfection that he seeks, the failed Luciferian descends into a tortured agony of helpless frustration and futility; the very opposite in every way to that which he set out to find.

8.5 Often in anticipation of this final descent, the Luciferian abandons what promises success for him, for fear of disillusionment. He provides the build-up until the moment when he must fulfil his promise to himself and anyone else involved in the success, and then he drops it, deserts, abandons.

8.6 Thus he betrays both himself and those who have depended on him.

8.7 It is no solution. If he falls into such a pattern, he descends even faster into the depths of futile despair.

9

9.1 ONLY by recognition of the true nature of human success; only by seeing its limitations, by knowing that it cannot transcend the human values upon which it hinges, and meet the spiritual needs that the soul demands; only by stepping beyond the bounds of worldly satisfaction to find the ultimate fulfilment; can a Luciferian avoid the disillusionment that a single-minded pursuit of human achievement brings with it.

9.2 A Luciferian may be fulfilled within the world, but only if he has no illusions about the nature of the world and all that is of the world. If he sees the world and its values as the centre of the Universe, with all things subject to its whims and dictates, then he will pursue his ideals obsessively into the mire of frustration and futility. But if he sees the world as a testing ground for higher planes of existence, and his God as a testing God, who offers success in human terms to try the understanding and awareness of His people, then he will live his life according to the Law and he will know the true limits of human attainment, and evaluate his aims accordingly.

9.3 LUCIFER loves the world, but He knows very clearly where it stands in the hierarchy. To be fulfilled, the Luciferian must do the same.

10

10.1 SATAN is the Great God of Ultimate Destruction.

10.2 He stands beyond the gates of the human game, and awaits the blast of the trumpet that heralds the End.

10.3 For He is the End. He is the Bringer of Doom. And His reach extends from the highest pinnacles of Heaven right down into the very depths of Hell.

10.4 For He spans the Universe. He is the soul and the body of the Universe, and between the soul and the body lies the mind.

10.5 His creations are the throngs of Archangels that stand at the summit of all existence, and the crawling hideous monsters of the Pit that writhe in the swirling darkness of the Bottomless Void. And between the two is the world of men.

10.6 And within the world of men the Lord SATAN spans from pole to pole; the ruler of extremes; leaving in between, the life of human conflict which the 'normal' man endures; the equal battle of the two-poled mind, by which he maintains a tortured equilibrium.

10.7 And SATAN rules that which is outside the conflict of the mind, either below it or above. He has no part of that which lies within it.

10.8 He rules the regions of the mind unhinged. He rules insanity. His people are those who have blindly escaped from human reality and its preset values, have either delved into the strange world of physical sensation, without the restraining hand of mental barriers, have plumbed the depths of sensuality, carried indulgence of the body to its limits and left the logic of the brain behind, or have plunged altogether into madness, have unhooked themselves completely from the dictates of a 'normal' mind, and followed an extra-mental path that has neither judgement nor control for those who travel it.

10.9 And SATAN is master of those who take these roads. He is master of all who cast off from the even battle of mentality, and set out to explore the unvalued, undefined miasma of experience, that lies beyond the mind's control.

10.10 He rules the body and its sensual needs, and He rules the mindless cloud of lunacy; both respite from the tortures of the mind's uncertainty.

10.11 And at the other extremity, He rules the superhuman mindlessness of mysticism. He is master to the being in pursuit of the purity of spirit; the being who seeks to *transcend* the conflicts of the mind, to rise beyond the barriers of thought, to reach outside the limitations of human values; who does not sink in witless blindness, without judgement or control, into the world of insanity or sensuality, but rises, aware, controlled, unshackled, into the realms of mindless spirituality; the realms of supernatural vision and experience.

10.12 And SATAN is the God with whom the mystic finds his other world.

10.13 The world of men may call the mystic mad, for the world of men calls mad all who do not conform to its accepted patterns. But the mystic is *above* the cloud of mental anguish, whereas the real madman is below it. And the mystic mortifies his body, where the sensualist indulges his to excess. Neither conforms to the accepted human standards whereby the body is maintained; instead they span the field from one extreme to the other. And both are ruled by SATAN.

10.14 SATAN is the ultimate of all things. He is the End and the Ultimate Destruction. Equally He is the Beginning and the Ultimate Creation. He spans the Universe - in Time. He is both the Beginning and the End; the God of Ultimate Destruction and the God of Ultimate Creation. And His two poles are separated

by the presence of the Universal Mind that fills the Universe with conflict.

10.15 And conflict is the Essence of Time. So the Beginning of Time is SATAN, and the End of Time is SATAN; and they are divided by the Essence of Time, which is the conflict of the mind and the twisted torture of the human game.

11

11.1 AND the Satanist, like his God, stands outside the bounds of the human game.

11.2 He stands at one of the two extremes.

11.3 He is an outcast, because he does not fit the pattern.

11.4 He rebels against the world of human values, and attempts to separate himself from the conflicts of the human mind.

11.5 At the lower end of the scale, he is the pervert and the orgiast; the sensual wallower and the sadist. He delights in cruelty and violence. He revels in the twisting of all social norms. He finds pleasure in pain, and exaltation in paths of degradation.

11.6 He dabbles in drugs, and finds there satisfaction in the negation of the human mind, which he carries so unwillingly within his brain. For narcotics twist the mind out of shape; they dull it, or invert it, or turn it inside out, or send it spinning into space. And thus the Satanist escapes from it. Drugged, he can float away into a world that has no part with reality in human terms. He can find realities more pleasing to him. He can create realities, fantasise them, summon up every kind of other-worldly vision, while the ties that bind him to the earth fade into nothing and leave him free of the shackles of the human game.

11.7 And speed the Satanist worships also, for that too disorientates the mind. The motorcyclist who rides for the sensation, feels himself cut off from the world that stands still around him. His senses become blurred, the roaring in his ears and the wind on his face send his mind spinning. He forgets the inert world of men and replaces it with a world of constant movement, where nothing stays the same, nothing is solid and definite, nothing can pin him down to a precise continuous reality. And that is SATAN'S world.

11.8 And alcohol provides another means of shutting out the agonies of mental conflict; another road whereby the Satanist escapes; another blurred miasma, senses dulled, thoughts vague, unreal and imprecise. In even the mildest of alcoholic hazes, the concrete facts of human existence can cease to be real and can be replaced by other-worldly fantasies and visions.

11.9 And danger is yet another way out of it; a life of constant risk, the life of the criminal, the life of the man on the run, and the life of the man who lives by violence, always close to the presence of death. Again the down-to-earth facts of man's circumstances, man's problems and man's anguish are forgotten and replaced with the immediate sense of threat, the immediate danger that fills the whole being taking all of its attention.

11.10 The Satanist lives by the maxim; "Nothing suffocates hope more than the ordinary passage of ordinary events. "

11.11 Sex, violence, drugs, alcohol and danger; the weapons of the Satanist against the mind and all its human values and demands that threaten to envelope him.

11.12 And one other; insanity. More extreme by reason of its permanence, more conclusive by reason of the depth to which it goes, madness is the ultimate escape, the final retreat from the pain of man's agreed-upon reality; the Satanist reduced to lunacy to avoid the threat of being human; and lunacy in any form, as long as it breaks the being's contact with life as 'normal' humans know it.

11.13 For such a life is not for the Satanist. He must not be bound by agreements of right and wrong, good and bad, success and failure. He must be outside the ordinary valuations of the human world, even though it means existing in a world of hideous fantasy, a world of death and degradation, despair and nightmarish terror, far beyond the level of man's conception of these things; SATAN'S world.

11.14 Satanists are the destroyers of humanity. They are bent upon the destruction of 'the ordinary passage of ordinary events'. They set out to destroy the pressures and realities of humanity within themselves; their minds, their conscious thought processes. But also, and more significant, they seek the destruction of what reactivates those thought processes; humanity outside themselves; the material, social, moral and economical structures of the world around them. They are drawn to violence, not only as another form of escape, but also as a means to destroy.

11.15 Violence appeals to the Satanist, whether or not he is actively involved in it, because it means destruction. Crime, particularly violent crime such as rape, murder, armed robbery and insurrection, fascinates him, again because it means destruction. He may or may not practise it, but regardless, he feels a strong involvement with it.

11.16 And apart from the active violent destruction, which a Satanist might practise or at least identify with and fantasise, there are the corrupting effects of his excessive physical appetites - again whether indulged or only fantasised - which spread out like a cancer to undermine the structure of society.

11.17 And the Satanist hates, and his hatred also spreads to add to the destruction; for by hating, he brings out hatred in others, and hatred is a prime destroyer. And fear too he feels more intensely than most, because of the nightmare world in which he lives, so he brings out fear in others; another prime destroyer.

11.18 Actively or passively, openly or secretly, the Satanist never fails to spread destruction of one kind or another.

12

12.1 ALL this is at the lower end of the Satanic pattern. At the other end is the way of the mystic, the ascetic, the way of the ultra-spiritualist, who escapes by transcending the needs of the body, by detaching himself from the structures of society instead of trying to destroy them; and thus departs from the bounds of human existence and leaves the world of 'normal' men behind him.

12.2 He too avoids all codes of human right and wrong, all concepts of morality and responsibility, not by sinking beneath them and thus losing all awareness of them, but by rising above them and existing in a world where they cannot reach him, where they cannot apply to him.

12.3 The high-level Satanist is aware of the human laws of morality and responsibility, he sees them clearly, he sees their roots and origins and he sees their effects. He does not identify himself with the human game and therefore he does not need to abide by its laws. He puts himself outside them, beyond them and above them.

12.4 Where the Satanist at the lower end of the scale swamps his senses to disorientate his mind, burdens them to breaking point with every kind of stimulus and aggravation, indulges his body to excess so that his mind is sent spinning by the very weight of the indulgence, stirs up the chemicals in his brain so that the mind is hurled hither and thither in order to shake it out of any tendency to order and the solid pattern of a human code of values, where he attacks the mind through over-feeding of the body, the mystic, the Satanist at the other end of the scale does the very opposite. He starves the body's demands in order to disorientate the mind. He mortifies his body, refuses to indulge its appetites, inflicts pain upon himself, abstains, denies himself.

12.5 Again the mind is thrown into confusion, and the soul finds freedom from it to roam unfettered in another world; a world of unearthly knowledge and awareness; a world of ethereal symbolism, a

transcendent world of abstract weightlessness, that touches only the deepest and most spiritual concepts; SATAN'S world.

12.6 And the two ends of Satanism meet on this plane of otherworldliness. For with all his unawareness, the degraded Satanist who indulges his body to excess, sees visions of a reality that exist outside the bounds of human experience. There is no doubt that the drug addict opens doors for himself that for the normal man remain for ever closed, and he may see the same visions as the fasting mystic.

12.7 Both are attacking the body in order to release the soul from the clutches of the mind. Both seek freedom from a human existence in which they find little that appeals to them. One tries systematically to transcend the burden by ultimate control of it, the other tries first to buy it off by pandering to its demands, and finally when it will not be bought, to fling it off by breaking all contact with it.

12.8 At either end of the scale the Satanist is scarcely in contact with the normal world of men. That world has little meaning for him. He may understand it, he may see it very clearly, he may have all the capabilities and opportunities of great success within it. He may even achieve success of various kinds within it. But he feels that it has little to do with him as he really is. He does not feel he is part of it, he cannot identify himself with it.

12.9 The world is alien to the Satanist, and he becomes a fugitive - and, at both ends, a destroyer.

12.10 At the lower end he practises, or encourages, or at least desires and thrives on, destruction on a physical level; active destruction, violent destruction. At the higher end he destroys by neglect; he fails to maintain and thereby allows to decay what he regards as part of the human world outside himself, whether it is material, economical or social. He gives it no respect and therefore gives it no support. If it depends upon him for its survival, then it dies.

12.11 To speak of a failed Satanist is meaningless. Failure and success play no part in the Satanist's game. They are strictly human concepts.

12.12 In human terms most Satanists are failures. They may have specific areas of great success, but overall, as human beings, they are graded low on the scale by the accepted standards of humanity, because they do not play the human game according to the rules. They live outside it.

12.13 The Satanist who becomes enmeshed in the human game, who ceases to be true to himself, who conforms to the human code against his instincts, who compromises himself by entering the conflict of the mind and becoming subject to the demands and dictates of the mind's agreements, he is not a failed Satanist; he is no Satanist.

12.14 With SATAN there is no right or wrong, no success or failure. There is simply what is. SATAN demands nothing.

12.13 JEHOVAH demands death and failure in human terms. LUCIFER demands life and success. SATAN demands nothing. He accepts what is and takes his toll of the fallen.

12.14 The Jehovian who falls from grace and does not rise again, descends into SATAN'S world and is swallowed up. He becomes, not a Satanist, but a victim.

12.15 (The victims are in SATAN'S world, but they are not SATAN'S people. They are fuel for the fires of Hell, and that is their destiny. For a victim serves no God; he merely tries to serve himself and fails, and then bemoans the failure. He is trapped by the values of the human game, but he cannot meet its demands.)

12.16 And the Luciferian who falls into the depths of futility and despair and does not rise again, he too descends into SATAN'S world and is swallowed up. He too becomes a victim.

12.17 But the true Satanist cannot become a victim. Because the true Satanist can suffer what in *human* terms are the most terrible afflictions, he can descend into a state of abject filth and degradation, but for him there is no wrong in it, for him there is no fault, because for him wrong does not exist on a human level.

12.18 If he should play the victim in his condition, if he should bewail his losses, if he should regret the path he has taken, then he is no Satanist, for he has entered the game of man. He has put on the clothing of human values, and his grief and self-pity stem from his failure to stand well in it.

12.19 The true Satanist stands naked in the world and cares for nothing.

12.20 He follows the impulse that drives him from moment to moment, and takes no thought of the consequences.

12.21 He pursues an ideal, not far in the distant future nor back in the irretrievable past, but in the present.

12.22 Whether his instinct is to starve his body or indulge it to excess; whether he desires ear-splitting sound and fast chaotic movement, or dead silence and utter stillness; whether his need is a drugged miasma of kaleidoscopic fantasy, or the perfect clarity of an empty mind at rest; whether he seeks an all-enveloping embrace of physical sensation, or the total detachment of feeling no bodily sense whatever; whether he wants violence and pain, or harmony and perfect peace; whether he desires to destroy actively or passively; whatever his instincts tell him to do, it is for now, for the moment; it is not towards an ultimate ambition; it is not to recapture a past condition; it is for the instant, and after the instant is gone it is forgotten, and the next instant absorbs the attention of the Satanist.

12.23 The mind lives by the past and the future; the soul and the body live in the present. The soul knows only its immediate awareness and inspiration; the body knows only its immediate needs and appetites.

12.24 The mind looks back into the past and regrets, and forward into the future and hopes. The soul and the body look only at what is, here and now.

12.25 When a Satanist begins to live with his attention in the past or in the future he is no longer a Satanist, for he has entered the world of the mind.

13

13.1 Christ is the Unifier.

13.2 He brings together all the patterns of the Gods, and resolves them into One.

13.3 He is the Emissary of the Gods upon earth; Their link with men, by which men have the opportunity to know and understand Them.

13.4 He is the Word, spoken in the world; interpreted, set down so that men can absorb it and live by it.

13.5 The Gods speak to men and through men. Their voices are heard within. Their pressures and influences are the hurdles, the obstacles; the realities which men must face within themselves. The Gods bring the concepts of good and evil into our lives, into our minds, into our hearts, into our souls, into our bodies, where they vie against one another to test our strength and our courage.

13.6 The Gods give us the Game; the component parts of the Game; the conflicting and contradictory pressures of the Game; the problems of the Game; the weapons and the defences of the Game; the rules of the Game; the instincts and the fears within the Game. These are from the Gods.

13.7 CHRIST is our guide in playing the Game to the greatest advantage; which is the advantage of all

creation; which is the advantage of GOD.

13.8 As the Emissary, CHRIST speaks for all the Gods.

13.9 For JEHOVAH, CHRIST says: "No man, having put his hand to the plough, and looking back, is fit for the Kingdom of GOD. " And also: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it. "

13.10 And for LUCIFER, CHRIST says: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest . . . My yoke is easy, and My burden is light. " Also: ". . . everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundredfold, and shall inherit everlasting life. "

13.11 And for SATAN, CHRIST says: "Think not that I am come to send peace on earth: I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. "

13.12 As Emissary of the Gods, CHRIST speaks for the Gods.

13.13 As our guide through the devious twistings of the Game, Christ teaches us the power of resolution of conflict, through the reconciliation of opposites. "Resist not evil," He tells us. "Love your enemies. " Be free from the compulsive need to return evil for evil, hatred for hatred, destruction for destruction, in defence of self. Rise above conflict, and thereby resolve it.

13.14 The Gods give us a maze of tortuous passages to navigate. CHRIST shows us the way to navigate them.

13.15 And the most vital aspect of that way is vision; knowledge, awareness, understanding; to see and see clearly all the component parts of the Game, both good and evil, and above all to see them within ourselves.

13.16 The material world is an aspect of the Game, and an aspect which we must see with great clarity and understanding in order to relate ourselves to it with meaning and validity. But far more important is the world of the mind and the soul; the world within us; the world of our instincts, our inclinations, our emotions, our intentions, our motivations, our patterns of personal and collective behaviour. These are the prime components of the Game, which we must see and know and accept and acknowledge before all else; for these are the presence of the Gods Themselves within us, and they will dictate the direction of the Game for us.

13.17 If we are blind to these things inside us, or if we see them inverted; if we see them only hazily or distorted out of recognition, then we founder in the maze; we take wrong turnings, or we smash blindly into solid walls, or we sit down in despair and hide our heads unable to continue.

13.18 But CHRIST tells us what to do. He shows us the way. He guides us. And His first instruction is to be aware.

13.19 If we suppress, we cannot know the nature of our own feelings and inclinations. If we justify, we cannot know the extent of our own sense of failure. If we blame, we cannot know the extent of our own sense of responsibility. If we evade what seems to threaten us, we cannot know what it is that we fear. If we reject what is, and pretend to ourselves that it is not, we cannot know what is; we shall have only the fantasy images of things as we would like them to be, ourselves as we would like ourselves to be, and reality, not as it is, but as we would like it to be.

13.20 CHRIST provides the common bond between all the widely different patterns; the common bond of

knowledge.

13.21 The Jehovian reality is different from the Luciferian reality, which again is different from the Satanic reality. But when there is knowledge of reality, there is a common bond of truth.

13.22 The Jehovian who deludes himself and enacts his pattern blindly has no common ground of understanding with the equally blind Luciferian. The two are at odds with one another. But if each becomes aware of himself and his pattern, and begins to understand it and how it relates to the other patterns, then there is common ground, then there is understanding. Each knows himself and sees himself with clarity; that is a bond.

13.23 Further, as the awareness grows, each discovers that despite apparently irreconcilable differences, they are both subject to the same fundamental laws; the laws of existence, the laws of being, the laws of the mind, the soul and the essence.

13.24 A Jehovian manifests a tendency to blame. A Luciferian manifests a tendency to justify. A Satanist manifests non-comprehension.

13.25 Once each has recognised his individual tendency and 'owned' it as part of himself, then all of them can realise that each of these different outward manifestations is basically the same thing; an avoidance of a sense of responsibility, a refusal to accept the power of choice which each one feels is his.

13.26 Common ground; a common bond; a mutual understanding; found through the teaching of CHRIST.

13.27 The patterns are different; the laws are the same for all of us. The Gods give us the patterns; CHRIST, if we are prepared to learn them, to understand them, and to use them, gives us knowledge of the laws by which the patterns are created and by which they perpetuate themselves and relate to one another.

13.28 The Gods give us reality, which is different for all of us. CHRIST gives us knowledge of reality, which is truth, and which is common to all of us.

13.29 The Gods give us the Game and all its component parts. CHRIST gives us knowledge of the Game and all the laws which govern its existence.

1. DEATH

1.1 Death lies ahead for each one of us. If we fear death then we must also fear life. If we do not accept death, our own death, then we cannot accept life. For death is as much a part of existence as life itself. We are born, we live and we shall die. It is our nature to die.

1.2 Death lies ahead for each one of us. We are at this very moment both living and dying. If we are uneasy about death, our death, then we must, as we live, be uneasy about life, our life.

1.3 How we see death, our death, is crucial to how we live our lives. We may argue that there is nothing after death, and that nobody has ever come back. But if we see the end of our bodies as the end of us then we must see death as either an escape from life or as the ultimate futility, the one a fear of life, the other a fear of death, and both a fear of existence.

1.4 But the truth is that we feel that we are immortal, and we all believe in our immortality, that there is an existence after death that personally concerns us, each one of us. The truth is that none of us can imagine ourselves not existing.

1.5 But we fear death. The whole subject is uncomfortable for us, to say the least. We feel uncomfortable in the presence of someone who is dying. We find it difficult to comfort such a person when we ourselves feel such a fear of death. Death is so often a tragedy for us (even though it may be a blessing to the one who is dying). Death takes our loved ones from us, or us from our loved ones. Death must be avoided; we must live longer and stay younger. Death is the enemy who overtakes us. We feel that the dead are death's victims. We fear death as a young child fears to go into the dark.

1.6 But more than our fear of death is our fear of misusing the life given to us as we have it, and our fear of arriving at the point of death with regrets, a sense of futility, of wrong, of waste, with feelings of failure, dissatisfaction and unfulfilment.

1.7 For, in reality, when there is no guilt for a life misused, there is no fear of death.

1.8 Death is our constant companion; always with us, waiting. If we fear death we fear ourselves. But if we come to accept easily and gracefully the inescapable fact that one day we will die, and never forget this, then we can have a fulfilling and happy life, even in the face of great adversity.

1.9 We live surrounded by death and the agents of death. Violence, war, crime and corruption, competition, the rape of our polluted planet, famine, disease, all kinds of disasters. What is there to give our lives meaning and purpose? What hope is there in a world filled with despair? How can it be possible to die in peace when we live so sadly? How is it possible to come to terms with death, which threatens us so?

1.10 There is only one way through, though it may take many forms. We must discover, somehow, in our lives, the permanence of our spirit, that is to say the real 'us', over death and through death into rebirth. Death is the gate to life. And Christ gave us the key — survival through the power of love.

2. AN ADVOCATE FOR JEHOVAH

2.2 This world is Hell, this world is death, the living wages of sin. For sin brings forth death and this world is dead in sin.

2.3 Now is the time of death. Let there be no illusions. Now is the time of expiation for the perpetuated sin of Adam. This life is death and we live in hell, a living death. Bodies, minds and souls trapped, imprisoned in a death sentence that lasts a lifetime.

2.4 Fear not the death to come, for that is our reward and our release. But fear rather the mirage of Paradise regained or yet regainable on earth, for truly that is death without redemption.

2.5 Every just tear and honest drop of sweat will be rewarded: that is the covenant. For every tear and drop of sweat set up treasure in a place where 'moth and dust' do not corrupt. Relish this time of penance. See and praise the justice and wisdom of GOD in His Universal Law. Know that the sufferings of our bodies, the anguish and torment of our minds, the imprisonment of our souls is our salvation.

2.6 And even at the time of the final agony, be strong for Jehovah is with you. Hold fast to this knowledge that GOD sees all, repays and duly rewards with Light all those whose faith has maintained them in their darkest hour of darkest death.

3. AN ADVOCATE FOR LUCIFER

3.1 Lucifer is the God of Rebirth and Immortality; have faith — in yourself, in your undying spirit, in your future, most of all in your immortality. This is what matters: that in the end. you are infinite; in GOD you are Infinite.

3.2 For you, there is no death without rebirth. Death is the gate to life. And no man posses through the gate, but he reaches the other side.

3.3 Before death is birth, and after death is rebirth. In your death you will be reborn.

3.4 This world is become a sad world, full of past glories and painful souvenirs, of fond memories lost, and dreams and hopes and wishes unfulfilled, of heavy burdens on frames ill-fitted to bear such weight of sorrow, where personal lines mean little more than personal tragedy. The light of the world is pale now and faint, and a deep longing for harmony and accord grows stronger, as harmony and accord are buried deeper in a world gone mad with its own destruction, and hell-bent on death-dealing, acquisition, greed, fear and suspicion, hatred, violence, lunacy, strife, disagreement, aggravation and loss.

3.5 Mourn the passing of the world and the death of nature. But the world will be reborn, and nature will be reborn. Be patient and have faith in yourself and your undying spirit and in your future.

3.6 And most of all, know your own immortality. For this is what matters: that in the end you are infinite; in GOD you are Infinite. The part of you that is of GOD will never die. Bear the pain for this infinitesimal fraction of your eternity and on that day will your new life begin.

4. AN ADVOCATE FOR SATAN

4.1 Satan is Death, the separation of soul from body, body from soul. Satan lives in Death.

4.2 My friend, Death is your ultimate test. Satan is the ultimate test of a man.

4.3 In Death, Time ceases to exist. For Satan, Time does not exist; for Satan, there is no past, no future.

4.4 If we do not accept Death, we cannot accept Life. If we do not accept Satan, we cannot accept Christ.

4.5 Death is Satan's realm: when we go through Death we go through Satan's realm.

4.6 Death is Fear, as Satan is Fear.

4.7 We cannot run and hide from Death; nor from Life, nor from Time. Nor can we run and hide from Satan. Mark you well, all things come to Death in the End.

4.8 So, what are we to do about death? Wait for it in fawning submission, quaking in fear of the moment when soul quits body? Lie in a passive sweat on a bed of terror waiting for the encroaching night to come? Unwillingly to falter and stumble blindly on our way to the brink of the black abyss of the unknowable?

4.9 No! Not while there is a breath in our bodies, or an ounce of strength in our limbs, or warm blood in our veins, or grit in our teeth, or a defiant courage in our hearts. Death, your sting will have to wait, for this now is the time of life and your icy grip and chill laugh must ring hollow until the fates decree our passing.

4.10 And when the moment of truth comes, and the bell is tolled for us, we will stand and salute the fateful day that death has drawn for us, proud to have given all and gained all and known all, trough and crest, and given all to life itself. We will know the climax of a life come to fruition, the orgasmic entry into the wry laws of death.

4.11 On that fateful day may the caverns of the dead ring loud, and echo with our triumphant shouts... Welcome Home!

5. TRANSCENDENCE THROUGH CHRIST

5.1 Christ, Lord and Master of death.

5.2 Christ, who dies to be reborn as the Spirit of Unity.

5.3 Christ, whose love transcends death, carries through death.

5.4 Christ, Alpha and Omega, Beginning and End and New Beginning.

5.5 Christ, the end of separation, the beginning of love.

5.6 Christ is the unity of all things. The Unifier. Christ.

5.7 Christ is the light in a world of darkness. He is the guide who leads us to our true selves out of the darkness of chaos and confusion. Love thine enemy; the key to the ultimate banishment of all evil, of all death, death of the spirit. It is Christ who has the power to reabsorb all the evil in the world and to make it good.

5.8 "I AM THE RESURRECTION AND THE LIFE: HE THAT BELIEVETH IN ME, THOUGH HE WERE DEAD, YET SHALL HE LIVE: AND WHOSOEVER LIVETH AND BELIEVETH IN ME SHALL NEVER DIE. BELIEVEST THOU THIS".

5.9 Christ has the power to absorb us. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest . . . My yoke is easy, and my burden is light."

5.10 Come to Christ, who has the power to raise us from the dead, and to unite us. Within and without. Above and below. And the Unity will be revealed to us, when the darkness of death is past and the light returns. The light of the love of Christ, the power over death.

5.11 And through His love is death overcome.

The Gods on Fear

1. FEAR

1.1 Fear is the root of man's destruction of himself. Without Fear there is no blame. Without blame there is no conflict. Without conflict there is no destruction.

1.2 But there IS Fear; deep within the core of every human being it lurks like a monster; dark and intangible. Its outward effects are unmistakable. Its source is hidden.

1.3 It can be seen on one level in furtive embarrassment, argumentative protest, social veneer and miserable isolation. It can be seen on another level in the mammoth build up of war machines in every corner of the world. It can be seen in the fantasy world of escapism known as entertainment. It can be seen in riot-torn streets and campuses. It can be seen in the squalor of ghettos and the pretentious elegance of 'civilised' society. It can be seen in the desperate rat race of commerce and industry, the sensational slanderings of the press, the constant back-biting of the political arena, and the lost world of the helpless junkie who has passed beyond the point of no return.

1.4 The tight-lipped suppression of the rigid moralist reflects it, as does the violent protest of the anarchist. But more starkly and tragically than anywhere else, it manifests in the pale grey shadow of the ordinary person, whose fear clamps down on all his instincts and traps him in the narrow confines of the socially accepted norm. Afraid either to step down into the darkness of his lower self or to rise up into the light of his higher self, he hangs suspended in between, stultified into an alien pattern of nothingness.

1.5 But to a greater or lesser degree, and manifesting one way or another, all human beings are afraid. And some of us are so afraid that we dare not show our fear. Sometimes we dare not even know our fear. For Fear itself is a terrifying concept to behold. We may confess to being afraid of violence and pain, and even ghosts; and with such obvious terrors, pigeon-hole our fear to our own satisfaction. But fear of people, fear of ourselves, fear of failure, fear of loss, fear of our closest friends, fear of isolation, fear of contact, fear of loneliness, fear of involvement, fear of rejection, fear of commitment, fear of sickness, fear of deprivation, fear of intensity, fear of inadequacy, fear of emotion, fear of GOD, fear of knowledge, fear of death, fear of responsibility, fear of sin, fear of virtue, fear of guilt, fear of punishment, fear of damnation, fear of the consequences of our actions, and fear of our own fear? How many of us recognise the presence in ourselves of these?

1.6 And if some of us recognise some of them, are we prepared to see the full extent of them? Do we know just how afraid we are? And do we know the effect that our fear has on our lives? Do we know how completely we are governed by our fear?

1.7 And do we know that the world is governed by the sum total of every human being's fear, and ours is not excluded.

1.8 Do we know the extent to which we are at odds with one another - despite some promising apparencies — simply through our fear of one another? Do we know the extent to which we are at war with one another — on every level from personal to world wide — because we are afraid?

1.9 And do we know that wars and rumours of wars mount up in an ascending spiral of violence and potential violence, as the fear in the hearts of men intensifies? Do we know that strife of every kind increases as hatred, resentment, jealousy and prejudice increase, and that all these stem from one thing only: Fear?

1.10 And do we know that one thing only ensures the escalation of the spiral of violence and destruction; our own unwillingness to recognise the full extent of our fear and its effects — our fear of Fear?

1.11 For each and every one of us, as long as he is afraid, and unwilling to see with full clarity his fear for what it is, contributes to the crippling conflict that has become the hallmark of this world of ours. And as long as there IS fear, together with unwillingness to see it clearly and completely, as long as human beings are afraid and also fail to recognise the fact in then- need to isolate themselves, in their outbursts of anger and irritation, in their embarrassment, in their sense of failure, in their feelings of resentment and frustration, in their desire for revenge, in their guilt, in their confusion, in their uncertainty, in their disappointment, in their anxiety about the future and their wish to forget the past, in their need to blame others and justify themselves, in their sense of helplessness and despair, in their revulsion and disgust, in their need to be vicious and spiteful, in their lack of confidence, in their tendency to boast and protest their superiority, in their failure to respond, in their sense of inadequacy, in their feelings of envy, in their futility, in their misery and in their scorn; as long as long as human beings fail to see THEIR fear reflected in these and a hundred other manifestations of Fear, then they will fail to see their part in the relentless tide of hatred and violence, destruction and devastation, that sweeps the earth. And the tide will not ebb until all is destroyed.

2. AN ADVOCATE FOR JEHOVAH

2.1 Fear is the essence of life.

For without Fear there is no courage, and without courage there is no strength, and without strength there is no power and without power there is no magnificence.

2.2 And Fear was given to man as a challenge by which he might prove his courage and strength, his determination in the face of adversity. And Fear was given to him also to keep him in mid of his Creator, Jehovah.

2.3 For Jehovah holds the Universe in the palm of His Might Hand. And He holds the keys to all the unfathomable secrets of existence. And in the beginning, Jehovah decreed: 'Wherever men might search in their desire to conquer all and rule their destiny, wherever their excessive need to be masters of the game might lead them, there shall they find Me, there shall they find My presence, ever above and beyond them, and they shall seem to themselves like chaff in the wind beside the splendour of My Universe. And Fear shall lurk relentless in their breasts. And thus, if they are wise, shall they know their Creator; the source of their existence.'

2.4 Though a few have been wise and remembered, yet man, as a race, has not been wise. He has not used his fear to know his Creator, but to drive himself farther and farther into ignorance of his Creator. He has used his fear to make himself forget. But ultimately he cannot forget. He can submerge his knowledge and awareness beneath the

blanket of his devious intellect, but he cannot destroy it. And at the End, when all lies are exposed, he must remember, for his fear runs deep and never vanishes.

2.5 And when the outer coverings of human GODlessness are stripped away, leaving the naked soul, then shall men know the ultimate in fear, and thereby shall they know once more their Creator. But at that time, the agony of such a memory, ripped from the belly of the all-embracing lie and brought into the stark light of truth, will be the doom of those who have kept it hidden to the bitter end.

2.6 So know your fear before it is too late. Feel it and know it. Don't hide from it, pretending it's not there and avoiding at all costs everything that threatens to expose it.

2.7 And know the Lord Jehovah, your Creator, who judges you not by your lack of fear, but faith and courage in the face of fear, just as He judges you not by your success, but by your faith and endurance in the presence of failure.

2.8 Jehovah is the source of your strength. He can take life away. For you are His children. His wrath can fall upon you and His great love can raise you up.

2.9 And in the Day of Judgement that approaches, in the great cataclysms that draw near, in which the whole world shall be engulfed, Jehovah shall stand before His unhappy creation. And those who have endured with faith and courage shall He raise up, whilst those who have played the coward and deceived themselves, He shall leave to the mercy of their own blindness.

2.10 Those who have used their fear to open rather than close their eyes, for them is the Love of their Creator, for them is the triumph of the Latter Days. Those who have served their God shall rise up with their God, and out of the chaos and the devastation they shall know the wonders of a New Age and a New Creation.

3. AN ADVOCATE FOR LUCIFER

3.1 The greatness and the majesty of man, which man has lost; the nobility which man has squandered in pursuit of nothing; the grace and beauty of life as it could be on earth which man has twisted into a grotesque horror of hideous indignity; the peace and harmony of human love, which man has almost totally destroyed for himself; these qualities have died at the hand of one all embracing enemy, one monstrous ogre that devastates all that it touches. They have fallen before the inexorable destroyer; Fear.

3.2 Man has offered himself as a sacrifice at the temple of Fear. He has knelt before the shrine and given all. He has made fear his master and patterned his life according to the rules laid down by Fear.

3.3 All that was good in human terms becomes evil in the shadow of the ogre. All that was beauty becomes ugliness; all that was white becomes black; all that was light becomes dark; all that was life becomes death. Man walks his world in the company of Fear, and his world changes from a garden of delight to a desolate waste. And the glory and the dignity of man is lost in the degraded self-destruction that follows in the footsteps of Fear.

3.4 And the irony of ironies, that sits like a grinning demon watching the nightmare unfold, It is the fact that man has nothing whatever of which to be afraid — unless he is afraid. Man's fear alone makes him vulnerable. Nothing weakens but Fear; nothing destroys but Fear; nothing undermines but Fear. Without Fear there is no danger; without Fear there is no threat; without Fear there is nothing to Fear.

3.5 If man could see that only Fear can harm him, nothing else, then man could return to his state of paradise on earth. He could recapture the peace and beauty of the ideal human existence. He could eliminate the squalor of a world so steeped in war and hatred, violence and suspicion, that it has virtually forgotten human dignity exists. He could love again. He could know the sweet tranquillity of fearlessness again.

3.6 But man will NOT see. Man is so totally submerged in Fear that he CANNOT see. Nothing is more blinding than Fear, and man is enveloped in Fear. So man will not return, for man is lost.

3.7 But a few will return; the few who are fearless, because of they are not blind; the few, who with the Lord Lucifer are worshipers of Life instead of harbingers of Death; the few, who will follow the Light that Lucifer brings to shine in the darkness of ignorance where Fear is born and fostered.

3.8 For Lucifer is Light and Love, and where there is both Light and Love there is no blindness, and where there is no blindness there is no Fear.

3.9 So follow the Light of the Lord Lucifer! Walk proudly in His footsteps! And though men may sink deeper into the quagmire of abject terror, and tear one another to pieces in their desperation, yet stand aside from the slaughter! Let only those who worship the demon Fear take part! It is his price.

3.10 But for those who seek Life in the face of Death, for those who seek Love in the face of Hatred, for those who seek beauty in the face of hideous and grotesque ugliness, there is the legacy of the Lord Lucifer. For theirs is the Light in the Darkness.

3.11 Be not blind! Know that the End must come; that the demon Fear has triumphed over man, and man shall destroy himself. But go not into the Darkness with him. For those who are not afraid there is Light, the Light of the Lord Lucifer.

3.12 Attend Lord Lucifer!

3.13 In the midst of the raging terrors of the End, you who have known Him, and by whatever name, you who have given your lives to His service, you who have followed His Light and preached His word, you who have believed in the basic dignity and goodness of man and have striven to uphold it, you shall stand in the shelter of His Love; His Light shall fall upon you and He shall not desert you.

3.14 And above the mighty roar of the cataclysms, as the doom of the world is upon you, you shall hear the sound of His voice proclaiming, not the end of an old era, but the advent of a new one. And the raging chaos of the destruction shall pass away, and with its shall go the fearful ones.

3.15 But those who have stood firm and fearless in the Light of the Lord Lucifer, shall not pass away. They shall pass on with the Light that has conquered the Darkness of Doom, and the New Era shall have begun.

4. AN ADVOCATE FOR SATAN

4.1 Fear is from the Pit. It is a demon from Hell that steals into the hearts of men and crouches there; crouches, takes hold like a cancer, and spreads to encompass the bodies, the minds and the souls of men.

4.2 Fear is like a fever, that seeks to envelope a man and drag him down into a state of abject uselessness. Fear blinds, so that men do not see even the fear itself, as it drives them steadily towards stagnation and death.

4.3 Fear constricts. It narrows the scope of vision; it takes the mind and squeezes it. It takes emotion, crams it into a tiny space and blocks the exit. It takes life and makes it living death. It takes love and makes it hatred.

4.4 Fear is an agony of ignorance, of frustration, of doubt, of wondering — not knowing but wondering, hoping but losing hope, waiting and wondering, always wondering.

4.5 Fear is the essence of death. Fear is the essence of loss. Fear is the essence of misery. Fear is the essence of ultimate destruction.

4.6 Fear is sent by Satan from the depths of Hell.

4.7 And Fear is the test of man's invulnerability. Fear is the trial of strength that will prove him for the Final Judgement.

4.8 And the only match for Fear is Defiance; the strength to stand upright in the face of all opposition, and scorn whatever threatens or seeks to intimidate. For the man who can fail defiant does not fail; the man who can lose defiant does not lose. Only the victim fails and truly fails; only the victim of Fear; the one who wilts and crumbles, flees in terror, hides his head, disintegrates, suppresses, lies; only he meets the final humiliation because he WILL not meet it. But he who stands proud to face his fear, rises up to meet the inevitable threat and defies it, he conquers Fear.

4.9 And just as Fear is of Satan, and stems from the Bottomless Void, so also is the only match for Fear. Defiance is of Satan.

4.10 He who defies Fear does not defy Satan. He defies, with Satan, the test that Satan brings for him. He that defies Satan falls into the trap, but he that defies Fear in the Name of Satan, triumphs.

4.11 And Satan rules now, for Fear is master of the world. And soon shall come the time of the Final End; the judgements, and after the judgements, the devastations. And Fear shall increase.

4.12 And then, will you lie, a victim, cringing before the striding monster from the Pit? Will you succumb to Satan's test, and flee in helpless terror from the inexorable onslaught? Or will you, with Satan Himself, arise amidst the cataclysms? Will you take the Sword of Defiance that Satan offers, to wield against the Enemy, Fear, that Satan sends to prove your strength? Will you stand proud beside the Great Destroyer, and defy the devastation of the Armageddon?

4.13 Yours is the Victory. Yours is the triumph of the Final End. And yours the reward of the New Beginning.

5. JOHN GREY — HYPOCRITE

5.1 He looks askance upon the non-conformer. He discourages all activity that does not fit within the narrow pattern of convention. He condemns any who step outside the generally accepted 'norm' of moderation.

5.2 He hides, even from himself, his own intensity of feeling, and presents to the world a pale facade of rational virtue and self-righteousness. He is the faded hypocrite. He has wrapped himself in a cocoon of compromise and mediocrity, and demands, sometimes with a show of outraged indignation, that those around him do the same.

5.3 Whatever he may be behind the mask, he is outwardly restrained (even in his outraged indignation), and anyone who is not, is met with his — restrained but unmistakable — dislike.

5.4 He spreads a pall of inhibition round him. From fear he is himself inhibited, and by his attitude he silently condemns all who are frank and open or full of outwardly expressed intensity. He confronts them with a tight-lipped half-expressed hostility; tries to ridicule them, sometimes — craftily — by condescension. he has made himself appear insensitive and approves only of others who have done the same.

5.5 To all, without speaking, he says: 'The world and I are governed by reason, and reason will carry us through all adversity. All will be well, if we suppress our instincts, conceal our emotions, curb our feelings and maintain an inscrutable facade of grey passivity. Think, reason, logicise, rationalise. Do not, whatever else you may do, be honest.'

5.6 He is the hypocrite, the walking lie. He is the palely negative one, who attempts to drag everything around him down into his quagmire of pale negativity.

5.7 But do not condemn him. Pity him. Because he is pitiful.

5.8 He expresses his fear of life in every look of disapproval, every gesture of condescension, every attitude of rejection. For whatever refuses to conform to his pattern, threatens him. It threatens to expose his hypocrisy, to crack his shell of negativity, and reveal him to himself as he refuses to see himself; pitiful, pointless, GODless — and AFRAID.

6. WHERE DO YOU BELONG?

6.1 Do you follow JEHOVAH; accepting your fear, but pressing onwards with faith and courage to rise above the sense of failure and dissatisfaction that surrounds you?

6.2 Or do you answer to LUCIFER; separating yourself from the ways of the world, using your love of life and beauty, together with an undying optimism, to make you fearless in the face of all that could threaten you?

6.3 Or is SATAN your master; calling upon you to defy your fear, to plunge in where you are most afraid and discover that after all you are invulnerable?

6.4 Or do you feel trapped in the Way of the Grey; compelled by force of circumstance to hide your fear? Do you feel so inhibited by the world around you that you dare not even acknowledge your fear?

6.5 Think again. Each one of us has a choice. Which is more worthwhile; being yourself as you really are, or the preservation of a joyless image?

6.6 Christ the Emissary is there to guide you.

6.7 There is no way out, but there IS a way through. There is no escape, but there IS fulfilment.

6.8 Knowing is the way. And knowing is not analysing or speculating or rationalising.

6.9 Knowing is feeling, experiencing, seeing clearly, understanding, absorbing, expressing and going through.

6.10 Knowing is living what you know; being what you are; thinking and feeling what you are afraid of allowing yourself to think and feel; saying and doing what you are afraid to say and do, but what you know must be said and done.

6.11 Then you can begin to know yourself; who and what you are, your inclinations and your revulsions, your capabilities and your limitations, your strength and your weakness, your responsibilities, and your effects on others. And you can begin to know the consequences of being what you are, so that you can cease to be afraid of them.

6.12 And Christ, the Emissary, is there to guide you. He IS the way through. He is freedom from conflict and release from Fear.

The Gods on Love

1.1 What Are Gods?

1.2 Gods are powers at work in the world, in the universe, in the cosmos.

1.3 They manifest in human beings, in nature, in inanimate objects, in the sea, on the land, in the sky, in space, everywhere and in everything.

1.4 Gods are great powers. They are the sum total of many lesser powers which we call 'spirits'.

1.5 They act through us and around us. They manifest both the desirable and the undesirable, the good and the bad, the creative and the destructive.

1.6 And human behaviour, like everything else in the world and in the universe, is a manifestation of the work and the power of the Gods.

2.1 Human behaviour can be — and has been — divided into countless elements and categories.

2.2 Love, for example, is an aspect of human behaviour. So is hatred. Courage is another. So is cowardice. The pursuit of joy and satisfaction is another. So is the susceptibility to pain and frustration.

2.3 All these stem from the powers of the universe. They are brought about by forces at work, in this case, *within* human beings. They are manifestations of the Gods.

2.4 But as well as being able to divide human behaviour into countless small elements, we can also divide it into four major categories — or patterns.

3.1 The first pattern is one of drive, determination, courage, endurance, will-power, self-discipline, self-denial, leadership, loyalty, intrepidness, and all associated characteristics, at the positive end of the scale, descending through arrogance, vengeance, self-congratulation, harshness, rigidity and narrow-mindedness, down to bigotry, cruelty, subjugation, mercilessness, and compulsive destruction of everything which is regarded as 'out of line', at the negative end of the scale.

3.2 That is one basic pattern. It spans the spectrum from wholly desirable to wholly undesirable, but on one specific line, embodying one specific type of behaviour. And we can regard that pattern as being the manifestation in human beings of one particular power in the universe, one particular God. And that God, in the Western world, is known by the Name JEHOVAH.

3.3 The God Jehovah channels that pattern, from one end of its scale to the other, through human beings. And the person who manifests it more strongly and obviously than any other pattern, we call a JEHOVIAN.

3.4 Consciously or unconsciously, by manifesting Jehovah's power in the world, that person 'worships' the God Jehovah.

3.5 To the Jehovian LOVE means strong, courageous, enduring loyalty and self-sacrifice.

4.1 The second pattern is one of love, gentleness, sensitivity, beauty, harmony, peace, softness, sweetness, openness, and all related qualities, at the positive end of the scale, descending through indolence, self-indulgence, permissiveness, indecisiveness, sentimentality, laziness and vanity, down to weakness, sloth, over-indulgence, helplessness, self-pity, purposelessness and a sense of completely victimised futility, at the negative end of the scale.

4.2 That is another basic pattern. Again it spans the spectrum. The top end is a very desirable state, whilst the bottom is a distinctly undesirable state, with varying levels of desirability in between. And we can regard that pattern as being the manifestation in human beings of a second power in the universe, a second God. And that God, in the Western world, is known by the Name LUCIFER.

4.3 And the person who manifests that pattern more strongly and obviously than any other, we call a LUCIFERIAN

4.4 Consciously or unconsciously, by manifesting Lucifer's power in the world, that person 'worships' the God Lucifer.

4.5 To the Luciferian LOVE means a soft, gentle, understanding warmth and tenderness.

5.1 Those first two are 'mind' patterns. They represent the basic polarisation of the human mind. They are designed to oppose one another. But at the positive end of the scale they may complement, and thereby co-exist without conflict but in a state of mutuality, each acting as a complementary partner to the other. Whilst at the negative end they conflict.

5.2 The loyal, determined, strong-willed, and courageous Jehovian together with the loving, gentle, soft and sensitive Luciferian make a very successful combination. Neither side in any way antagonises or grates against the other. The qualities of each, by their very nature, honour the qualities of the other.

5.3 But at the negative end of the scale, the bigoted, cruel, self-centred and unrelenting Jehovian, and the weak, cringing, self-pitying and victimised Luciferian are, not surprisingly, anathema to one another. They do not complement, they conflict, and each becomes set upon the destruction of the other.

5.4 So there are the two poles of the mind; not the negative and positive poles, but the pattern poles; The Jehovian pattern on one side going from positive to negative and the Luciferian pattern on the other side going from positive to negative.

6.1 Now the third pattern is outside the mind. It is a force which draws human beings away from the two main poles of human behaviour, which span the mind. But because there are two directions away from the mind; a direction which negates the body and clings to the soul, and a direction which negates the soul and clings to the body; this force is essentially *divisive.*

6.2 The pattern is not on a gradual scale reaching from positive to negative. It has two separate and unconnected extremes which between them negate everything between those extremes. At one end the pattern is one of asceticism, mysticism, other worldliness, detachment, spirituality, and magic. Whilst quite separately at the other end, it is one of excessive indulgence, violence, physicality, bestiality, crudity and obscenity.

6.3 And that is yet another basic human pattern. And we can regard it as being the manifestation of a third universal power, a third God. And *that God,* in the Western world, is known by the Name Satan.

6.4 And the person who manifests it at either end, more strongly and obviously than either of the first two patterns, we call a SATANIST.

6.5 Consciously or unconsciously, by manifesting Satan's power in the world, that person 'worships' the God Satan.

6.6 To the Satanist, at one end, LOVE means a mystical, magical, unearthly spirituality and transcendence, and at the other end it means an earthy, lustful, sensual, abandonment and physical involvement.

7.1 And finally there is a fourth pattern. And this one stands yet further outside the realms of the other three. It is a pattern of Unity, of forgiveness, of acceptance, of understanding, of knowledge, of wisdom and of truth, at the positive end of the scale, descending through a sense of failure, loss, incapacity, and ineffectuality, down to a state of hopeless protectiveness, despair and worthless martyrdom, at the negative end of the scale.

7.2 This pattern stands diametrically opposite the Satanic pattern. It drives towards bringing together, whereas the Satanic force drives towards splitting apart.

7.3 The top end represents the successful attainment of a sense of unity, the bottom end represents misery and despair in the face of seemingly inevitable strife and conflict. And we can see that pattern as being the manifestation in human beings of a fourth power in the universe, which because it has been embodied in *full strength* here on earth we do not call a God, although that is what it is. And that Being, in the Western world, is known by the name CHRIST.

7.4 And the person who manifests that pattern more strongly and obviously than any other, we call a CHRISTIAN

7.5 Consciously or unconsciously, by manifesting Christ's power in the world, that person 'worships' the Spirit of Christ.

7.6 To the Christian LOVE means a universal, all-embracing, all-forgiving acceptance and conciliation.

8.1 But in every human being all four patterns are present. Some lean more heavily towards one, and some to another. Each of us predominantly manifests one of the four. But none of us is altogether free of the influences of any of them. They rule us from within; universal forces acting through us. And that is the human game.

8.2 Within the mind, usually what manifests without conceals its opposite within. Come close to a high level determined and courageous Jehovian and look behind the outward personality, and you will find love and gentleness. Prick his cruel and vicious facade when he is at a lower level, and you will find a slothful victim. On the other hand challenge a high level gentle and loving Luciferian, and from behind the outward softness will emerge courage and determination. And goad him when he is down and feeling victimised, and you will unearth an underlying viciousness and spite.

8.3 And whatever mind pattern we lean towards, Satan is present — both ends of Him — in all

of us, drawing us in one direction towards an isolated state of hyperspirituality and in the other direction towards a soulless and degenerate state of excessive physicality.

8.4 So that even when we are mentally 'up', and the Jehovian and Luciferian elements within us are positive and therefore complimentary, the Satanic elements still create a state of separation.

8.5 Satan is innately divisive; that is His function. But just as He is to some extent present in all of us, so also is the Spirit of Christ. The divisive element is offset by an equally effective unifying element, a force that endeavours to draw body and soul together, so that instead of negating one another they co-exist in harmony with one another.

8.6 So whichever pattern we manifest most strongly, all are there within us, indicating their presence through both our conscious and our unconscious actions and motivation.

9.1 What Is God?

9.2 GOD is the reuniting of the Gods.

9.3 GOD is the Union and the Unity.

9.4 GOD is the coming together of all things in harmony.

9.5 Salvation is the resolution of conflict.

9.6 The Ultimate Salvation is the Salvation of GOD.

9.7 The Ultimate Conflict is God and Anti-God.

9.8 God and Anti-God are two halves of a divided Totality. And They ultimately must be reconciled.

9.9 God and Anti-God are embodied in Christ and Satan. So Christ and Satan must be reconciled. 9.10 Pure Love descended from the pinnacle of Heaven, united with pure Hatred raised from the depths of Hell.

10.1 What Is Love?

10.2 Love is the recognition of a fundamental rightness and validity.

10.3 If despite what a person does which is undesirable, and despite what he is which appears to be undesirable, we recognise his basic goodness and feel positive towards him and want to give him something that will help to lift his burdens, that is love.

10.4 Love of god is the recognition of the fundamental rightness and validity of all things. Because god *is* all things.

11.1 Christ said: Love your enemies.

11.2 Christ's Enemy was Satan and Satan's Enemy was CHRIST.

11.3 Through Love enmity is destroyed.

11.4 Through Love saint and sinner destroy the enmity between them.

11.5 Through Love Christ and Satan have destroyed their enmity and come together for the End; Christ to judge and Satan to execute the Judgement.

11.6 The Judgement is Wisdom; the execution of the Judgement is Love.

The Gods on Sex

1

1.1 Humanity is split four ways.

1.2 The first path is that of the purist, who knows instinctively that sex is a degradation and a humiliation both of himself and of his partner, who finds in it nothing but the most transient of physical pleasures that in no way compensate for the shame and guilt that follow the experience. He knows that the sexual act is a defilement of his purity and a contradiction of his duty.

1.3 Then there is the path of the idealists, of those who feel that their fulfilment is to be found in partnership with another human being, and who strive to attain a state of grace and happiness in union with another human being, and who try to use sex as a physical vehicle and expression of their deepest love and highest aspirations of communion.

1.4 The third path is for those who feel that in the physical act of sex and in the practice of every carnal pleasure, there lies the only true expression of their personality. These are they who strive to find in sex the opportunity to experience every facet of their being, who test themselves against it in every conceivable circumstance and with a multitude of partners, and who seek their true fulfilment in the physical sensations and excitements that for them only sex can provide.

1.5 There is a fourth attitude to sex, which leads nowhere and is not a path to a goal but an endless circuit of repression a frustration. It is the attitude of a person who has sex, but always in moderation: for whom it is more important to be respectable than to test himself in the fires of intensity: who might like to experiment a little more, and secretly envies the experiences of those more courageous than himself, but remains always within the bounds of the reasonable and the rational, clinging always to safety, and avoiding any possibility of the social condemnation that is the experience of all who follow to extremity the urges that they feel within them. In this attitude there is no courage, no idealism, no purity, and no true experience of self: only a tepid and insipid limbo where the watch-words are moderation and compromise, and the end-product is spiritual sterility and hidden self-contempt.

1.6 Three paths and a quagmire - and everyone can choose.

2

2.1 Jehovah's advocate says: Sex is rampant. It covers the earth in the spawn of the rejection of God. Time was that the procreation of the species found favour in the eyes of the Lord God Jehovah, but that time is past. Man has used sex to degrade himself and his partner, and to substitute the love of human kind for the love and adoration of God. Man cannot take responsibility for sexual relationship and has made of it nothing but a distracter from the source and essence of his being. There are many kinds of sex, and all of them are a perversion. Mere lust and gratification of the physical senses leads to nothing but guilt and fixed attention upon the physical at the expense of the spiritual. The pursuit of sex in the degradation of self and in the attempt to prove validity by the mere repetition of performance, leads to nothing but guilt and the corruption of all the faculties of man. This is the path of self-destruction in the wilful occlusion of the light of God. Sex for the procreation of children is not for the glory of God, but for the validation of self in pretended self-creation, and this too leads to nothing but guilt compounded in the futility of protest.

2.2 Sex was given to man that he might worship God with all his being and with all his attributes. But that is not how man has used sex. He has used it to fortify his rejection of God, to justify his alienation by proving to himself his own capacity to create in his own image, to degrade and defile himself in the eyes

of his God, and finally to destroy himself in the Satanic pit of corrupt, filthy and ignominious excrescence.

2.3 Sex is death. It is the incumbent of the Devil. It is the focal point of man's rejection, the effort to propagate his species in the denial of God. It is the attempt to couple with another human in the exclusion of God. It is the defilement of purity. It is the great tempter, the big denier, the alluring road to happiness that leads down to the vortex of sick satiation and the gluttony of a spirit insensible to the light. It is the symbol of the physical, the perverter of man. It is the illusion of folly, the yardstick of decadence. It is the tormentor of the soul and the magnet of desire. It is the blasphemy of the foolish, and the corruption of the weak. It is the destroyer of strength, the substitute of inadequacy.

2.4 The validation of God is Life, and the validation of man is Death. From God did man come, and in God is his Life. In himself and for himself man carries nought but Death. Thus sex for self and sex for another human - all of it is Death. And now, as the world goes to its final doom, Jehovah decrees "Expiate or Die. "

3

3.1 Lucifer's advocate asks: What is your dream?

3.2 Is it a vision of a garden? Eternal summer and the sweet smell of flowers, the sound of birds and rippling water. And in the garden, undisturbed, untroubled by the frantic agonies of busy people, the perfect union between man and woman. The garden belongs to them and they belong to one another, and for them, fulfilment and divine perfection.

3.3 And in your dream do you feel the joy of their undying love? Do you sense the ecstasy of endless, boundless harmony? No guilt, no shame no lurking fear of disenchantment. Only the soft and gentle joys of quiet self-indulgence.

3.4 And are you one of this idyllic pair?

3.5 And do you move together amongst the trees, your golden bodies naked in the sun, swim in the shallow pools of cool, clear water, watch animals, unfearful of you, playing, lie resting in the long grass, and sometimes in the shade make gentle love, caress each other, smile, and then embrace and find sweet rapture in a mutual passion carried to its blissful culmination.

3.6 And is strife unknown between you; resentment, irritation, boredom, disillusionment, all meaningless concepts left far behind in a bustling world of worthless worries? For you, no fear, no troubles, no regrets, no mystery nor lurking pangs of nagging conscience, no quarrels, no secrets from each other. But a perfect understanding, a harmony that scarcely needs the words to give it substance. All inclination, all desire, shared. No ugliness, no degradation, no horror, no indignity. For all is beauty. And you, both beautiful, and each to the other the very soul of superhuman loveliness. You gaze at one another, never tiring of the sight, the sound, the feel of one another, willing to stay for all eternity absorbed in one another.

3.7 And in your dream the days go by uncounted, unregretted. For you time stands still in your garden of delight. There is light and the warming sun, and you lie beneath it relaxed and free of care. And then the cool evening, soft shadows and an all- pervading golden sunset. And the close darkness of night. And always you are together and always your love binds you; binds your hearts, your minds, your souls, your bodies into an indivisible unity. You are two and yet one, parts and yet joined together as a whole. And the fusion of your beings is complete.

3.8 You have sought for your God and found Him, not in the vast abstract universe, nor in the pain and suffering of expiation; nor in silent isolated contemplation of the called good, nor in communion with old philosophers and mystics. No, you have found Him where He is, in the joining together of two beings,

male and female, man and woman. You have cast aside the barriers of fear and guilt and shame, eliminated all hostility, resentment, jealousy and petty rivalry, merged one with the other in every aspect of your existence, and become one soul. exhilarated in its transcendence of all human wrong, one mind, swift and carefree in its perfect harmony, and one body, ecstatic in its exploration of strange and wonderful delights.

3.9 For your dream is no myth. Attend Lord Lucifer!

3.10 Serve Him with unfailing loyalty and your path to Eden is assured. He alone holds the keys to paradise regained. He alone has the power to give you the perfect union you desire He can give you the noble dignity of all-embracing love, not the human parody you see around you, the pale grey shame-faced shadow of inhibited compromise, but the true god-like unity of Eve and Adam as they were.

3.11 Give Lucifer your mind, your body and your soul, and He make your dream reality. He will give beauty to your life, exaltation, endless pleasure, boundless joy, eternal warmth and happiness. He will take away the loneliness of isolation and lead you from your hiding place where you go mad with nothing but your own drab company. Follow Him and find truth in the fusion of yourself with another. Follow him and stand proud beside your counterpart whom He shall give you. Let Him wash away all pointless guilt, all worthless fear, all futile shame, rid you of all embarrassment and the crippling bonds of self-restraint. And let Him bind you to your love. And then stand fearless and unbowed, a welded unit of combined nobility. And Lucifer, the Light-Bearer, shall lead you to your paradise.

3.12 But choose. The time is short. Attend Lord Lucifer!

4

4.1 Satan's advocate urges: Come on a journey.

4.2 Night. A busy street: bright lights and hurrying people. Exotic music filled with a heavy sexual undertone drifts up from dim smoke-filled cellars, where dancers scarcely move but feel, with senses heightened by alcohol, the warmth of one another.

4.3 You stand in a dark alley. A woman stands before you, her back to the wall. You hold your overcoat to cover you both, whilst within she expertly manipulates, her hands deft and cool, and her body warm and full of passionate response. You move together and feel not only pure physical delight, but also the thrill of the risk of being caught in the act. You can see people passing in the street not far away, as swiftly and in rhythmical ecstasy you gamble. And win; no one has seen you.

4.4 Is that your pleasure? Or is it here? A club where you and others sit watching shadows on a screen; two people making love in strange positions, slowly at first with gentle weaving movements, then faster till the final moment comes. Or would you rather be in a dingy brothel? Men and women round you, naked and busy in their various ways. A woman with huge breasts presses herself against you, smiles at you lecherously, strokes you. You smell the heavy odour of her body and respond. On the floor two other women wrestle in feigned antagonism, sweating, grunting, heaving. You watch them.

4.5 Is that your fancy? Or maybe perhaps something else? Perhaps an older woman, grotesquely misshapen, with great hanging breasts, or a cripple, or perhaps a half-wit posturing before you and cavorting. Or would you rather lie supine whilst whores play upon you, their trained and expert bodies moving in a kind of ritual dance, contorting, swaying, posing, all for your pleasure? You watch, delirious, and feel their hands, their legs, their thighs, their breasts, their lips upon you, and more as they perform delicious acts of sensual depravity upon your face and upon your body, till you are almost senseless with the pleasure of it.

4.6 Enough of that? A little flagellation now? First watching with others whilst a man, naked below the waist, kneels, and a woman tightly corseted in black and wearing tall leather boots beats him with a bunch

of thongs, bringing up red weals upon his buttocks. And you gaze in fascination, utterly absorbed, and aching with anticipation awaiting your turn. And when it comes, you kneel. You hear the woman's heavy breathing, smell the sweat of her body as she moves preparing to strike you, and smell also the leather of her boots and of the thongs she holds. You wait for the delicious pain.

4.7 Or do you prefer a touch of necrophilia? Come then to a room all draped in black. Coffins line the walls. On marble slabs, like bodies in a morgue, lie several naked women, alive yet painted to seem dead. You stand beside a slab, reach out your hand and touch the pale body upon it. It's cold. It doesn't move. The eyes are closed. You feel the atmosphere of death as you stroke the woman and then lie upon her. Still she is motionless.

4.8 Or would you rather death itself? Come then. A cemetery. Still night, but this time no one but you and a woman of your choice, moving silently between the graves and tombs. No fear of discovery here, amongst the dark deserted resting places of the dead. You stand together near a clump of yew trees, feeling the sinister graveyard atmosphere and the excitement of anticipated desecration. No shielding overcoat required here. Both of you throw off the needless coverings that for society's squeamish sake you wear in public, and stand exposed to the warm night and ghostlike air of sweet decay. Then you walk again between the gravestones, performing upon them acts of desecration, each whilst the other watches in delight. Then you climb upon the highest tombstone, the resting place of some rich pompous dignitary, and in the dark, over his venerable head, you stroke your woman's body, lie upon her, lie beneath her, wallow in a furious, passionate, sweating, groaning copulation with every perverted contortion and strange variation. And the watching dead observe you and are silent.

4.9 Or is your place within a ruined church high on a hill, no glass in the tall slotted windows, but perfect for the celebration of the Black Mass? The priest in midnight garb, the congregation, men and women unclothed except for the blood red masks upon their faces, stand silent waiting for the presence of the Lord and Master, Satan. A naked girl, fair haired and in the very prime of youth, lies like a human sacrifice upon the altar, snow white against the black velvet of the altar cloth. Nothing stirs, no sound but the sighing of the wind.

4.10 A blinding flash of lightning. A peal of thunder seems to burst within the very walls. No one moves; for no one dares to move. Satan, your God is among you, black and lowering, reeking of evil and the pit. You stand transfixed before Him, knowing you've only just begun to taste the divine degradation that He offers for your pleasure.

4.11 So there, my friend, is a fleeting glimpse of Satan's promise to those that follow Him. Take your choice, indulge, explore the very limits. Leave nothing out and use every means of sharpening the senses. Alcohol to set the blood coursing in your veins, narcotics to heighten your feelings to a peak of sensitivity, so that the very lowest depths of physical sensation can be plumbed and wallowed in. The farthest reaches of the body's strange delights must not be passed over. Sink down in the decadence of excessive self-indulgence. Let no so-called sin, perversion or depravity escape your searching senses; partake of all of them to overflowing.

4.12 What else is there? What other satisfaction? For always death must come and end the sensual game, and take away the dark forbidden pleasures of the flesh that are the mark of life and the only true means of living. But let him not come before you have lived your life to the full, seen everything, done everything, and felt everything the body is capable of feeling.

4.13 There is nothing else now, with the end of man so near. "There is no dialectic but Death, and the Spider weaves over tomorrow. "

5

5.1 Three paths and a quagmire.

5.2 Who is strong enough to follow one of the paths? Who is fool enough to fall into the quagmire?

5.3 The Grey Forces hold sway, but THE GODS are returned to recruit their armies for the END. The pendulum swings.

5.4 Three paths and a quagmire.

5.5 Are you JEHOVAH'S, taking the stringent road of purity and rejoicing in the harsh strength of self-denial?

5.6 Do you follow LUCIFER, pursuing the ideal of perfect human love in a blissful atmosphere of sweet self-indulgence?

5.7 In SATAN your master, leading you into dark paths of lust and licentiousness and all the intricate pleasures of the flesh?

5.8 Or do you take the road to nowhere, half in half out, your instincts and ideals buried in a deep morass of hypocritical compromise and respectable mediocrity?

5.9 Three paths and a quagmire. And time is running out.

The Gods on War

1

1.1 THUS SAITH THE LORD JEHOVAH:

1.2 IN the beginning there was WAR. And after, there was WAR. Then WAR again and more WAR. Since man demanded control of his own destiny he has set out ruthlessly to destroy himself.

1.3 Man, I gave you a law by which you should live with respect to your fellow man. I said to you: "Thou shalt not kill. " For in those days you were My beloved creation.

1.4 Even after the Fall of Adam - which had to be - you were My beloved creation, built in the image of Myself and set upon the earth to glorify My Name unto GOD Who reigns above Me, above the Universe and above all things.

1.5 And I commanded you respect of one another. I commanded you that your image was sacred and must not be destroyed. And I warned you of the Universal Law. I said: "Whoso sheddeth man's blood, by man shall his blood be shed. " For in My image did I create you, and you shall without choice abide by the Universal Law: 'An eye for an eye and a tooth for a tooth'.

1.6 And you shed the blood of your own kind, and your own kind shed your blood in recompense, and his own kind shed his blood, and on in accordance with the Law that cannot be overruled. And you took no heed of My command, nor of My warning, and you brought about the spiral of WAR.

1.7 Yet I was merciful. I fought your WARS for you. You were trapped in a web of your own making and I took pity on you. I sanctified your WARS. I fought against your enemies because still I loved you and still I hoped to save you from the web.

1.8 Yet I also demanded peace. I demanded that you live in harmony together with your fellow man. I brought your enemies to you in supplication and pleaded for your mercy. And you did not listen.

1.9 Finally, when all was spent, and all My words and threats and terrors had been passed aside, ignored, rejected; finally, when I knew no more how to force My laws upon you, I came in love. Through CHRIST, "Love thine enemy," I cried. "Do good to them that hate you. If a man robs you of your coat give him your cloak as well. If he strikes you on the cheek, offer him the other to strike also. If he asks you to run a mile with him, run two.

1.10 "Make peace at all cost, because now all chance has been given you to settle the account within the boundaries of normal life.

1.11 "For still you have rejected My words. Still you have made WAR without Me. Still you have killed the creation that is in your image, the image of your God. Still you have shed the blood that I told you was sacred. You have risen up against your brother in defiance of Me.

1.12 "The Sin of Cain is rife upon the earth, and the tide shows no sign of turning. So now I command you.

1.13 So said My prophets: 'An eye for an eye and a tooth for a tooth', for this is the Universal Law and GOD shall uphold it. But I say to you now;

1.14 'Love thine enemy. Love thine enemy. Achieve the impossible upon earth. I, JEHOVAH, shall square the account in Heaven.'

1.15 "You have demanded to be judge. You have taken upon yourself the sacred robes of justice and set yourself up as God of your fellow men. You have deified yourself among your fellows, giving yourself the right to pass judgement of life and death, taking upon yourself the burden of justice, and excluding all the laws given to you by your God.

1.16 "Now is the time for your humiliation. A long time you have played the Godhead. Now you must eat the dust of your iniquity. Bow before your enemy if you have a wish for salvation.

1.17 "You are owed nothing but pain, the pain that you have meted out. You are owed nothing but death, the death that you have dealt your brother. You are owed nothing but humiliation, the humiliation you have inflicted upon your brother. You are owed neither love nor respect, neither life nor happiness. So get on your knees before your enemy and thank God for what mercy He has left for you.

1.18 "I have given you the sum total of My love, even to the point of death. That is your Creator's love for you, and you have dragged it from Him. Give now in return, all the love that is within you. Show your love to the last farthing. If you withhold one tiny fraction of your love, woe unto you, for you owe far more than you have to give. But if you give all, you shall be saved.

1.19 "Love your God and your fellow man and nothing can harm you. You shall be beloved again. "

2

2.1 BUT WAR continued. Hatred waxed strong upon the earth. I, JEHOVAH, foresaw the outcome and departed, for I could scarcely bear to see its actuality.

2.2 And WAR came again. And man set himself up as judge of his fellow man in the very Names of JEHOVAH and CHRIST.

2.3 In the very name of the love that I had promised you, you gave vent to your hatred. You put on robes of judgement and held baubles of majesty, and in the Name of CHRIST, who bade you love your enemy, you blessed the diabolical weapons of WAR that your obsessive hatred had spawned.

2.4 You have passed on your legacy of murder. You have justified your bloodshed. You have made right the sin of death and destruction. You have handed down from generation to generation a birthright so vile and unforgivable that no power on earth can stem it now.

2.5 The science of WAR and the justification of WAR march through the passage of time unchecked, and man falls upon his knees before them.

2.6 Now have I returned. Now have I seen the dominance of WAR. Now have I seen the hopelessness of My creation. Now have I seen that My commandments will never be.

2.7 Your own distorted ideologies hold full sway in your heart, and for them you have reserved the right to kill, maim and torture. Your head is so full of lies, created by your intellect in honour of your own superiority to GOD, there is no room now for an effective knowledge of My laws.

2.8 Therefore come I now upon the earth. Therefore am I resolved for you. Therefore pass I judgement upon My creation; such judgement that transcends all your meagre and self-important efforts to play the God in My place.

2.9 Therefore do I now prophesy. I no longer command. Instead I prophesy, and My prophecy upon this wasted earth and upon the corrupt creation that squats upon its ruined surface is: "Thou shalt kill. "

2.10 You have demanded the power of life and death. You have exercised the right of judgement upon your fellow man. You have set yourself up as Lord and Master of the Universe, and you have perfected

your machines of justice.

2.11 You have developed complicated engines and devices whereby to carry out the laws you have made in defiance of your God. You have created such engines of destruction as GOD Himself would hesitate to use in retribution upon a sinful creation. You have gone to the ultimate in your search for greater and more devastating means of destruction.

2.12 Then have your killing.

2.14 Be driven by your weapons of WAR. Be ruled by your engines of devastation. They can touch nothing but you. And upon you shall they be turned.

2.15 I, JEHOVAH, have now come to help you, to give you the WAR that you love so, to turn upon you the hatred you have delighted so in meting out.

2.16 I, JEHOVAH, am again beside you upon the battlefield.

2.17 (Already in two Wars I have proved that I can create more devastation amongst you than you can amongst yourselves. Already I have made WAR so vile and horrible, even in your eyes, that a few of you have begun to wonder about the wisdom of it. Already I have helped you decimate yourselves beyond your most terrifying nightmares of destruction. Already you have seen, though not recognised, the hand of JEHOVAH upon your engines of WAR, the power of JEHOVAH in the personalities of your leaders.)

2.18 And there shall be more; much more.

2.19 You have decided upon WAR. You have chosen the road of butchery and slaughter. You have set out determinedly upon the way of devastation. And to this you shall come.

2.20 You have made your choice. JEHOVAH your God shall implement it for you. For JEHOVAH gives man what man demands of Him; and man, for centuries, has cried out for blood and more blood, and JEHOVAH has satisfied not the demand.

2.21 But now in the Last Days shall man's cry be heard, and I, JEHOVAH, shall bestow upon My creation that which it craves. And in the ending of the world shall all the dams be broken and the floods shall rise upon the land, and the deluge of man's hatred shall be unleashed and sweep across the face of the earth.

2.22 And man shall know the destiny that he has desired. He shall know the outcome of his cry for blood. He shall have his desire in abundance. I, JEHOVAH, shall bestow it upon him.

3

3.1 AND in the Last Days, according to the prophecies of ancient times, My Army shall come upon the field. The Army of the Lord shall take its stand upon the field of battle. And I shall lead My Army into battle, and each man shall tremble at the sight of it, and the earth shall quake at the presence of it.

3.2 And it shall come to pass that all shall know that JEHOVAH is upon the earth and that His Army is assembled.

3.3 And My Army shall be like no other in the history of mankind. For men shall be paralysed at the very sight of it, and they shall fall down in a dead faint. And nothing shall destroy it, because of My hand that shall defend it and make it invulnerable.

3.4 And no man shall look upon My Army to withstand it and shall live. And no man shall stand before My Army to halt it and shall live. For he that puts forth his hand to stay the Army of JEHOVAH shall

surely die in the moment of his audacity.

3.5 For the Army of God comes to purify the earth.

3.6 And the cities that reek of death and destroy all that approaches them with the pollution of the air, shall be no obstacle to JEHOVAH'S Army. For it shall have no effect of such pollution. For it shall be purified and guarded from such pollution.

3.7 But men shall die of it, they that are not burned in the fire of destruction. They shall decay in the atmosphere of their own corruption, which they have brought upon themselves.

3.8 And they who cry at the last: "We never wished it so", they shall be the first to die. For they are the hypocrites and the deceivers. They are the fine-worded ones. They are the pretence; the bringers of WAR disguised as messengers of peace. Theirs is the lie, theirs the fiction, theirs the unpardonable lie. For they have said: "Mankind desires peace". And the lie be upon them and their like.

3.9 And those who say: "It is as we wished it", they speak the truth. For man receives at the hands of his God, that which he demands. He demanded the throne of judgement and his God gave it to him. From the seat of judgement he cried for the blood of man. And now is his wish to be granted.

3.10 And the rivers shall cease to flow, but with the blood that man has cried out to receive. And the land shall grow nothing but the bodies of the slain that man has asked to be given. And the air shall contain nothing but the corrupting death that man has sought to inherit.

3.11 And the sea shall not be unfruitful of death, for the fish shall die and the creatures even that crawl upon the sea bed. For the waters shall be polluted as the air, and death shall swim deep into the ocean and touch the uttermost depths.

3.12 So that there shall be no escape.

3.13 And when the earth has been saturated with the pollution of the death that man has been granted according to his desire, than shall the surface of the earth be split from end to end, and the fire from within shall rise out and spread over the whole earth to purify it.

3.14 And the Army of the Lord shall go before the fire. And the fire shall meet, and the whole earth shall be covered, and the whole earth shall be purified by the fire.

3.15 And the Army shall lead the fire into every corner of the globe, and there shall be no pollution left in the world. And the fire shall reach even to the uttermost depths of the sea, and the sea shall be dried up and the pollution destroyed.

3.16 And the Army of the Lord shall depart.

3.17 And the energy that was the world and the energy that was humanity shall be released and shall return to Me. And My life shall return to Me through mankind's devastation. For you shall know in the moment of your death that I am your God and you are My creation, that I am the Lord JEHOVAH.

4

4.1 WAR is the central pivot of man's rejection of Me. For WAR is the ultimate presumption.

4.2 WAR is the great destroyer, and only GOD has the right to destroy. WAR is the sentence of death passed upon the guilty, and only GOD may pass the sentence of death.

4.3 WAR is the wielder of power over men, and only GOD may wield power over men in such a fashion.

WAR is the outcome of hate that is channelled into mass expression, and this is a denial of the authority of GOD.

4.4 Man *had* the right to express his hatred. Man *had* the right to express his wrath. He *had* the right to roar like a lion against the man that wronged him, and to demand recompense within the law I gave him. Man *had* the right of justice amongst his fellow men, justice at the hand of his Creator, justice by the law of his Creator.

4.5 But now man has forfeited all his rights.

4.6 He has not demanded recompense within the law. He has not required justice at the hand of his Creator, nor by the law of his Creator. He has created his own law, his own justice. He has fabricated laws whereby he can demand more than recompense, whereby he can express his demands through armies and through weapons of WAR, and whereby he can put no limit on his retribution against his enemy.

4.7 He has flouted My law which I gave him, and replaced it with another more to his advantage.

4.8 And this new law he has justified by the use of his distorting intellect. He has made it a "good" law to deceive himself. He has called it the "Law of GOD" - though it was never such - to deceive himself. And he has twisted it to suit his purposes.

4.9 And he has ridden the earth upon its back and denied the earth in its name. And he has justified his dealings with his fellow men by the dingy light of the law he has created for himself.

4.10 And now comes the hour of purging. Now comes the time to sweep away all man's self-affected majesty, to wash the world of his hypocrisy. Now is the time to show him that he is no more master of his destiny, that he has long since played into the hands of the antiGOD, whom he has served now for many centuries in the greyness of his virtuosity.

4.11 Now is the time for man to see the truth of his self-deception in the stark brilliance of JEHOVAH'S presence; to see his dead march into the pit of Hell; to see the spectacle of himself clothed in robes of royalty, decked with medals for virtue and bravery - awarded by himself, and brandishing a sheaf of scrolls; one stating his rights - drawn up by himself; another setting out his qualifications - established by himself; another laying down the law for his fellow man - passed by himself; another giving him a passport to eternal life - granted by himself; and another that before he could not read, inscribed in letters of human blood and saying: "GOD is dead, long live humanity! "

4.12 For black and white have merged into a murky grey, and there is no light in the world, for all is one, and nothing is marked in truth. For good is evil and evil good, and Heaven is to be found in Hell.

4.13 And nobody knows any more which is the right and which is the left hand path, because all are one and the Devil has claimed the whole territory of earth, and none was there to say Him nay. No plot was marked out in stark black and white to reserve it from the hand of SATAN and preserve it as the seat of JEHOVAH.

4.14 All is merged together and no purity remains, nothing is left of the mark of JEHOVAH; only a disfigured face, crushed beneath the feet of armies marching in every direction, so that none can recognise its features.

4.15 But now, though I am dead within the earth, yet do I live without and am come from without.

4.16 But this time I give nothing to be crushed underfoot, nothing to be squandered, destroyed, abused or ridiculed. I come instead to give the one thing that shall be welcomed, for it is always sought.

4.17 I bring you WAR; WAR as you have never known it, killing as you have never seen it, destruction as

you have never felt it, devastation as you have never imagined it.

4.18 It is your promised destiny; WARS to end all WARS; WARS that shall leave no land for WARS to be fought upon, that shall leave no hand to fight nor heart to yearn for struggle; WARS that shall cause the earth itself to rise and smite the "insects" that disturb its peaceful orbit.

4.19 And nothing can now turn the tide. Presume not to reverse the pattern you have demanded and been granted. It is inevitable. And JEHOVAH'S mighty hand shall be behind the great tremblings of the Latter Days.

4.20 For My wrath is beyond the fury of the volcano, My anger above the shrieking of the hurricane, and My devastation far outside the limits of the earthquake. All mankind at once shall know the terror of My coming, and the earth shall be filled with My glory.

4.21 The eyes of the blind shall be opened. The tongues of those who are dumb shall be loosed.

4.22 The hearts of those who feel nothing shall melt, and the hearts of those who loved shall be turned to stone.

4.23 The weak shall be strong, and the strong shall wither away.

4.24 The rational man shall babble lunacy, and the virtuous man shall steep himself in vice.

4.25 The sick shall rise from their beds, and the corpses from their tombs. The kings and governors shall kneel before the hungry and the homeless.

4.26 The whole earth shall be turned upside down and the sea shall cover the land.

4.27 For My Word shall run loose upon the world and the world shall cower at My presence.

4.28 And be not deluded. There shall be no reprieve.

4.29 For I, JEHOVAH, am resolved; and My Word is law amongst the stars and upon the earth.

4.30 For I am the God of all the Universe, and the earth is My footstool.

5

5.1 THUS SAITH THE LORD LUCIFER:

5.2 I, LUCIFER, bearer of light and love, bringer of peace and good will, glorifier of man, speak unto you of WAR; WAR the abomination, WAR the destroyer, WAR the degrader of men, the depriver of life, the harbinger of woe.

5.3 I speak unto you of death, of devastation and of dark despair.

5.4 I bring you a vision, stark and lurid in its terrifying clarity, a vision of death, a vision of searing agony and of irretrievable loss.

5.5 I bring you a vision of WAR.

5.6 Roam with Me over the battlefields of the world, gazing on the mutilated corpses side by side with the still writhing bodies of the mortally wounded. Hear the pleading, helpless, hopeless cries of those who take a long time dying.

5.7 Dying? For what? In the last hours of terrifying pain and anguish; abandoned, alone, forgotten, friendless, on an arbitrary spot selected for his fame by some strutting general, blind to the agonies of human beings and serving at their expense some imbecile government, some paranoid dictator, some meaningless directionless ideal.

5.8 Look again. Hide not your face. These are men in the prime of their glorious youth; beautiful men, strong men, men of courage and skill. Is this their destiny? Is this the purpose of their existence?

5.9 Is beauty made to be transfigured into grotesque ugliness? Is strength created to dwindle into helpless weakness? And is the love of man for man, the brotherhood, the human bond, established to be struck asunder by the plague of WAR?

5.10 Is love destined to become hatred? Is the lifeblood that courses like fire through veins, is it to be spilled and wasted on a battlefield? And is the spark of life, the essence of man's dignity and pride, there to be snuffed out shamefully and in the depths of ignominious disaster, before it reaches the point of its zenith?

5.11 Man is a noble creature. He has had it within his power to stand supreme, the centre of the Universe, the shining star, the master of creation, his love extending to encompass all that moves within his orbit.

5.12 And with his noble counterpart; his partner, his complement, the softness of his strength, the sweetness of his power, the gentleness of his virility, the woman of his manhood, and the Eve of his Adam; with her, to stand complete, ruler of all things, with none but GOD to deny him.

5.13 And is this the being of whom I speak? This groaning, writhing, tortured thing, crying out for a ceasing of its pain, and praying for death to bring it blessed peace? Or this foul mutilated pile of flesh; torn to pieces, lifeless, still, a frozen cry of ultimate dismay and horror twisting what remains of a human face into a hideous mask? Or this crawling object, one leg gone, ripped out at the root, dragging itself in hopeless lunacy across an endless desert of death, and whimpering for its mother?

5.14 Its mother? Where is she, proud woman? At home; choiceless, pretending to be cheerful, tortured inside by an anguish of hope and fear, dread lurking in her heart, and a helplessness as complete as his is now.

5.15 She does not know as yet. She will never know - not as we do, who have seen the boy in the moment of his final disillusionment, when he wondered in spasms, in the midst of his lonely torment, what could conceivably make such a thing worthwhile; what pointless ideal, what arbitrary political endeavour, what claim, what condemnation, what right, what ruler's whim, what God's demand could balance even one hundredth part of this unspeakable horror, this inconceivable agony, this unimaginable degradation, leading to nowhere but much longed for death, and thence oblivion?

5.16 How could she know? How could her heart contain such knowledge? How could her mind keep hold on sanity?

5.17 She will discover, in time, that he died valiantly in the service of his country, and at once she will see him at rest, at peace, lying in a coffin decked with the glorious emblems of WAR and noble death.

5.18 She will feel the emptiness, the loss, the misery. She will cry because her heart will turn to lead within her, for her son is gone. She will mourn him, fantasise him back with her, and cry again because it cannot be.

5.19 She will long without hope, pray without expectation for a miracle to bring him back to life. And she will move a little closer to her own death - of a different kind. But she will know nothing of the story as it really was.

5.20 But let us return. Our tour is not finished yet. Night; and a group of men, sleeping for moments here

and there; afraid, and afraid to show their fear; dreading the dawn that may bring death, or worse; believing each in his heart that all are braver than he; fearing that he will show himself a coward on the field of battle, that in the moment of the final test, his life will seem to him of more consequence than glory or the aims and obligations of his motherland, and wondering wistfully why it is not so.

5.21 One gazes at a picture of his wife; young, beautiful - to him the pinnacle of beauty; and wonders why he is here, waiting to begin a battle of which he knows little and understands less, and in which he plays a part so miniscule, so microscopic, so insignificant as to have no meaning.

5.22 Why should this be the corner of the earth to claim him, where he is nothing, rather than his wife whom he knows and loves? Why should this vast machine of WAR embroil him as a mere cog in one of a thousand wheels, when with her he could be manhood itself, a thing of great importance, a matter of enormous consequence, performing a function of which he alone is capable?

5.232 He could be her life and love as she could be his. But here he is dross, chaff, waste matter.

5.24 With her there could be warmth, closeness, joy and gentle laughter.

5.25 Here there is only the cold night air and the colder dread of what the morning might bring.

5.26 There is no joy, only the memory of fear, the presence of fear and the expectation of fear as long as he remains alive; and laughter, when it breaks the barrier of mirthless dread, is brittle and shallow and seems closer to crying.

5.27 So "why", he asks himself, "am I here? " And he remembers her and being with her, and a tear slips past the dam of self-control. He coughs and blinks it away, and hastily hides the picture from his fragile memory.

5.28 And when the dawn swells up, a glowing, growing, golden ember in the east, flooding the land with light, bringing the warmth of a new day and heralding the sun itself; when the darkness has been scattered from the land, the shadows wiped away, and all awakes; is it for him the beginning of another day of beauty?

5.29 Does he see the incomparable miracle of nature? Does he see the incredible creation that is the world in which he lives? Does he see the flowers, the birds, the trees, the animals? Does he see the mountains and the floating clouds?

5.30 Is he the man to whom all this is given, and for whom it was devised? And does he thank the God that made the gift, thank Him for all the pleasure he can find in it and for another day in which to feel that pleasure?

5.31 No, he sees none of it. How could he? He sees only the weapons of WAR and the figure of Death before him. And he sees an enemy mighty and fearless and trained to an unsurpassed perfection.

5.32 And the enemy - for all these nightmare fantasies - is another such as himself, another man given the beauty of the earth and not seeing it. And both are bent upon a strange and incomprehensible mission; the destruction of one another.

5.33 And in another part, at another time, the two could meet as the sun rises and the day begins, and feel a bond of fellowship, watching the dawn reveal the world for them. Yet they must kill and die in hatred now, and the beauty of the dawn must pass unnoticed by them both.

5.34 And so it is. And the one we watch goes out and dies; and the other goes out and kills, and later dies himself.

5.35 And the one we watch lies dead with a thousand others. And the picture of his wife is returned to her

with other things, and with an official note of condolence, as to a thousand others.

5.36 And his death means as much as the note of condolence; nothing. But his life and the picture of her were everything; for together they were the seed of love and joy and happiness.

5.37 And she is mystified; too starkly blankly utterly mystified even to cry. For she too, as another dawn follows a sleepless night in a cold and lifeless bed, asks herself why, and finds no answer.

5.38 Yours not to reason why, for there is no reason why. You're there because you're there.

5.39 Ask not, for you will hear only the echo of your question back to you, and your soul will feel the emptiness of meaningless despair.

5.40 9 But I, LUCIFER, say unto you; Ask and feel the emptiness. Know the hollowness of WAR, the pointlessness of man's destruction of his fellow man.

5.41 See the ignominy of battle, brother against brother, that brings only death and a mother's grief and widow's mystified despair. See the full horror of man set against man in hatred and fear - and yet no hatred, only love that he seeks to obliterate for no reason whatever beyond a hollow phrase that contradicts another for which others are pledged to kill. (And all are sure - or hopeful at the least - that they kill for truth while the enemy kills for a lie). See the monstrous degradation of mankind inherent in the very concept of WAR.

5.42 And when you have asked, and heard the silence of the answerless void; then see the majesty of man at peace, the dignity of man in harmony. And see man as he could have been;. master of the garden of his world, living a life of love and exaltation of his race, greeting the day with joy and expectation, and resting calm and peaceful in the silence of the night, enveloped in the warm glow of soft companionship and mutual love.

5.43 And vow upon the life your God has given you, upon the beauty of the world in which He set you, vow to make WAR on WAR. And in My Name, the Name of LUCIFER, the bringer of light, the bestower of joy, set your seal upon the vow.

6

6.1 BLOOD is the currency of WAR, and nothing less than bankruptcy the stake.

6.2 Death is the master of the game; not death at the end of life when life has been lived and glorified; not as the natural termination when all has been fulfilled; but death when life is just beginning, death when joy is on the threshold, death when only life is meaningful.

6.3 And the rules are a jumble of meaningless contradictions, a mixture of high-flown phrases and empty undertakings. They are thrown from hand to hand, tossed in the air, flung upon the ground and trampled under foot. They are honoured and spat upon, obeyed and disobeyed, revered and ridiculed; a parody of nothing; saying nothing, signifying nothing, implying nothing, promising nothing and creating nothing.

6.4 And the materials of WAR are men; strong men, noble men, brave men, handsome men, lords of all creation. And in WAR they are nothing. They are as meaningful and significant as the rules by which they are compelled to play the game. They are fodder for the gaping mouths of monsters; pawns and broken pieces, that are pushed hither and thither; expendable, destroyed and replaced, massacred and then forgotten; as the game itself goes on, feeding itself on the blood of the slain and the shrieking agony of the slowly dying.

6.5 And as the wheel of evolution turns, relentless, the game enters upon a new and ghastly phase. A rule more horrible than any ever introduced before, looms up and dominates the scene; the rule of mass

destruction.

6.6 WAR to be played not with soldiers breathing their hopeless last on an abandoned battlefield, but with great crowds of citizens, whole populations, men, women and children alike, by purely geographical selection; the rule being: who can cover the widest area with the greatest devastation in the shortest space of time.

6.7 And in the centre of the cataclysm, instant death; and farther out, a lingering death; and farther still, disease, decay and madness; life, but a slow disintegration and a creeping paralysis of the mind. And farther yet, the utter horror of the devastation, the misery of loss, the terror and the poverty of civilisation overturned and hurled into confusion.

6.8 And then all over the earth, the guilt, the shame, the degradation of mankind in fathering so vile a monster.

6.9 Who can escape the effects of this new era of WAR?

6.10 The cancer is inexorable, and few will be left untainted by the ghastly slaughter as it sweeps the earth. All beauty will vanish and in its place a hideous twisted ugliness will spread and cover the land.

6.11 Nature will die. The once fertile earth will be charred and barren. Only the most grotesque and sinister plants will grow, not fostered by the rich red earth of former times, but sprouting straight from Hell.

6.12 Creatures of the Pit will roam abroad, no animals of grace and lithe vitality for man's delight, but monsters, deformed and venomous, spawned in Hades and set free to dominate the world.

6.13 For this new game is WAR as it has never been, and once it has been, can never be again.

6.14 And with the victory of the lower side, the triumph of man's self-hatred, all will be lost; the game of life will be over and nothing gained; devastation and destruction everywhere the rule, the order of the day.

6.15 What day? No golden dawn revealing the beauty of the land and waking all from sleep with promise of the sun's warm rays. No flame-red sunset paling into purple dusk and bringing out the stars to grace the night. Only a cloak of poisonous dust and vapour, and greater or lesser darkness everywhere.

6.16 This is the toll of the new game of WAR. Not only the death of men, but the death of the world, the death of all life, all beauty, all magnificence. Not only man returned to dust, but the whole earth and the sky around it, and everything that lives.

6.17 Who can take upon himself the burden of guilt for not at least *attempting* to prevent such utter devastation?

6.18 Alas! With what hope of success? The moving finger writes, and having writ that WAR shall be, then WAR shall be, and none shall say otherwise.

6.19 Yet each man can choose to play the part that fits him best. A man may glory in the fast approaching cataclysm, play his part to bring it closer, ferment it, sow the seeds of its totality; or he may lie down beneath it, helpless, hopeless, sunk into apathy, submerged by a sense of purposeless futility; or he may fight to the end, not with weapons of death but with weapons of life, with love, with beauty, with gentleness, with joy and with the pleasures of being alive.

6.20 He may set himself apart from the struggles, the strife, the bitterness, the rancour of the warmongers, place himself above the despair of the hopeless, and move to the End with head held high. For none must doubt that the End is nigh.

7

7.1 I, LUCIFER, proclaim the End.

7.2 It is neither My choice nor My will that the End should be. But it is written in the annals of time - and none shall erase it - that man shall decide his destiny. And now the wheel has turned full cycle, and the moment is not far off when the sound of the trumpet shall herald the last move in the game.

7.3 And I, LUCIFER, shall be there at the End. And those who have known the End and set themselves truly apart from the End, have proclaimed the beauty of life and the senselessness of violent death, those who have followed My road to the last, and have worshipped love in the very midst of hatred, they are My people and shall come to Me.

7.4 But one thing I pray: choose not blindness.

7.5 Choose not to be blind to WAR or to the imminence of WAR. See it, feel it, know it. Do not allow it to be reasoned out of your mind, rationalised into non-existence.

7.6 Whatever choice you make, take not the blinkered road, the road of ignorance, the road that says: "All's well with the world and humanity. There will be no devastation. " For therein lies the way to a hell that is worse than Hell, to a fate and a destiny beside which WAR itself is nothing but a gentle reprimand. For that road is more than a simple rejection of GOD. It is the very denial of truth, a blanket of ignorance cast over everything, so that life becomes a tortuous lie.

7.7 The man who says: "I spit upon GOD", finds retribution. But the man who says: "There is no GOD", when his lie is exposed, finds infinitely worse.

7.8 And so it is with the way of all blindness. When eyes that have been tight closed, so that fantasy can rule unchallenged, are finally forced open to the harsh light of irrefutable reality, then comes an agony so inconceivably intense, that were I to describe it, you would become faint with the horror of its magnitude. And that agony, reserved for those who meet the Day wrapped in a grey mist of "rational" ignorance, is for all eternity.

7.9 So open your eyes and see and know, and make your vow in My name. For I, LUCIFER, bringer of light, shall not desert My people at the End.

7.10 Fear not the horror of WAR, but stand beyond it, rise above it.

7.11 There is beauty within the mind for those who will see it, love within the heart for those who will feel it, and peace within the soul for those who will partake of it. And I, LUCIFER, bring all these.

7.12 Mourn with Me the fate of the earth, the loss of the incomparable loveliness of all creation.

7.13 Weep for the destruction of man and the end of the human game, the degradation of what could have been dignity itself, and the humiliation of supreme magnificence.

7.14 Breathe sorrow for the wilful devastation of all living creatures, as they flee helpless before the inexorable avalanche of total WAR, and are finally enveloped and consumed.

7.15 Bemoan the victory of man's baser side and its legacy of ultimate disaster. But play no part in claiming the fearful heritage.

7.16 Detach; and condemn the inevitable conflict. Express the dignity of man in the very face of his final humiliation.

7.17 Display his strength at the very moment when his weakness triumphs. Show his beauty when there is little left but ugliness.

7.18 Make love your master when all men are ruled by hatred. Create when all about you is destruction.

7.19 And when the last futility descends upon the earth and all is nearly done, show the degraded remnants of a ruined race, awaiting death in disillusioned misery and dark despair, show them the pride, the majesty, the noble strength, the courage and the swift vitality that man in the image of his God could have been.

7.20 And at the End, when all is finished and the game is lost, call upon the Name of LUCIFER.

7.21 And for those who live by the light that LUCIFER bears, for those who honour the joy that LUCIFER brings, there are other games to be played, other lives to be lived, other worlds, other ideals and countless other joys.

7.22 And they shall belong to those who worship life, and can rise above the horrors of death, even the death of all mankind together with the world in which he lives. And they shall go on with LUCIFER, and a new life shall begin with a new creation.

7.23 So choose whilst there is still time. Choose between Life and Death, to be free or to be the slave of WAR.

7.24 And if your choice is Life, then I, LUCIFER, shall rule your destiny, for you are Mine, your will is My will. And in My Kingdom is the essence of Life; My legacy is immortality.

7.25 For he who loves is beloved, he who grants life receives life, he who gives joy is joyful, and he who sees the beauty of this world and seeks to preserve it, is himself endowed with beauty and preserved. But he who destroys is in his turn destroyed, who kills is killed, who hates bears only the legacy of hatred.

7.26 For men reap only that which they have sown, and then in abundance. This is the Law of the Universe.

7.27 So stand apart from the sowers of death, the worshippers of WAR. And cherish the seeds of life in the joys of living.

7.28 And when the harvest comes, and those who sowed the seeds of slaughter reap their own irrevocable destruction, stand aside and accept the reward that is reserved for those who worship life. I, LUCIFER, shall be there to bestow it upon My people.

7.29 The world is dead, the human race destroyed. Long live the new world and the new creation, for it shall be devised of immortality.

8

8.1 THUS SAITH THE LORD JEHOVAH:

8.2 MAN, you are come to the bitter end of your degradation. Drain the dregs and leave not a stain in the glass.

8.3 For WAR is upon you, around you and within you. You are submerged in WAR so totally now there is no escape. Like a cancer it has taken hold on you, crept stealthily among you and become entrenched. No force on earth can remove it. And no force in heaven will.

8.4 For We, the Gods, give man what man demands, not what he pretends to want. And man who puts on

airs and cries for peace and light and love, and claims that his one desire is to live in harmony with those around him, man who clothes himself soberly with proper decency and goes about his business saying: "I am civilised. I am respectable. I am a rational being in control of all my emotions", he is no more than an ignorant fool, a hypocrite, a self-deluded imbecile.

8.5 For all he really wants is death, slaughter, bloodshed, rape, pillage, and the violent hysterical screeching lunacy of WAR. That is his true desire and nothing less will truly satisfy him.

8.6 Man, see yourself! Know the true desires of your soul. Feel the love of horror, the lust for blood, the ecstasy of watching death stride out upon the earth and take his toll.

8.7 When is your mind at peace? Only when your body is at WAR.

8.8 When are you truly satisfied? Only when blood is on your hands, hatred in your heart and the light of battle gleaming in your eye.

8.9 Do not deceive yourself! Death is sheer delight to you. Torture is supreme fascination.

8.10 Can you drag your eyes from the vision of a body stretched upon the rack, broken on the wheel, or squeezed to lifelessness by the slow agony of the hangman's rope? No, you can only gaze transfixed, every grain of your attention focused on the sight.

8.11 And can you look away from the writhing monster of a battlefield, close your ears to the shrieks and groans of wounded men, close your eyes to the blood and the mangled flesh? No, you are entranced, enchanted, gleeful at the lurid picture of violent death and slaughter.

8.12 For this is your destiny, this your only satisfaction. You are born to die and die you must, and death for you must be utterly cataclysmic. Your very soul demands it.

8.13 WAR is your natural bent, your blood brother. You know him, understand him and love him, as nothing else in all creation. With him life becomes worthwhile because it becomes death. WAR is your fulfilment.

8.14 In WAR you are strong, courageous, vital, dynamic. In WAR you are the soul of action and the source of boundless energy. In WAR the rules are destruction, and with destruction you are your true self.

8.15 Creation is alien to your nature, but destruction, devastation, violent mutilation of the flesh and the laying waste of all the land; these are concepts you can understand, these are actions to which you can give yourself with body, mind and soul, and revel in the joys of their fulfilment. They are your meat and drink, as essential to you as the air you breathe.

8.16 WAR is your life blood, you have proved it so.

8.17 So rise, Man, and be joyful! For WAR you shall have in abundance.

8.18 Pretend no more to seek after sterile peace, that holds no pleasure for your active soul. Revel in the multiple delights of WAR. Feel the bloodlust rising in your veins, the mounting, tense anticipation of the moment before battle is joined.

8.19 Feel the firm grip on the sword hilt, the cold hardness of the steady gun butt. Smell the blood and the cordite. Hear the battle cries mingled with the screams of those that die. And see the surging of the armies joined in mortal combat, and the smoke, the all enveloping smoke that swirls and billows, and then hangs suspended, blotting out the sun.

8.20 And know where man's fulfilment lies. Know that life is worthless unless it is lived in the very teeth of death, that peace is nothing except as a fleeting moment in the midst of WAR, that love is empty save

as a transitory oasis in a world of violent hatred, that to create is only meaningful in order to destroy.

9

9.1 I, SATAN, stand for WAR. I glory in WAR. I glory in the magnificence of man in battle, man struggling with life and death, man giving vent to his wrath.

9.2 I scorn the weak-will victims of WAR, the hordes of helpless citizens, who cry for mercy as they are driven from their homes and from their lands. They are the fodder for the monstrous WAR machines, the fuel that the great engines of death devour in their relentless march over the face of the earth.

9.3 They deserve no better than their lot, for they have no strength or courage of their own, no will to rise and fight, no fire within their souls to drive them into battle. They were born to a futile death, a miserable death, a worthless feeble destiny of nothing. They were born to be trampled upon, to be cut down by the mighty sword of the conqueror.

9.4 And such is their fate, significant only as it is part of the game of WAR.

9.5 So Man, waste no more time with crawling on your belly in the dust. Stand up and cast aside the trappings of a civilised facade. Throw off the cloak of meaningless respectability. Strip yourself bare to the roots of your bestial nature. Let the animal loose in you. Become as you are: the Beast, naked and proud, teeth bared and eyes aflame, your feet firm planted on the ground, your face towards the enemy.

9.6 Release the Fiend that lies dormant within you, for he is strong and ruthless, and his power is far beyond the bounds of human frailty.

9.7 Come forth in your savage might, rampant with the lust of battle, tense and quivering with the urge to strike, to smash, to split asunder all that seek to detain you. And cast your eye upon the land before you. Choose what road of slaughter and violation you will follow. Then stride out upon the land and amongst the people.

9.8 Rape with the crushing force of your virility, kill with the devastating precision of your sword arm, maim with the ruthless ingenuity of your pitiless cruelty, destroy with the overwhelming fury of your bestial strength, lay waste with the all-encompassing majesty of your power.

9.10 And stand supreme upon the earth, lord of all creation by the right of conquest. And burn what offends your eye, eradicate what spoils your pleasure, take all unto yourself and punish most cruelly and without mercy all who seek to stay your hand.

9.11 For the world can be yours, and the blood of men can be yours to spill as you please. And you can have your pleasure of the world through violence and the wielding of the sword. And your lust can stride upon the face of the land, taking whatever it desires and discarding the empty husks when you've sucked them dry.

9.12 WAR and violence are your heritage, and now is the time to stake your claim upon them, to unmask the lurking shadows of your fiendish soul, expose them, hold them like banners before you, and shout your battle cry before the world.

9.13 SATAN'S army is ready in the field and slaughter is the order of the day. For I, SATAN, am master of the world, and My law is death. Who follows Me must ultimately conquer all. For I am the master of WAR, the lord of all conquest, and the ruler of all violent conflict.

9.14 Hear My voice, for the time is short. The ultimate phase of WAR is about to begin. Be there in the forefront of the line of battle.

9.15 Be not a worthless pawn, a feather blown by the wind. Be not still. Ask not for peace and rest for these can be no more. And stillness is already of the past.

9.16 Seek not to be left alone, to escape the burning slaughter of the holocaust, to hide from the final wrath of the vengeful Gods. But rise and march to the centre of the raging chaos.

9.17 Defy the cataclysm! Don your gleaming armour and stride with the engines of death.

9.18 Watch the gradual spreading of the slow disease. See the lingering death of the latest phase of WAR. And revel in the agonies of man brought low, man deprived, man humiliated, man trampled into the ground, and utterly degraded to the point of dismal decay and a futile death.

9.19 Gorge yourself on the horrors of irretrievable loss; the miserable fate of the victims that still remain, the helpless bewilderment of their despair, the pitiful cries of their useless supplication and the wailing anguish of their bereavement. And grind your heel into the face of their stupidity.

9.20 Burn the chaff of humanity! For such is its desire and its desert. And dance the dance of a dervish around the leaping flames.

9.21 Again I say: Release the Fiend within you!

9.22 Release the Fiend! Release the Fiend! And the Fiend shall conquer, and the chaff be burned.

9.23 The Fiend shall slake his monstrous lust upon the helpless body of the wasted earth. And the chaff shall be consumed.

9.24 The Fiend shall wield a mighty cutlass, and the land shall be lifeless in his wake. And the chaff shall blow as smoke in the wind of his passing.

9.25 The Fiend shall devastate the earth, and his mighty roar shall rock the heavens so that the very stars shall feel his presence. And the chaff shall vanish and be forgotten.

9.26 I, SATAN, shall stalk with the Fiend. We shall stalk the earth together, lending strength to the flashing sabre and unerring accuracy to the speeding missile. We shall be on every battle ground and every scene of devastation.

9.27 And our might shall be on the side of the mighty; strength for strength, power for power. And to him who possesses, more shall be given. On him who destroys with power, a greater power for destruction shall be bestowed. And for him who massacres with strength, more victims for his ruthless slaughter shall be provided.

9.28 But he that has nothing, and wilts before the rising tide of WAR, from him shall be taken even the little that he has. For such is his desire and his desert. And even what strength he has to plead for mercy shall be denied him, and his tongue shall disobey him at the final moment, and he shall be cut down.

9.29 And the mother that pleads weakly for her child shall see it slain before her. And the woman that pleads palely for her miserable virtue shall be struck down and raped. And he that fearfully pleads for his life shall be cut to pieces.

10

10.1 The final march of doom has begun. The earth is prepared for the ultimate devastation. The mighty engines of WAR are all aligned and brought together for the End. The scene is set.

10 .2 The Lord LUCIFER has sown the seeds of WAR, and now weeps to see them take root and flourish

in the fertile ground of man's destructive nature.

10.3 The Lord JEHOVAH decrees the End and the violence of End. He prophesies the harvest of monumental slaughter.

10.4 And I, the Lord SATAN, with My army of the damned, am come to reap that harvest, and to feed My furnace with the souls of the fearful.

10.5 For in the great cataclysm of the latter days shall the world be split, and man shall be divided. And those who are weak in spirit and mind, those who cringe and cry out to be spared, those who adopt the air of the victim, the sick demeanour of the lost and helpless, those who crawl and crumble, tremble with abject terror and complain that others but themselves controlled their destiny, those who bewail their sad predicament and disclaim all responsibility for their fate, they are the dross of the universe, the useless futile miserable dross, that stands for nothing, lives for nothing, aims for nothing and shall ultimately receive nothing. For they shall be swept away in the whirlwind of the great disaster, they shall be scattered like dust upon the ground, and then caught up in a mighty vortex and sucked into the depths of Hell.

10.6 And the strong and the mighty and the ruthless, creatures of the Fiend that follow him, they shall stand at the core of the raging chaos, spreading death around them and embracing it themselves like a long lost brother.

10.7 And those that die in the glory of battle, those that kill before they die, those that meet death as an equal and not as a pale grey supplicant, those that stay proud and strong, and die as they have lived, those that revel in the sheer delights of death instead of fleeing helpless before its inexorable avalanche, they are My people, the men of SATAN, born of the underworld and reared in the dark chasms of the Pit.

10.8 And these shall be My army at the End; rank upon rank of black-hearted angels from the depths of Hell.

10.9 And when the great holocaust of man's destruction sweeps over the face of the earth, destroying all before it, then shall My army appear, streaming up from the bowels of the world and following in the wake of the all-consuming fire.

10.10 The land shall be black. No tree shall stand green and elegant rising from the ground. Here and there a blackened stump will mark the passing of a forest. And all shall be charred and scorched, and nothing remain, save a monstrous festering wound that can never heal.

10.11 And the earth shall open, and Hell shall be freed from within.

10.12 And fire shall spring forth and cover the land, and behind the fire the army of SATAN shall spread through the blackened world to occupy it.

10.13 And all the hideous creatures of the Pit shall be given the freedom of the earth, and I, SATAN, shall rule the world in might and majesty as is My right. And Mine who fought and died or fought and did not die, Mine who took pleasure in the final cataclysm, who stood in the midst of the chaos and revelled in the might of WAR, Mine shall not be forgotten. For they shall have earned their heritage.

10.14 And the world shall belong to Me, for it will be Mine by conquest. SATAN in man shall have triumphed at the End, and the earth shall be My footstool.

10.15 And those who have walked with Me shall rule with Me. And those who have fought by My side shall sit by My side in majesty.

11

11.1 Go forth! Prepare for the day of reckoning!

11.2 And he that shall meet the day steeped in the blood of his enemies shall be raised up and magnified in strength and power. He that shall be found in the very midst of battle, reeking of death, lip curled in ultimate defiance, shall be reborn to rule immortal in the world of SATAN. But he that is seen to run and hide, he that is heard to cry out for mercy, he that collapses in helpless despair, all shall be doomed to endless torment for their weakness.

11.3 And the earth shall be utterly destroyed and the sky polluted, and darkness shall cover the land. Corpses shall litter the ground, and cities, laid waste, shall smoulder lifelessly.

11.4 No creature of the natural order shall be left to witness the devastation. But monsters of the Pit shall stalk the land. And My people shall be rulers of this world of death.

11.5 And from this scorched and blackened citadel, the eyes of My people shall look outwards to the universe. And when the time shall come, I, SATAN, shall again gather My army together, and with the power vested in My shattered world, I shall set forth in conquest of the stars.

11.6 And I shall spread terror through the universe. And My people shall go before Me, and WAR shall spring up in every corner of the vast incalculable multitude of worlds that stretches beyond time itself.

11.7 And as I shall rule the world, and My people with Me, so shall I rule the universe, and My might and My power shall know no bounds. And the stars shall be Mine and the planets also. By the incontrovertible right of superior strength shall the whole universe come under My jurisdiction.

11.8 And I, SATAN, shall destroy the universe. For My destruction shall reach out like a cancer from the earth and spread its taint of slaughter and decay amongst the stars, till all is destroyed, all matter dead and mutilated to unchangeable lifelessness.

11.9 Then shall I be free and all My people; when all matter is destroyed, all physical existence crushed to a formless pulp.

11.10 Then shall we roam eternity unshackled by the burden of material creation. For when we cease to lie beneath the world of men, submerged in a morass of putrid flesh, when we have plumbed its depths, wallowed in its screeching senses, ripped it apart and thereby burst from its crippling clutches, then shall we transcend its boundaries and rise to the utmost heights of spiritual fulfilment.

11.11 For I, SATAN, embody both lowest and highest. I am the God of both Ultimate Destruction and Ultimate Creation. Mine are the hideous black demons of the Pit, and Mine also are the white angelic hordes that transcend Heaven itself.

11.12 I am the epitome of both death and life. I am the body in the depths of dark depravity, and I am the soul in the heights of sublime spiritual ecstasy. The legions of the damned are of Me, as is the great company of archangels. And when the bonds of matter hold Me no more, then shall I and My people, My army, My legions, all My followers, rise from the depths of the blackness of the Pit and transcend the stars.

11.13 I am the body and the soul of man. Whilst the Fiend of the body is enslaved by the fearful mind, the soul is imprisoned. Only when the Fiend is released can the soul be free.

11.14 So I, SATAN, am come to release the Fiend, to let him loose upon the earth for the latter days, so that the world shall end with nothing less than the ultimate destruction of total WAR.

11.15 And those who accept the End and play their part together with the Fiend in bringing about the

End, those who stand proud and fearless in the midst of the End and wield with Me the sword of ultimate destruction, they shall rule with Me when humanity is dead, and after seek freedom with Me in the conquest of the universe. But those who seek to stay My hand, to chain the Fiend, to cripple the engines of death and prevent the inevitable End, they shall be doomed to failure; dismal, futile, worthless failure. For the End must be, and none shall prevent or postpone it.

11.16 So rise and prepare for the final battle. Stand proud in the monstrous presence of violent death, and sound the trumpets of WAR.

11.17 Invoke the cataclysm!

11.18 And on the signal, when the heavens burst and a burning, blinding, raging, all-enveloping fury sweeps the earth:

11.19 Release the Fiend!

11.20 And stride with SATAN'S army to the End.

12

12.1 Transcendence: JEHOVAH, LUCIFER, and SATAN

12.2 THREE distinct and separate patterns of reality. Yet each to some extent is present in each one of us.

12.3 First, the knowledge that man has rejected his God and demanded the blood of his fellow man, and that now he must suffer the consequences of his sin, at the hand of his God.

12.4 Then, the knowledge of the evil of war, of the degradation of human self-destruction, of the pain and the suffering, the deprivation and the miserable despair.

12.5 And finally the knowledge of irrevocable commitment to the way of bloodshed; the plough to which man has put his hand and cannot turn back until he has completed the cycle of his own self-destruction through war.

12.6 No one of the three is more real than the other two, except in the mind of the individual. The acceptance of the reality of all of them is the ultimate truth; the complete understanding of the triangular conflict which exists in every one of us.

12.7 In adherence to one and rejection of the other two there is courage, but it is a blind courage; a part-acceptance, but equally a part-rejection of reality. To cling to one pattern only and resist the others brings no resolution and no fulfilment, because the knowledge is incomplete.

12.8 Only by a full understanding and acceptance of all three patterns as parts of ourselves can we begin to rise above the driving need to pursue only one of them in the face of the powerful and agonising pressures of the other two combined. Clear vision of all three brings detachment and peace of mind, because it brings the full knowledge of reality, which is truth.

12.9 But though to follow one pattern and deny the presence in ourselves of the other two is blindness, to reject all three is the ultimate rejection. That is not only blindness but cowardice as well.

12.10 To deny the reality of war, except as a minor evil caused and propagated by others than ourselves, for which we are not responsible and which we are fast eliminating by the presence of our own undeniable sanity, is total blindness.

12.11 To reject the validity of the preacher of doom, the Jehovian, and the preacher of peace at all costs,

the Luciferian, and the preacher of violence as the only way to end the cycle of violence to which we are committed, the Satanist; to reject all three and hope that the whole unpleasant situation will right itself; to reduce the significance of war; to reduce the importance of violence in our lives; to pass all responsibility for the fact of war onto others; to belittle the effect of war upon the world; to condemn all forms of extreme attitude to war; these are the ways of blindness and cowardice.

12.12 This is the way of the grey.

12.13 But for all the apparent outward prevalence of this last attitude to war, its power is no more real than its pretensions. Because the patterns of the Gods are untouched by the images of the fearful. Concealed though they may be behind facades of optimistic fantasy, their effects are undiminished.

12.14 The power of JEHOVAH, LUCIFER and SATAN, is the dominant power, and conflicted though They may be for the purpose of the Game, upon one matter They are in total agreement, which means that on this matter all human beings are in equally total agreement, hard though they may try to hide it even from themselves.

12.15 And that matter is the fact of the End. The End of the world as we know it; the End of human kind as we know it; the End of human values as we know them; the End of human endeavours, human creations, human ambitions, human patterns of life, human conventions, human laws and human customs, as we know them. On one thing the Gods are in agreement. All these shall be destroyed, to make way for a New Age and a New Way of Life.

12.16 Humanity as a whole will not rise above its conflicts. Even if it were to do so it would still destroy all the physical, social and moral structures which it has created, because it would see their total invalidity. But it will not; so the destruction will take place in a chaos and confusion of ignorance, with the vast majority still clinging desperately to their hollow materialistic dreams, even in the depths of their final despair; whilst the few who do rise above the conflicts, will stand aside, separated from the mass, united not within but without the man-made structures of the human game, and linked to a new reality founded not on the laws of men but on the Laws of GOD.

THE HIERARCHY

1.1 The Three Great Gods of the Universe. JEHOVAH - LUCIFER - SATAN. Consciously or unconsciously, apathetically, half-heartedly, enthusiastically or fanatically, under countless other names than those by which we know Them, and under innumerable disguises and descriptions, men have followed the Three Great Gods of the Universe ever since the Creation; each one according to his nature.

1.2 For the Three Great Gods represent three basic human patterns of reality. Within the framework of each pattern there are countless variations and permutations, widely varying grades of suppression and intensity. Yet each one represents a fundamental problem, a deep rooted driving force, a pressure of instincts and desires, terrors and revulsions.

1.3 All three of them exist to some extent in every one of us. But each of leans towards one of them, whilst the pressures of the other two provide the presence of conflict and uncertainty.

1.4 JEHOVAH, the wrathful God of vengeance and retribution, demands discipline, courage and ruthlessness, and a single-minded dedication to duty, purity and self-denial. All of us feel these demands to a degree; some more strongly than others.

1.5 LUCIFER, the Light Bearer, urges us to enjoy life to the full, to value success in human terms, to be gentle kind and loving, and to live in peace and harmony with one another. Man's apparent inability to value success without descending into greed, jealousy and an exaggerated sense of his own importance, has brough the God Lucifer into disrepute. He has become mistakenly identified with SATAN.

1.6 SATAN, the receiver of transcendent souls and corrupted bodies, instills in us two directly opposite qualities; at one end an urge to rise above all human and physical needs and appetites, to become all soul and no body, and at the other end a desire to sink BENEATH all human codes of behavior, and to wallow in a morass of violence, lunacy and excessive physical indulgence. But it is the lower end of SATAN's nature that men fear, which is why SATAN, by whatever name, is seen as the Adversary.

1.7 And between these Three Great Gods and man, is an entire Hierarchy of Gods and Beings and Superbeings and Angels and Archangels and Demons and Fiends and Archfiends and Devils and Archdevils and Elementals and Fallen Angels and Watchers.

1.8 There is all this and more too, in Heaven and in Hell and on earth.

December, 1967

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JULY 1974
FROM: ROBERT DE GRIMSTON

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What happened?

How come that after ten years, the Masters of The Process suddenly decided to dismiss the Teacher of The Process? And then abandoned all his teachlngs?

Well I'm hardly in a position to give the down-to-earth answer to that. I have my own opinions naturally, but they're not important in this context. Only the Masters themselves can answer the question. They've said publicly that there's been a growing doctrinal and personal conflict between the Council of Masters and myself, and that they disagree wlth my doctrine of the Unity of Christ and Satan, which according to them, proved misleading and doctrinaire, and undermined the Church's basic message. Now this may well be true. Every Processean must judge for himself. But I know nothing of any growing conflict between me and the Masters, nor of their disageement with the concept of the Unity. The first I heard of it was In their press release, which ls perhaps a sad, though significant, comment on contact at the higher levels of the old organisation for which I take full responsibility.

But what do I feel about all this ?

Frankly relieved. Although the separation may have been a painful shock for many people, it's nevertheless far better that it's now in the open. It was clearly there all the time, lurking beneath the surface, unvoiced and unexpressed. Now it's manifested. That's at least a step out of unreality into reality. The reality may not be comfortable - indeed it was extremely painful when it happened - but a hidden conflict is much more destructive than a revealed conflict. Surpressed rejection is

far more lethal than outward rejectlon. For me to have been their Teacher in name only was worse than not being thelr Teacher at all. Conflict itself may be a lie, because awareness of the fundamental unity has heen lost, but the lie is compounded when the conflict goes unrecognised. And to recognise it, and manifest it openly, is at least a step TOWARDS the truth. Just as the only road

to Life passes through the Valley of the Shadow of Death. So that's a little bit of what I feel, but it takes us already into the realms of the Game and the cycles of the Game. The sadness of losing contact with my friends is real, but it pales beside the knowledge of another major stride taken by all of us through the Valley of the Shadow. Because every death leads to another rebirth, and every harmonic of rebirth carries us closer and closer to the New Age that has to come. Separation is the prelude to Unity. Hell is only the threshold of Heaven. And the ultimate pain must come before the ultimate satisfaction.

But back onto a down-to-earth level again. What now? And what for the future?

Well, the new Foundation Church must speak for itself. I'm not a part of it - excopt inasmuch as we're all parts of one another - but I wish it well. There've been rumours that I'm setting out to destroy it, that I hate it, that I blame it, and so on. But those of you who've spoken with me know that I still teach what I've always taught; that the greatest wisdom is to love your enemies as well as your friends, to give no credence to blame or hatred even if you feel them, to remain aware of the fundamental rightness and validity of all things, and always to bear in mind that if you want to know what you consider to be your own faults, look at what you complain about in others!

And whatever happens, I shall go on teaching and writing for those who want to know more and learn more and absorb more. The Process never ceases to exist. It can't, because it's much more than a church, or an organization or a group of people, or even a doctrine. It's a cycle of cosmic evolution, in which every human being is inescapably involved. Processeans are the agents, but all of us are the instruments, and the choice of what part we play isn't ours.

But many of you have asked: Is there going to be a new Process organisation, Rituals, baptisms, ranks, uniforms, centers, and so on? The answer - for the time being anyway, and as far as I personally am concerned - is no. Even if I had the resources to set up a new organisation right now - which I don't - I wouldn't do it. The Process isn't dependent for its existence or validity on an organisation, and nor are Processeans. And this is a testing time for all of us. How free are we of the need for the security of a human structure? How real is our faith and belief in Process teachings? How capable are we of

using them to give ourselves a TRUE security - the security of knowledge learned and absorbed?

Now this doesn't mean that you shouldn't form and establish your own local groups, as many of you are already doing. Any group or organisation that's formed on the basis of Process teachings has my wholehearted blessing and support. But the initiative on that level must be yours, the policy must be yours, the incentive must be yours, the decisions must be yours, the direction must be yours, the authority must be yours, with no pressure or demand from me. That

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Perhaps, if this kind of evolution does take place, one day an effective vehicle for teaching what The Process has revealed will be set up in the form of a college, where anyone may come and stay and learn, and then take his knowledge away with him, and do with it whatever his instincts tell him he must do in order to play his role. THAT would be an organisation linked, not by ties of commitment or baptism or fear of losing touch with GOD, but by knowledge and understanding, and a desire to learn and discover more.

But meanwhile we must be practlcal and immediate. Viva - my only follower from the higher echelons of the church at the time of my dismissal - and myself are based in New Orleans. We would like to be able to work full time at completing the final revisions of my Commentarles on Matthew's Gospel, and various other things that are close to being ready for publication; also to visit all the cities in the U.S. and Canada where there are groups of Processeans, and talk to them. But at the moment our practical circumstances preclude it.

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As for the future, it's in the capable hands of the Game - I'm glad to say - not ours. But be reassured: the Game is heading towards Life, and we're all going with it, whatever faith we belong to, or way of life we follow. The Unity is real, whatever the apparancy. I'm here. I'm available. I'm with you. I'm part of you. And I love you all.

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Sabbath

The Gods are with us.

Christ is among us.

The Time of the End is now.

As herald of the Time, a wave of pain and suffering sweeps the earth from end to end.

And fear is growing in the hearts of men.

(response) And we shall conquer fear with love.

And there are wars and rumours of wars.

(response) And we shall conquer fear with love.

And nation rises against nation, and kingdom against kingdom.

(response) And we shall conquer fear with love.

And there famines and pestilences and earthquakes.

(response) And we shall conquer fear with love.

And there is hatred and violence in the cities.

(response) And we shall conquer fear with love.

And blood flows in the streets of the cities.

(response) And we shall conquer fear with love.

And the Angel of Death has descended upon the world of men.

(response) And we shall conquer fear with love.

And Death stalks the earth.

(response) And we shall conquer fear with love.

And men stand in fear and trembling before the inexorable onslaught.

(response) And we shall conquer fear with love.

And the earth shakes beneath the relentless fury of the cataclysms.

(response) And we shall conquer fear with love.

And the battle of the Armegeddon is joined.

(response) And we shall conquer fear with love.

And the mighty Fiend is released from Hell.

(response) And we shall conquer fear with love.

And Fire sweeps across the face of the land to devour it.

(response) And we shall conquer fear with love.

And Disaster is in every corner of the world.

(response) And we shall conquer fear with love.

And love shall triumph.

And the world shall be reborn, in Love.

You who belong to the Army of GOD upon earth, followers of the Union of Jehovah and Lucifer, partakers in the Unity of Christ and Satan, repeat after me:

The Gods shall be united in Christ.

And GOD shall be reborn.

The Lord Jehovah shall be the power of GOD.

The Lord Lucifer shall be the Light of GOD

The Lord Satan shall be the Love of GOD

The Lord Christ shall be the Unity of GOD

And as many as channel the Will of GOD

Shall be the children of GOD

And the Power of Fear

And the Power of Hatred

And the Power of Death

Shall be no more

The Midnight Meditation

This consciousness-expanding ritual can be practiced by a lone individual, a couple, or a group. If there is a group or couple, an experienced and spiritual advanced member should serve as Guide for the others, not only leading them through the steps but elevating their sensitivity and spirituality. The following script is written for a group, but it can easily be adapted for use by an individual.

If participants belong to a cohesive group, such as the members of a household or action team, they can practice the chants ahead of time, either in an evening hour dedicated to chanting or as part of their normal activities. Although many of the chants are simple, others are complex, and in either case it is wise to have a sufficient number of printed copies of the chants so that each participant can consult one.

The Midnight Meditation can be performed on the same evening as another activity, but it should not be done immediately afterward. Instead, some free time should be set aside before the Midnight Meditation for rest, refreshment or quiet socializing. Participants need time for their minds to wander from any focused goal-oriented activities they were engaged in, before they are fully ready to meditate.

The Guide should create and maintain an atmosphere which is relaxed, quiet, contemplative, and dignified. On the superficial level, the meditation is intended to relax tensions, worries, problems, conflicts, and depressions, and it should engender a feeling of peace, confidence, security, contact, and healing. On a more profound level, advanced participants will be able to recognize their burdens and their blessings, resolving inner conflict that exists between them.

If possible, the Midnight Meditation should take place in a dark area, sheltered from noise and other distractions from outside. The temperature should be warm, and there should be adequate ventilation. A pleasant but not cloying incense should be prepared, unless there is some practical reason why it should not be used. A low altar should be placed in the center of the area, with the burning incense placed in the center, flanked by lighted candles. Cushions should be placed in a circle around the altar, and participants should sit facing the center. No special posture is used for the Midnight Meditation, and participants can assume whatever seated positions they find comfortable.

The structure of a Midnight Meditation is quite simple: chant, meditate, chant, meditate, chant. The format follows, with BURDEN standing for the name of the selected burden, and BLESSING standing for the selected blessing:

1. The Guide softly strikes the gong, and begins the first chant. After about five minutes of chanting, the Guide signals that the chant is coming to an end.

2. The Guide says: "We will meditate on the burden of BURDEN. Close your eyes. Make no effort. Allow the BURDEN within you to rise into your consciousness. Now begin the

meditation on BURDEN." After five or ten minutes, the Guide says: "Come in now. Open your eyes. We conclude the meditation on BURDEN."

3. The Guide begins the second chant. After about five minutes of chanting, the Guide signals that the chant is coming to an end.

4. The Guide says: "We will meditate on the blessing of BLESSING. Close your eyes. Make no effort. Allow the BLESSING within you to rise into your consciousness. Now begin the meditation on BLESSING." After five or ten minutes, the Guide says: "Come in now. Open your eyes. We conclude the meditation on BLESSING."

5. The Guide begins the third and final chant. After about five minutes of chanting, the Guide signals that the chant is coming to an end. The Guide softly strikes the gong, and the Midnight Meditation is over.

The table below lists twenty-five pairs of burdens and blessings. The order in which they are listed has no particular spiritual significance, but for sake of orderliness, a group of Novices should go through them in the sequence given, one burden-blessing pair for each Midnight Meditation. If a Guide is introducing a number of groups of neophytes to meditation, he or she should employ the next pair for each next group, rather than using the same burden-blessing pair over and over. If the meditations become a repetitious burden for the Guide, they cannot be a proper blessing for the neophytes.

Lone meditators may find particular burden-blessing pairs to be especially evocative, but they should avoid obsessive repetition of the same pair, running through the sequence instead. The *Self* software module, which is based in part on *The Two-Pole Universe* by Robert de Grimston, can provide an individual with specific pairs of personal attributes, which can employed in private meditation sessions.

BURDENS and BLESSINGS

BURDEN - BLESSING
1 Unawareness - Awareness
2 Blame - Acceptance
3 Hatred - Love
4 Doubt - Certainty
5 Vulnerability - Invulnerability
6 Futility - Purpose
7 Ignorance - Knowledge
8 Anxiety - Serenity
9 Inhibition - Freedom
10 Frustration - Satisfaction
11 Weakness - Strength
12 Apathy - Enthusiasm
13 Exhaustion - Energy
14 Misery - Happiness

15 Confusion - Clarity
16 Cowardice - Courage
17 Arrogance - Humility
18 Tension - Relaxation
19 Insecurity - Security
20 Stupidity - Intelligence
21 Hypocrisy - Honesty
22 Greed - Generosity
23 Pessimism - Optimism
24 Cruelty - Kindness
25 Insensitivity - Sensitivity

The Guide should select chants carefully, so they will be most suitable for the particular group of meditators, and there is no reason to follow any rigid schedule that forces the group to use unsuitable chants. Some of the chants have complex rhythms, and the Guide should practice in advance to have a solid feeling for the manner in which each chant should be done.

If the Guide has musical talent, and the group of meditators would be comfortable singing, the Guide can set chants to melodies, whether traditional or newly composed. However, the use of profane tunes or inappropriate styles of music can diminish the positive effect of the Midnight Meditation.

The simplest manner of chanting is to speak the words in a monotone, rather slowly, and in unison. More complex is responsorial or antiphonal chanting: The guide chants a phrase, and then the group repeats, Or, the women in the group chant a phrase, and then the men repeat it.

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The Telepathy Developing Circle

The fundamental aim of The Telepathy Developing Circle is to increase the sensitivity and awareness of participants. A telepath is not a mind reader who steals information from the thoughts of an unwilling victim, but a spiritually advanced person who can discern the mood of a person or group. Telepathy means becoming more aware, increasing sensitivity around other people, around objects, around environments. Telepathy means being able to understand what a person is feeling and going through, without talking about it, just by being near, picking up the person's moods and emotions.

Two telepaths are capable of extremely intimate communication with each other. A group of telepaths has immense spiritual power which can be channeled either for good or evil. The Telepathy Developing Circle is designed to emphasize the beneficial aspects of sensitivity, awareness, and non-verbal communication.

An experienced spiritual Guide should direct the Circle. Before the gathering, the Guide selects one of these twenty emotions as the meditation topic for the evening: Love, Fear, Joy, Sadness, Gratitude, Anger, Pleasure, Pain, Pride, Shame, Desire, Hate, Satisfaction, Frustration, Surprise, Boredom, Lust, Disgust, Excitement, or Indifference. If this Circle is one of a series, the Guide should cycle through all twenty before repeating one.

Depending upon the intensity of the experience and the number of participants, a Telepathy Developing Circle can last from one hour to one and a half hours.

The Circle can be done with as few as two people, or as many as three dozen. If more than seven people are present, the group should be divided into subgroups. Ideally, each subgroup should have an even number of people, usually six. One of the activities involves pairs, and if there is an odd number of Novices, the Guide can participate also, to complete the last pair. If this is the first time many of the participants have attended a Circle, the Guide may wish to quote the first two paragraphs above. If all of the participants have attended several Circles, the Guide may omit some of the instructions below.

1. Before the Guide enters, participants sit on cushions on the floor, arranged in a circle or a set of circles. The Guide enters and may stand or may sit on a high-backed straight chair, above the participants and able to see them all. The Guide says: "Welcome. We have gathered to assist each other in developing spiritual sensitivity and awareness. We should not judge each other, but appreciate. We should not criticize, but gently encourage. This will be a safe place to communicate. All hostility, blame, demand, and envy are banished. Prepare to open your minds, your hearts, and your spirits."

2. The Guide says: "Begin by meditating on your aims for the evening. What do you wish to give to others? What do you wish to receive from them? Join hands, each of you with the two on either side." (If there is a single circle, all join hands around. If there are several circles, members of each join hands in a separate ring.) "Relax. Close your eyes. Make no effort. Let it come. Now begin the meditation." After a short meditation, the Guide says: "Come in now. Open your eyes. Release your hands."

3. The Guide says: "We will now do a round of the room. When it is your turn, express the aims that came in your meditation. What do you wish to give? What do you wish to receive?" The Guide then calls each person by name, who answers with a brief phrase (such as: "to give understanding and receive strength"). The Guide acknowledges whatever each person says, in a warm but dignified tone, using such acknowledgements as: good, right, okay, fine, indeed, sure, true, thank you.

4. The Guide says: "Now we will have rounds on how your awareness and sensitivity have been during the past week." (Or, if there are several circles, the Guide can say: "Now we will have rounds in each of the smaller circles on how your awareness and sensitivity have been during the past week.") "In turn, each person should say how his or her sensitivity has been developing, what kinds of things have been happening in the realm of emotional communication. Others may ask gentle, encouraging questions, to

help the person express what he or she has been experiencing around sensitivity." During this activity, the Guide may walk around the room, providing encouragement and making sure every person has a chance to say how his or her sensitivity has been.

5. The Guide says: "All right? Has everyone finished? Good. Now we will meditate on the emotion of EMOTION (Substituting one of the following for "EMOTION:" Love, Fear, Joy, Sadness, Gratitude, Anger, Pleasure, Pain, Pride, Shame, Desire, Hate, Satisfaction, Frustration, Surprise, Boredom, Lust, Disgust, Excitement, or Indifference.) Close your eyes. Make no effort. Allow the EMOTION within you to rise into your consciousness. Now begin the meditation on EMOTION." After five or ten minutes, the Guide says: "Come in now. Open your eyes. We conclude the meditation on EMOTION."

6. The Guide says: "Now we will have rounds on what you saw or felt in your meditation on EMOTION." (Or, if there are several circles, the Guide can say: "Now we will have rounds in each of the smaller circles on what you saw or felt in your meditation on EMOTION.") The rounds are done just as in section 4, above.

7. The Guide says: "All right? Has everyone finished? Good. Did anyone get a particularly strong image around EMOTION?" The Guide encourages individuals to speak out, starting with two or three people the Guide knows will be comfortable speaking, calling on them by name. The Guide should use his or her own telepathic abilities to sense who especially needs to express feelings to the entire group, calling on these individuals by name. The Guide should radiate acceptance, encouraging people to speak and to feel that others have feelings similar to theirs, always acknowledging what people express. The Guide concludes this activity by summing up the feeling in the room around EMOTION.

8. The Guide says: "It is time now for psychometry, so each of you will pair off with another." The Guide may go around the room, helping people pair off, when possible putting people together who do not know each other well or two people of the opposite sex. "First, half of you will do a reading on an object belonging to the other person in your pair. It should be something the person has carried, something belonging to that person alone, that has absorbed some of the person's aura. Hold that object to your forehead, and images will flow into your mind. Describe those images to the other person. If the person does not have a suitable object, you may hold hands with them instead. When you are doing the reading, do not worry about whether you are picking up something about the person you are reading, because you will be.

"The main thing is to relax. Do not place any demands on yourself. Just relax and let the images flow in. They will come. If you come up against a block, the block is probably in the person that you are reading, so describe the feelings around the block. If you draw a complete blank, describe what you yourself are feeling, because you will probably be picking it up from the person you are reading. Now begin the psychometry."

(The Guide may complete the last pair, if there is an odd number of Novices in the group, or may meditate on the vibrations in the room during the psychometry, if there is an even number.) The Guide lets the first psychometry reading go for about ten minutes, then says: "All right. Bring that reading to a close." The Guide waits briefly for people to conclude their readings.

9. The Guide says: "Now exchange roles in each pair. The person who gave the reading before will receive one now. The person who received the reading before will now take an object belonging to the other, and give a psychometry reading. Remember, if you open your mind and allow the images to flow, they will do so." The Guide lets the second psychometry reading go for about ten minutes, then says: "All right. Bring that reading to a close." The Guide again waits briefly for people to conclude their readings.

10. The Guide says: "Now let us do a round of the room, about the images you received." The Guide calls on several participants by name, asking how their readings went, and sympathizing with whatever they express. Again, the Guide should use his or her own telepathic ability to select individuals for encouragement.

11. The Guide says: "In conclusion, meditate on what you have achieved during the evening. What did you give to others? What did you receive from them? Join hands, each of you with the two on either side. (If there is a single circle, all join hands around. If there are several circles, members of each join hands in a separate ring.) Relax. Close your eyes. Make no effort. Let it come. Now begin the meditation." After a short meditation, the Guide says: "Come in now. Open your eyes. Release your hands."

12. The Guide says: "In your private meditations over the next week, return to the images of this evening. Throughout every day, accept your feelings of EMOTION. Stretch out with your feelings to others. Allow your sensitivity and awareness to grow. The Telepathy Developing Circle is now ended." The Guide departs. Then the Novices may talk with each other and gradually prepare to leave. It is a good idea for the Novices to share a quiet, informal social activity with each other, after the Telepathy Developing Circle.

THE TIDE IS NOW DESTRUCTION

THE TIDE IS NOW DESTRUCTION BY GOD'S WILL TO GO AGAINST IT IS TO GO AGAINST GOD

1.1 We are the servants of GOD, no less.
We are here to carry out the Will of GOD, no less.
We are bound to the Earth for a period that we may perform the commandments of GOD.
We are nothing save within the aura of GOD.
We are subject ultimately to the destiny prescribed for us by GOD.
We are beings of the Universe belonging only to GOD.
We are specks of dust upon the desert of all existence, which belongs to GOD.
We are nothing without GOD.

1.2 GOD is our creator.
GOD is our master.
GOD is our strength.
GOD is our life.
GOD is our inspiration.
GOD is our knowledge.
GOD is our understanding.

1.3 We have no existence but of GOD.
We have no power but of GOD.
We have no consciousness but of GOD.
We have no choice but of GOD.

1.4 And our choice is to include GOD or to exclude GOD. To acknowledge GOD or to reject GOD. To see GOD or be blind to GOD. To know GOD or be ignorant of GOD. To worship or to defy GOD.

1.5 Whichever we choose, our path to destiny is the same. But if we choose to include GOD, then we shall follow the path with joy and a sense of fulfillment. If we choose to exclude GOD, we shall follow the path in agony and dark despair.

1.6 We cannot change the course of destiny. We cannot go against the Will of GOD and change it. We can only choose to accept the Will of GOD and be part of it, or reject it and exist in pain from the rejection.

1.7 For GOD decides the destinies of men. And GOD decides the destiny of man. And GOD decides the destiny of the world. And GOD decides the destiny of the Universe.

1.8 And we, as beings of the mighty Universe can only turn our faces towards GOD or turn our backs upon GOD. And whichever way we choose, the wind of destiny will blow despite us. Only we ourselves shall feel a difference.

1.9 A man may drown or swim, a million men may drown or swim, yet the passage of the sea, the turn of the tide, the action of the waves, the mysteries of the deep, are inexorable.

1.10 We are the servants of GOD. Either we serve Him and are duly rewarded, or we defy Him and are duly punished. Either we go with Him and enjoy the aura of His love, or we go against Him and suffer the afflictions of His hatred. The difference manifests in us alone. GOD is unchanged, GOD is unchanged, GOD's Will is undeterred, GOD's strength is undiminished, GOD's power is unscathed. And Destiny is the Will of GOD, created by the power of GOD, and

manifested through the strength of GOD. And Destiny is inexorable. No being of the Universe can conceive of the Power of the Will of GOD. It is too far beyond him. To go against that Power, to battle against the stream of Destiny which stems from that Power, is only to suffer the tortures of the damned. The Power remains. The stream goes on unchecked, its course unchanged.

1.11 If we presume to impose OUR will upon the Universe in opposition to the Will of GOD; if we are so proud as to believe that we of our own free will can alter the course of Destiny; if we deny our GOD so totally as to think that WE create the patterns of existence, and therefore change them as we choose, whilst He is nothing more than part of our creation; then we are doomed indeed. But if we know His Power, accept His Will, and tread the path of Destiny beside Him, wherever it may lead, then we belong to Him, then we are His children.

2.1 This world and the human race that crawls upon its surface are doomed to extinction before two thousand years passed the birth of Christ.

2.2 Man has made his choice to alienate himself from GOD, and GOD replies. The choice is made, and judgement follows.

2.3 Man demanded choice to shape his destiny, and GOD gave man what he demanded. And GOD said: "Choose the pattern of your world. Create within the terms of your existence. And when you have chosen, I shall judge, for ultimately all choice is mine."

2.4 And man chose the pattern of his world within the terms of his existence. And his world is a world without GOD. An image of GOD, a pretense of GOD, but no presence of GOD. GOD himself is not included in the world of men.

2.5 And now the Judgement.

2.6 Hell is the absence of GOD. GOD is absent from the world of men. The world of men is Hell.

2.7 The Devil is one who alienates himself and all things under him and part of him from GOD. Humanity is the Devil.

3.1 Now comes the presence of GOD upon the world, not by the choice of men, who had excluded Him, but for the Judgement and Retribution.

3.2 GOD gave man the choice he demanded. Now GOD removes that choice. The test is done. Now GOD decides once more according to the Law. Destruction. Destruction of the GODless world of men.

3.3 Too late for man to change his mind. Too late for him to see the Pit before him, and turn once more towards GOD. He made his choice. Now GOD makes HIS; the overriding choice.

3.4 What happens in the world of men today is no longer man's decision, but GOD's. Man has had his time of choosing. Now come the consequences of his choice.

3.5 Time only for the few who are no part of the GODless human pattern of self-worship, to be chosen by GOD at their anointed time, to be lifted up into the ranks of the Army of GOD. And whilst those of humanity destroy themselves by seeking to save the world from its inevitable death and mankind from its inevitable doom, alienating themselves further and further from GOD as they fight more and more desperately against the power of the Divine Will, the chosen shall be at one with GOD in His inexorable Judgement and fate He has decreed for all mankind.

3.6 For the tide is now Destruction by GOD's Will, and to go against it is to go against GOD.

September, 1968

THE UNITY OF CHRIST AND SATAN

CHRIST said: Love your enemies.
CHRIST's Enemy was SATAN and SATAN's Enemy was CHRIST.
Through Love enmity is destroyed.
Through Love saint and sinner destroy the enmity between them.
Through Love CHRIST and SATAN have destroyed their enmity
and come together for the End;
CHRIST to Judge, SATAN to execute the Judgement.
The Judgement is WISDOM; the execution of the Judgement is LOVE.

WHY THE UNITY OF CHRIST AND SATAN?

Christ said: "Love your enemies, bless them that curse you, do good to them that despitefully use you and persecute you." But why? Why is it right to love our enemies? At another time He said: "Agree with thine adversary whilst thou art in the way with him." But why? Why should we agree with our adversary when the whole basis of our relationship with him is disagreement? Christ does not say that we have no enemies. He recognizes the existence of conflict. But he tells us that our task is not to propagate and intensify the conflict, but to set about eliminating it.

CHRIST TEACHES US THAT IT IS NOT ENEMIES WHICH WE SHOULD SEEK TO DESTROY, BUT ENMITY.

The essence of conflict is blame. I blame you. You blame me. I think you are "wrong". You think I am "wrong". I believe you to be "bad". You believe me to be "bad". That is a state of mutual blame. And the inevitable result is conflict. And as long as the blame continues, the conflict continues. As long as each of us continues to think and believe that the other is "wrong" and "bad", each of us will continue to be the enemy of the other. If we stop thinking the other is wrong, we stop blaming him. And if we both stop blaming, then there is no more enmity, no more conflict. If even one of us

stops blaming, then the conflict goes. Because it requires two opposing forces to create a conflict. The other may still feel that there is a state of enmity. But it is no longer a mutual agreement, therefore although it may continue to manifest in his head, it cannot manifest outwardly.

YOU CANNOT CREATE A BATTLE WITH ONLY ONE ARMY.

To recognize that a person is doing wrong, is not blame but awareness - " wrong" in this case meaning something which is necessarily destructive or damaging to himself and other people. For example, when we see someone blaming, we know that it must give him pain and therefore it is an undesirable activity. Christ would not advise us to ignore this, or to be unaware of it. But to decide on the basis of this that the person is wrong, that he is evil, that he is a bad person, that is blame. That is identifying him with the wrong which he is enacting. That is saying that because he does bad things, it follows that he himself is a bad thing. When a person creates negative effects, it is right that we should judge what he does negatively. But it is not right to judge what he is negatively. That ca n only lead to blame. When Christ says: "love your enemies", He means separate what a person is from what he does. He does not say: "love what your enemies do to you". He has other advice for that. "Resist not evil" means "accept the bad things which are done to you. Don't fight against them." But "love your enemies" means "don't identify those bad things with the person who is doing them".

THERE ARE BAD EFFECTS, BAD ACTIONS, BAD MANIFESTATIONS - BAD IN THE SENSE OF UNDESIRABLE. BUT THERE ARE NO BAD PEOPLE.

Enmity - paradoxically - is good people doing bad things to one another. We know this. We can see it so clearly when we are on the outside of a conflict, when we see two people, both of whom we love, hating each other. Each of them is convinced that the other is bad, but we know that both of them are good and the badness is rooted in a misunderstanding between them. Now if we choose to take sides, then we become part of the conflict, and one side begins to look bad and the other good. But if we remain impartial, then we also remain aware of the basic reality that both are in fact good, and the badness lies not in them but in the conflict that exists between them, and the things they do to one another because of that conflict. And blame is the detonator. The agreement in each that the other is wrong, is the element which sparks and then maintains the conflict. Christ Himself has an enemy; the enemy. He is called Satan, which means enemy. And that conflict between Christ and Satan is the basic conflict, the prototype of all conflict. It's the light against the darkness, the high against the low. But also it is a conflict of all conflicts, because it is the conflict between the power which stands for conflict, the Satanic power, and the power which stands for no conflict, the Christ power. If that is resolved then all conflict is resolved. Now as long as Christ opposes Satan in His work, as long as He blames Sat an and sets Himself against Satan, then He

maintains the conflict. In order to fulfill His own function, which is the elimination of conflict , He must take His own advice. He must separate Satan from what Satan is doing. He does no t have to love what Satan does, although He must accept it as an essential aspect of the Game, but He must love what Satan is. He must love Satan Himself. Love is the opposite of blame. Love is the recognition of a fundamental validity, behind and beneath all undesirable manifestations. If Christ has that recognition with regard to Satan, he cannot identify Satan with His undesirable manifestations, so He cannot blame Satan. He can se e the invalidity of what Satan does, but at the same time He can see the validity of what Satan is. And that is love. If Christ and Satan are in a state of unity instead of conflict, then Sat an has been defeated, but it is the defeat of salvation, because through it He is released from the function of creating conflict. It is defeat in that the enmity which it has been Satan's function to create and propagate has been eliminated. And it is salvation in that Satan is thereby freed from the burden of that essentially negative function. And if Satan is no longer able to maintain a conflict and a state of enmity with Christ, then He can no longer create and maintain conflict in the world. Because that would be an activity against Christ, who stands for the elimination of conflict. Therefore, if conflict is to be eliminated from the world, there must be a state of unity between Christ and Satan. As long as there is war between Them, then the power of conflict, which is Satan's power, is predominant. As long as Satan can keep Christ in a state of mutual enmity with Him, then He can keep men in a state of mutual enmity with one another. As long as Christ, who represents love, can be kept in a state of blame with regard to Satan - then blame is the rule, love is the exception to the rule, and conflict is the order of the day. But although the final coming together of Christ and Satan is needed for the final elimination of conflict, yet each and every human being can make his or her contribution towards that coming together. Christ did not say: "I must love my enemy before you can love yours." He did not say: "I must stop blaming Satan before you can s top blaming one another." He said: "love your enemies, bless them that curse you, do good to them that despitefully use you and persecute you." Christ will ultimately free us from conflict. But our part is to help Hi m to free Himself from conflict. He teaches us what to do. We do it and thereby help Him to do the same. This is our contribution. If He could do it on His own, He would have no function in the world. But this is the nature of existence. He helps us to free ourselves, and we in turn help Him to free Himself. He carries the greatest burden of all - the burden of the direct hatred and enmity of Satan Himself. He cannot throw aside that burden until we have thrown ours aside - with His help. Then, by the Universal Law, His will be lifted.

THE BASIS OF CHRIST'S TEACHING IS THE WAY TO ELIMINATE BLAME. EVERY PARTICLE OF KNOWLEDGE HE GIVES US IS DIRECTED TO THAT END.

He does not simply tell us not to blame. That would be like telling an alcoholic that the solution to all his problems is to give up drink. He leads us on a journey, that if we follow it to its logical conclusion, must inevitably end with freedom from blame He approaches it from every angle. He teaches us the nature of blame. W e must know what it is, what effects it has on us, what causes it and what it causes, where it manifests and how it manifests. And He teaches us the value of the absence of blame; H e shows us the desirability of eliminating blame. Then He helps us not to blame, by exposing for our inspection the fundamental nature of things, the basics of the universe, the incredible logical structure of creation. That shows us the basic validity of everything. When we know the nature of blame and when we know the effects of no blame , we want to eliminate blame. When we know the true nature of all things, and how and why and for what good purpose they have been created, then we can begin to love all things; and the more we love the less we blame. Christ does not preach to us about the merits of love. He gives us the knowledge, which, if we will absorb it and make it our own, enables us to love.

IF WE KNOW THE UNIVERSE AND ALL THINGS IN THE UNIVERSE, WE CANNOT HELP BUT LOVE THE UNIVERSE AND ALL THINGS IN THE UNIVERSE. AND THAT MUST INCLUDE OUR ENEMIES.

But knowledge of basics must go deep and take root before it is a match f or our instinctive reactions to apparencies. The instinct is to blame the enemy, to identify him with his actions and his attitudes, and to brand him with them. Knowledge of his fundamental validity, and of hi s basic positive link with ourselves, must be very firm and deeply felt to counteract such an instinct. For example, it's not enough just to know with your intellect that someone is a child of GOD. That knowledge alone does not stop you hating him when he hurts you - and I mean hating him, not what he has done. But knowledge can be absorbed. It can be learned in such a way that it c eases to be an intellectual adjunct to our personalities, and becomes an integral part o f our personalities. And for that we require time and repetition. And we require not only the simplicities, which stand out as the main high-lights of the pattern, but also the complexities, which form the intricate network of logic and explanation that ties the pattern together into a cohesive whole. Our personalities are structures of illogical agreements, which are geared only to reacting to apparencies. And one of the themes of these structures is hatred of our enemies and the instinctive propagation of conflict. But through the teachings of Christ we can undermine those structures, and replace them with structures of logical understanding, which are geared to responding to fundamental realities. At present our thoughts are aware of the realities, but our emotions, where the power is, are still governed by the apparencies. Eventually, as we absorb and assimilate the knowledge which Christ gives us, our thoughts will be aware of the apparencies - we shall not fail to see them with great clarity - but our emotions will respond t o the deeper and more meaningful realities. We can

see examples of this in small ways even now. When you really love a person, you don't stop loving him because he does something bad or destructive. You' re aware of the destructive action, but it doesn't affect your much more basic positive response to the person himself. Now imagine that on a grand scale; as a way of life covering all relation ships between people both close and remote. All enmity would be destroyed before it could take root. Destructive intentions would produce no retaliative response, and would therefore be starved out of existence. They would be seen and known, but they would b ring about no equal and opposite counteraction. Therefore they would find no foil, and would die.

LOVE IS THE RECOGNITION OF A FUNDAMENTAL VALIDITY.

When we truly have this recognition, with reality, and when we apply it t o all things and all people, then we cannot blame. We can only love, both friends and enemies Then Christ can love Satan, and through that love, Satan's enmity must be dissolved. Then the Unity of Christ and Satan is not just an ideal, but a fact. And all conflict vanishes. At the beginning we asked: "Why should we agree with our adversary, when the whole basis of our relationship with him is disagreement?" We have the answer to that question now. Our relationship with him is on the level of apparencies. And on that level the basis is disagreement. The apparencies are at odds with one another. But if the apparencies are less relevant than the deeper realities, then our relationship has a different basis. And the deeper we go, the less disagreement we find and the more agreement. Again we have examples even now in this strife-orientated world. The man who cannot go to war and kill another man, whatever that other man may have done; because to him the agreement involved in the fact that both of them are human beings, is more real and meaningful than the disagreement involved in the fact that they subscribe to opposing political ideologies, or even the fact that they belong to different nations which are in conflict with one another. The more basic positive link here takes precedence over the more superficial enmity. That is a small harmonic of the way towards the Unity of Christ and Satan There are many many signs which can help to lead us towards replacing blame with love. One is the Universal Law; "As we give, so shall we receive." The human instinct believes that as we take so shall we receive. But that's the Game. That's the challenge. That's all part of the strife-orientated reality which absorption of Christ's teachings can undermine and replace. But as well as working towards the establishment of the Universal Law as an instinctive reality instead of just an intellectual idea, there are things that can b e learned from knowledge of the Law. If someone hurts us, our instincts tell us that that person is bad and should be resisted and opposed. But the Universal Law tells us something quite different. It t ells us that we have inflicted a similar hurt on someone else. Now we are at liberty to hold onto both realities. They are not mutually exclusive. But they have an inevitable conclusion. X has hurt me, therefore X is bad. If X has hurt me, it is because I have hurt someone else.

Therefore, I am also bad. At once we undermine our own blame, not with a resistance to it or an inhibition on it, but with a simple logical follow-up. "All right", says the Universal Law, "believe that X is bad and wrong and evil and undesirable. But if that belief is based on what X has done to you, then you must also believe that you are equally bad and wrong and evil an d undesirable. Because you must have done the same to someone else". With that kind of logic, we can no longer give any credence to our instinct to isolate badness outside ourselves. If there are evil forces outside us and we are affected badly by them, it can only tell us that there are precisely the same evil forces inside us as well.

IF OUR ENEMY CAN HARM US, THEN WE ARE JUST AS BAD AS HE IS.

How far can we blame him, with that particular knowledge to circumnavigate? We are quite convinced that we are not really bad, not at heart where it matters. How can we escape the knowledge that the same must apply to him? Two birds are killed with one stone. First, we are forced into some awareness of his fundamental validity - otherwise we must reject our own! And second, we cannot validly even hold his actions against him, because we have clearly equaled them ourselves. So what have we left? All we know is that looking at him we are looking at us. The Mosaic Law tells us to love our neighbor as our self. The Universal L aw forces us to love our enemy as our self. If we are valid, he is equally valid. If he has done wrong, we have equally done wrong. There is nothing basically to choose between us when it comes to validity and invalidity, or good and bad, or right and wrong. As this becomes real, blame must give way to love - gradually maybe, reluctantly perhaps, but inevitably. The Universal Law puts evil where it belongs; and that's within ourselves

YOU CAN ONLY GIVE CREDENCE TO YOUR HATRED OF SOMEONE IF YOU ARE PREPARED TO GIVE CREDENCE TO YOUR HATRED OF YOURSELF.

In fact we only hate and blame other people because we hate and blame our selves and we see ourselves reflected in them. Which is why a large part of Christ's teachings is concerned with showing us our own basic validity. If we can learn and believe in t hat, we can very quickly learn and believe in the basic validity of others. But Christ also said: "By their fruits ye shall know them". Does this not indicate that a person who creates bad effects is himself fundamentally bad? No, not fundamentally bad. But we cannot find or give any meaning to a person's fundamental validity, if the invalid aspects of his nature are being concealed behind a facade of validity. First the facade must be stripped away. We must see behind it, behind the protests and the unreal images. We must look at the effects a person creates, and if they are negative, despite an apparency of good intentions, we must recognize that behind that apparency is a source of negativity, an inner sickness, which shows not in the image but in the effects created. Christ never said that we must be blind to a person's faults.

Quite the reverse. Only when we can see them clearly, know them and understand them with reality - and for that a person's effects on others are the most important evidence - can we reach behind them to the fundamental validity which must be there. We cannot heal someone, for example, if we cannot see what's wrong with him. We cannot penetrate to his basic validity, if we ignore or are blind to the nature and extent of the invalidity which he has piled on top if it. Christ does not manifest love for Satan by pretending or insisting that Satan is really not a destroyer and a separator and a creator of conflict. He recognizes Satan 2E He knows His destructive power, His divisive effects and His propensity for separation and conflict. He sees the effects and He knows where they come from. But also He knows that behind and beyond that negative activity, is a true Son of GOD, full of love and life -giving. That is love; a full recognition of all the invalidity, together with an awareness of the underlying validity. So by their fruits ye shall know them. Yes. By their effects you will k now their agreements, their patterns, their functions, their problems, their weaknesses, their strengths, their abilities, their inabilities, their intentions, their fears, their hopes, their loves, their hates, their instincts and their inclinations. And most of it may be very undesirable indeed; someone ready made to constitute your enemy. Then use your knowledge and your Christ-taught understanding, to recognize beyond that undesirable apparency, the fundamental validity of a child of GOD. And instead of setting out to destroy your enemy, set out to heal him. That is love. The bad is inside ourselves, and yet we are valid. Another simple logic presents itself from this reality. We are fundamentally good. But from that fundamental goodness springs a fountain of bad effects. How can this be? Only if even the bad effects themselves have a positive and valid purpose 2E If it comes from a source of validity, then even invalidity must have its own validity. A paradox, but understandable if we realize that without the existence of negativity, positivity has no meaning. If there were no darkness, then there would be no such thing as light. I f there were no pain, there would be no pleasure. If there were no suffering, there would be no deliverance. If there were no hell, there would be no paradise. If there were no hatred, there would be no love. If there were no swing of the pendulum in one direction, there would be no swing in the other.

ALL GOODNESS IS JUDGED AGAINST THE PRESENCE OF ITS OPPOSITE.

So not only can we see the fundamental validity of our enemy, and thereby love him despite his negative apparency, but we can carry that logic a step further, and love him with his negative apparency. We still do not need to love the negative apparency itself, in other word s we do not have to wish to preserve it. But a recognition of its validity, as being an essential and GOD--created element in the Game, introduced for a positive and basically life-giving purpose, will take us a long way towards a true acceptance of it. And an acceptance of evil as opposed to an instinctive resistance of it, is part of the prelude to eliminating it.

GOOD CREATES EVIL IN ORDER TO GIVE ITSELF MEANING; JUST AS THE SOUL CREATES THE BODY IN ORDER TO GIVE ITSELF DEFINITION.

And GOD created anti-GOD in order to bring about the Game. None of this makes pain less painful, or evil less undesirable. We still want to get rid of it. The difference is that now we have it in perspective. Now we understand it. Now we appreciate it. And now, because we know it, we can begin to control it, instead of being under its control. When we have full knowledge of pain and evil and conflict and hatred and enmity, then we control them. And then we can get rid of them. In a state of ignorance we desire to eliminate conflict, but we cannot. When there is knowledge, that changes. The desire to eliminate conflict remains; but t he difference is we can. Love is the recognition of a fundamental validity; which is knowledge, which is control. That is part of its nature. When we recognize the fundamental validity of our enemy, we love him, we know him, we control our relationship with him. Therefore because we love him, we want to eliminate our conflict with him , and because we love him, we can eliminate our conflict with him. Every time we do this, even in the smallest way and on the lowest level, we add another contribution to the love of Christ for Satan. And thereby we bring the Unity a little closer still. And finally, when Christ, by the giving of knowledge, receives the knowledge that He needs to bring about that Unity, Satan's function as the creator of conflict an d separation in the world will be over, and all conflict, and therefore pain, misery, frustration, unhappiness, rejection, guilt, fear, depression and regret in the world will be dissolved, gradually but inexorably.

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PHASE SEVEN

May, 1971

THE VALLEY OF THE SHADOW

The only road to life passes through
the Valley of the Shadow of Death.

Process Precept

1 DESPITE THE MISLEADING DECORATIONS
WE LIVE IN A BLACK MUSEUM

1.1 Death, Doom, Destruction and Damnation are no myths.
They are real.

1.2 Despite the apparent innocuousness of the lives of most human beings; despite the comforts of home and family, despite supermarkets, polite conversation, days by the seaside, laughing, dancing, and making love; despite good morning smiles, fireside chats, Christmas carols, ball games and comfortable beds, despite television, air-conditioning, drive-in movies and Disneyland, despite reassuring politicians, warm handshakes and cool milk shakes; we nevertheless live in a world of horrors, some actual, and some potential and dangerously impending.

1.3 Despite the misleading decorations, we live in a Black Museum.

1.4 The horrors in no way detract from the validity of the pleasures. But equally the pleasures in no way reduce the blackness of the horrors.

1.5 The trouble is that we have grown so accustomed to the blackness that although in itself it has not changed, yet FOR US it has taken on a mild and harmless looking shade of dull grey. We have trained ourselves to digest every horror painlessly with our breakfast cereals.

2 "WHERE THEN IS THE LOVE OF GOD FOR HIS CHILDREN?"

2.1 But if you have not become immune, and the horrors for you remain horrors, do you not wonder: "Where then is the love of GOD for His children?"

2.2 Let me explain something.

2.3 Life can only be reached by going through the Valley of the Shadow of Death. On its most immediate level, this means that satisfaction can be had only when we have experienced DISsatisfaction, release only when we have known tension, freedom only when we have felt the effects of confinement.

2.4 Therefore there has to be a part of the Valley of the Shadow of Death where ALL HOPE IS LOST; all faith, all knowledge, all love, all positivity. Death is not truly Death if there is still within it, a hope of ultimate Life. So even THAT must be extinguished for the 'Shadow' to be complete.

3 WE MUST ALL BE DAMNED IN ORDER TO BE SAVED

3.1 Christ entered Hell before His Resurrection. Are we to believe that He merely sojourned there for a while as an honored guest?

3.2 By no means. Hell is not Hell unless it is hell !

3.3 It's' not a location, its a state of being. You cannot visit Hell -- in spite of Dante -- without entering the state which belongs to Hell, WHICH IS A STATE OF DAMNATION.

3.4 When we say that Christ descended into Hell, we mean that Christ was damned. HE EXPERIENCED A STATE OF DAMNATION. He HAD to in order to reach a state of Resurrection.

3.5 Just as we all must die in order to be reborn, so we must all be damned in order to be saved.

4 A FEELING, WHICH AMOUNTS TO A CONVICTION, THAT THE PAIN WILL NEVER END

4.1 BUT, you may protest, surely by definition Damnation is ETERNAL.

4.2 Paradoxically, yes, But just as Hell is not simply a location in space, eternity is not simply a span of time. Both are states of being.

4.3 Objectively there is no such thing as eternal pain -- meaning pain that lasts forever. (As 'ever' has not happened yet -- nor ever will for that matter -- we can hardly speak of it objectively !) But there is most decidely such a thing as SENSE of eternal pain. And that is Damnation. That is the ultimate nightmare; a FEELING, which amounts to a conviction, that the pain will ever end, but will steadily increase, infinitely and therefore to infinite proportions.

4.4 THAT,if you can imagine -- or have experienced -- such a state of being, is Damnation.

4.5 It does not HAPPEN. It cannot HAPPEN. All the laws of the Universe PREVENT it from happening. The pain has to come to an end, and be replaced with its opposite. But that fact does nothing to lessen the totality of the CONVICTION -- at the time of the experience -- that it will never come to an end.

5 "MY GOD, MY GOD, WHY HAVE YOU ABANDONED ME?"

5.1 Christ gave us a clue, when he cried out just before His own death: "My God, My God, why have You abandoned me?"

5.2 Can you imagine what he felt at that moment?

5.3 The physical pain was nothing by comparison. He knew that, that must end with death, or even before with a state of unconsciousness. But alienation from GOD; abandonment by GOD; that is a pain of the soul which apparently need never end.

5.4 And Christ was not talking about any temporary absence on GOD's part. He had been 'on His own' as it were all His life, and that had not felt like abandment by GOD. Being crucified was not His evidence of abandonment. He had taken on that burden deliberately and without despair.

5.5 No, something happened to His state of being shortly before He died. He faced Damnation. He experienced a sense of eternal pain. He experienced the ultimate nightmare.

5.6 IT WAS A NECESSARY PRELUDE TO HIS RESURRECTION.

6 DO NOT FEAR EITHER FOR YOURSELF OR FOR OTHERS

6.1 So be aware of the horrors of this world, but do not despair either for yourself or for the rest of mankind.

6.2 Do not despair for yourself of being able to meet the requirements, of being able to exchange blindness and ignorance for the specified quantities of knowledge and awareness. And do not despair for the rest of mankind. Whatever role he might play, each individual will be relieved at the right time and in the right way, of his human burden, whether it is sin or sorrow.

6.3 Satan's own Karma has brought Him the deepest possible sense of eternal alienation from GOD, and yet Satan is raised up to the joy of Unity with Christ at the End.

6.4 He who has sunk lowest and suffered most is equally raised highest and given the greatest joy. That is the Law of the Universe.

6.5 Sin, together with its painful consequences -- the Universal Law spares no one -- is a burden that is carried by those who are equal to the task.

6.6 So do not fear either for yourself or for others.

6.7 Do not fear either for the abysmally blind. For the burden of abysmal blindness is their Karma.

6.8 Do not fear for the last opposition to GOD's Will and those who enact it. They too are subject to GOD's Love and will be brought to Salvation.

6.9 Do not fear even for the final stronghold of the Lie and those who defend it. They are also children of GOD, and will be drawn into GOD's aura when their unenviable work is completed.

6.10 Forgiveness is the release from the burden of a negative function, together with divine gratitude for having made the sacrifice of performing it.

6.11 Judas himself is subject to Redemption -- not merely excused, but released, with gratitude and validation for having played his agonizing but essential part.

7 EVERY ONE OF US RECEIVES HIS DUE REWARD

7.1 Every one of us has burdens to carry.

7.2 Whether we carry them in blindness or awareness depends upon their nature.

7.3 And the nature of our burdens depends on the part in the Game which we choose -- or are

chosen -- to play.

7.4 But when the task is done, when all the agony required to be felt -- even to the ultimate of seemingly eternal agony -- and the time for Redemption has arrived, whatever part we have played, and however consciously or unconsciously we have played it, every one of us receives his due reward.

7.5 In the moment of our death we are reborn. In the moment of our Damnation we are Redeemed.

7.6 GOD does not ultimately reject even the most intractable of His children.

July, 1973

TRANSCENDENCE

(Of the Gods on War)

1.1 THREE distinct and separate patterns of reality. Yet each to some extent is present in each one of us.

1.2 First, the knowledge that man has rejected his God and demanded the blood of his fellow man, and that now he must suffer the consequences of his sin, at the hand of his God.

1.3 Then, the knowledge of the evil of war, of the degradation of human self-destruction, of the pain and the suffering, the deprivation and the miserable despair.

1.4 And finally the knowledge of irrevocable commitment to the way of bloodshed; the plough to which man has put his hand and cannot turn back until he has completed the cycle of his own self-destruction through war.

1.5 No one of the three is more real than the other two, except in the mind of the individual. The acceptance of the reality of all of them is the ultimate truth; the complete understanding of the triangular conflict which exists in every one of us.

1.6 In adherence to one and rejection of the other two there is courage, but it is a blind courage; a part-acceptance, but equally a part-rejection of reality. To cling to one pattern only and resist the others brings no resolution and no fulfilment, because the knowledge is incomplete.

1.7 Only by a full understanding and acceptance of all three patterns as parts of ourselves can we begin to rise above the driving need to pursue only one of them in the face of the powerful and agonising pressures of the other two combined. Clear vision of all three brings detachment and peace of mind, because it brings the full knowledge of reality, which is truth.

1.8 But though to follow one pattern and deny the presence in ourselves of the other two is blindness, to reject all three is the ultimate rejection. That is not only blindness but cowardice as well.

1.9 To deny the reality of war, except as a minor evil caused and propagated by others than ourselves, for which we are not responsible and which we are fast eliminating by the presence of our own undeniable sanity, is total blindness.

1.10 To reject the validity of the preacher of doom, the Jehovian, and the preacher of peace at all costs, the Luciferian, and the preacher of violence as the only way to end the cycle of violence to which we are committed, the Satanist; to reject all three and hope that the whole unpleasant situation will right itself; to reduce the significance of war; to reduce the importance of violence in our lives; to pass all responsibility for the fact of war onto others; to belittle the effect of war upon the world; to condemn all forms of extreme attitude to war; these are the ways of blindness and cowardice.

1.11 This is the way of the grey.

1.12 But for all the apparent outward prevalence of this last attitude to war, its power is no more real than its pretensions. Because the patterns of the Gods are untouched by the images of the fearful. Concealed though they may be behind facades of optimistic fantasy, their effects are undiminished.

1.13 The power of JEHOVAH, LUCIFER and SATAN, is the dominant power, and conflicted though They may be for the purpose of the Game, upon one matter They are in total agreement, which means that on this matter all human beings are in equally total agreement, hard though they may try to hide it even from themselves.

1.14 And that matter is the fact of the End. The End of the world as we know it; the End of human kind as we know it; the End of human values as we know them; the End of human endeavours, human creations, human ambitions, human patterns of life, human conventions, human laws and human customs, as we know them. On one thing the Gods are in agreement. All these shall be destroyed, to make way for a New Age and a New Way of Life.

1.15 Humanity as a whole will not rise above its conflicts. Even if it were to do so it would still destroy all the physical, social and moral structures which it has created, because it would see their total invalidity. But it will not; so the destruction will take place in a chaos and confusion of ignorance, with the vast majority still clinging desperately to their hollow materialistic dreams, even in the depths of their final despair; whilst the few who do rise above the conflicts, will stand aside, separated from the mass, united not within but without the man-made structures of the human game, and linked to a new reality founded not on the laws of men but on the Laws of GOD.

August, 1967

THE PROCESS OMEGA
CHURCH OF THE FINAL JUDGEMENT Tuesday 31 March 1970

Brethren, As it is,

1. 1 At the core of every, being, there is a soul. And in the beginning the soul is pure; an infinite pinpoint of perfection, within the terms of the being; a life source, which is awareness itself and has access to all knowledge, within the reality of the being; a spark of undistorted truth; conscious awareness of all reality, within the scope of the being's existence.

2 The pure soul is a manifestation of the ultimate truth, because truth is the knowledge of all relevant reality.

3 Distortion of reality, incomplete knowledge of reality, obscuring of reality, brings about the opposite of truth which is a lie.

4 Reality is different for every being in the universe. But truth is the same. Because truth is not reality, but the knowledge and awareness of reality,

5 And the soul is the core of the being; the centre, and the source point of its individual life-force.

6 Around the soul is wrapped the shell of the body.

7 Whereas the soul gives the being its infinite nature, its unbounded existence (within the ultimate boundaries provided by its own personal reality), the body, being itself finite, bounded by precise limitations and governed by specific laws, gives the being its finite existence It defines it and fixes its position in space and time.

8 The soul has no boundaries within the scope of the being's reality. It has no dimensions within the overall dimensions of the being's existence. Whereas the body has both boundaries and dimensions, inside the limits of the being's existence.

9 Imagine a shapeless, formless, weightless, massless pinpoint of conscious awareness, floating free inside an empty hollow sphere. That is the nature of the soul with no body. The ultimate limit of the being's scope of reality is the inside surface of the sphere. Outside that limit is not relevant to its existence; it is not part of its reality. So that within the terms of its existence, within the scope of its reality, its awareness is complete and its nature infinite.

10 Now imagine that it creates a finite existence for itself WITHIN the sphere, a solid dimensional object, which does have limits and boundaries; shape, form, weight and mass; and is governed by the laws relating to these things. That is the nature of the body.

11 And the soul inhabits the body.

12 Thus the being has two poles; two points of reference; the spiritual to give it life, and the physical to give it definition; the soul whereby it exists, and

the body whereby it defines its existence.

13 In the space between the shell of the body and the pinpoint of the soul is nothing; void. And the void is the perfect link between body and soul. Its very emptiness and non-existence is its perfection as a medium of contact. Contact between soul and body, in this state is complete, direct, perfect. We speak the literal truth if we say that in a state of purity, nothing exists between the body and the soul.

14 This is harmony; the perfect balance; soul and body in perfect contact.

15 Both are, free within their own terms. The soul is at one with the body, and is free, and the body is at one with the soul, and provides no barrier against it. The1body gives the soul limits and dimensions, but only as the soul requires and chooses at any given moment...

16 The body derives its existence from the soul, which means it is created by the soul. It has no defined existence of its own that is independent of the soul. Thus the soul, because it has complete knowledge and awareness of its own reality, and because its contact with the body is perfect, has perfect and unlimited control of the body. The body will always respond with cooperation to whatever decision the soul might make - that is due to the perfect contact and the scope of the soul's decision is unlimited - that is due to complete awareness.

17 So the soul has the power to move the body at will; to change its shape, its form, Its nature, its mass, Its structure, its weight, its size and its position; or to destroy It altogether and recreate it. The soul cannot decide to change or create the body into a form outside its capabilities, because its capabilities reach to the limit of its awareness. And its awareness does not reach outside its capabilities, which would be outside its reality.

18 The soul is the creative element in the relationship; the body is the receptive element. The soul creates and controls; the body responds. The soul gives life; the body receives it, There is no conflict, no rejection, no resistance.

19 This state of complete freedom; complete balance between the two poles of existence; harmony, contact and acceptance; is a state of union; division without separation; duality without dichotomy; opposition without conflict.

20 This state of union constitutes the Essence of the being; the central core and the outer shell, in perfect accord with one another; the reality and the image; the inspiration and the manifestation; the internal and the external; the substance and the accidence. The union of opposites; the Essence.

21 Now the soul of the individual is itself a creation. In relation to its own
body and its own Essence, it is the creative element. But in relation to its own creator, it is the receptive element.

22 It is part of a chain of creation, which stems originally from a fundamental
life force at the centre of ALL existence.

23 This fundamental life force, which is GOD, is infinitely small and has infinite scope. This is the basic nature of the two pole universe; zero and infinity; nothing and everything. GOD is a non-existence with awareness of all existence.

24 In its own terms, the tiny pinpoint of awareness which constitutes the

soul,
may be infinitely small, just as in its own terms its scope of awareness is infinitely large. But within it is its creator, and outside its own scope are the boundaries of the scope' of its creator. And within its creator is its creator's creator, and outside those boundaries are the even wider boundaries of scope of its creator's creator. And ultimately within is the infinite non-existence of GOD, and ultimately without are the infinite non-boundaries of the scope of GOD.

25 And from that ultimately infinite state, GOD creates and thereby defines Its
existence, with a finite creation.

26 So GOD divides Itself into a creative element, the central core of infinite
nothingness, and a receptive element, a limited existence wrapped around that central core. And the receptive element, which is the original creation, contains innumerable individual elements, each of which then itself becomes a source of life, and in imitation of its creator, also creates, and thereby divides itself into a creative, and receptive element.
27 And the chain of creation goes on and on, spreading outwards in ever widening circles in terms of existence, and moving inwards in ever decreasing circles in terms of scope.

28 The nature of creation, pure creation, is such that a being only has material OUTSIDE itself with which to create.

29 Its awareness reaches from its creator, within, outwards through itself, through the 'material' which surrounds it, to the outer limits of its reality. Basically, that is its complete scope of reality. Nothing exists for it INSIDE the inner limits of that scope, nor OUTSIDE the outer limits. It can know of existence beyond those limits, through its direct knowledge of existence within them, but it cannot experience it. It cannot feel it.

30 Now in the pure state, there is nothing between itself and its creator, no 'material' with which to create, no real scope as such, just itself, its creator and the link between them. At that end of the scale it is virtually identified with its creator. In that direction it has no power to create or uncreate or change or modify. In that direction it has no choice. But in the other direction, it has the full scope of the 'material' which surrounds it, outwards to the point where its reality ends. And within that scope, it can create, uncreate, change, and manipulate. That is its own area of creation, and therefore its own area of choice.

31 So when we speak of the scope of a being's reality, or the terms of its existence, we generally mean that area of usable 'material' that area of choice, extending from itself as a central creative element outwards to the outer limits of its scope. Taking its inevitable, and in its terms unchangeable, link with its creator for granted, that is the way it sees itself.

32 But why does a being create at all? Why does it divide itself?

33 In order to define its existence WITHIN ITS OWN SCOPE. Its existence is already. defined within the scope of its creator; but the being itself, because its awareness reaches to the limits of its scope of reality, FEELS INFINITE. It feels like a one pole existence. And in its own terms, it IS infinite; it IS a one pole existence. Therefore it creates for itself another pole, a vehicle which is finite in its terms, and thereby it gives itself definition.

34 The 'material' of creation is everything that exists within the scope of the

creator. Before creation, this is an undefined and homogeneous mass. The creator gives form, shape and definition to a part of this mass. That is creation. But because in order to do this the creator must give life to the material which he uses, in its treated form it becomes a part .of the creator. It becomes the creator's other half. Thus the division comes about; the creative element and the receptive element; the part which gives life and the part which receives life.

35 And as long as the creator continues to give life to the creation, the creation contains, and therefore is, a part of the creator. As long as the creative element gives life to the receptive element, and the receptive element accepts and manifests that life, then they represent two halves of one entity; a division, a duality. .

36 When the creator ceases to give life to the creation, when he withdraws the life force, the creation ceases to be part of the creator. It dies. But death does not mean that the material contained in the creation vanishes. It means that it loses the power which gave it form and definition. Therefore it returns to its original state of being a homogeneous part of the homogeneous reservoir of existence.

37 For example, when the body dies; in other words the life force from the soul is withdrawn from it; it gradually decomposes and eventually returns to 'the dust from whence it came'. No actual material is lost, only form and definition.

38 But while life flows from the creative element to the receptive element, the
form and definition of the creation remain. There is division and duality.

39 And that is the Game; a game of division and duality.

2. 1 But division does not mean discord or conflict or dichotomy. In its pure
state, it means the balance of opposites; union; two existing as one.

2 There can be no union without division; no balance without duality.

3 However, when division becomes separation, estrangement, alienation, two existing as two, either without any contact at all with one another or in conflict with one another, then there is no union, no balance.

4 The Essence of the individual being is the existence of the soul and the body in union with one another; division, but perfect coordination.

5 The Essence of the Game is the existence of the creative element in union with the receptive element; duality but perfect harmony.

6 When the creative and the receptive elements are separated, and either estranged from one another or in conflict, the Essence of the Game is lost.

7 When the soul and the body are separated; estranged or in conflict; the Essence of the being is lost.

3. 1 What maintains harmony in division? And what destroys harmony in division?

2 If both elements retain an awareness of their common origin, then there is harmony. If either element loses sight of their common origin and sees only their difference from one another, or if the difference takes priority over the common origin, then there is separation. Either there is loss of contact, or if contact is unavoidable, then there is conflict.

3 By nature the elements are opposites. Therefore, if there is contact between them, then either they complement one another in a state of union, or, they strive against one another in a state of conflict.

4 If both soul and body retain their knowledge that the life force within both of them is one and the same entity, originating from one and the same basic source, and that knowledge takes priority over the apparent differences between them, then harmony reigns. If not, then separation begins.

5 The life force of the soul - which within the scope of its reality and in relation to the homogeneous mass around it, is itself - and the life force of the body, are one and the same entity. The nature of the soul, within the terms of its existence, is a life force, and in order to create a body, in order to give form and definition and duration to part of the homogeneous mass around it, the soul has to project itself into the material which it takes from that mass and uses to create.

6 So both soul and body are driven by the same central power, which is the basic life force of the being. So basically they are two halves of one and the same entity. If knowledge of this is maintained on both sides, then no separation occurs.

7 THE AWARENESS OF A FUNDAMENTAL UNITY, PRESERVES HARMONY IN A DUALITY.

4. 1 But the Game is not only a game of division. It is also a game of ignorance, of blindness, of unawareness. It is a game of mystery, not only without but also within. Beings are in mystery about their creations without and their creators within.

2 This is not inevitable simply because of the chain of creation; because the creation is always OUTSIDE the creator; which means that whatever the creator may choose to do with the material between itself and the bounds of its own individual scope of reality, whatever barriers it may set up WITHOUT, nothing need come between itself and its creator, who is WITHIN. Although with the chain of creation, mystery without is inevitable, it is not inevitable within. Contact can still remain perfect in that direction, therefore harmony can still be maintained.

3 But, for another reason which will become apparent, the creative and the receptive elements DO NOT retain the awareness of their fundamental unity. They DO NOT remain aware that basically they are not really two but one. The two poles of the universe, the two halves of existence, the soul and the body, the internal and the external, the reality and the image, the inspiration and the manifestation, the substance and the accidence, lose sight of their fundamental common denominator.

4 So the Game becomes a game of separation, of conflict, of strife, of struggle, of paradox, of contradiction, of obstruction, of the irresistible force against the immovable object. It is a game of war.

5 As long as there is a defined and finite existence within the dimensions of space and time, there is division. And as long as there is ignorance and blindness - not a controlled limitation on knowledge without, which a finite existence might create, but a forced compulsive blindness within - then that division becomes separation and conflict.

6 And all of us, to some extent or other, are blind and ignorant within. Even when we know with our external consciousnesses, that we are all part of the same basic unity, driven by the same basic life force; as long as we do not FEEL it with our entire beings, then we are still too blind to rise above all conflict.

7 Feeling and knowledge are one. If we cannot feel something, we do not truly know it. We only know of it or about it.

8 But at least that conscious 'knowing of', can prevent us from descending into despair. It is part-knowledge, a major step towards full-knowledge. At least we can know WHY the Game is so full of unavoidable conflict. We can accept the conflict at least on the most superficial level.

9 We may still be in mystery, but we need not be mystified.

5. 1 The world of men IS mystified; completely and utterly mystified by its own predicament.

2 It oscillates faster and faster from one extreme to the other; from the permissive to the disciplinarian, from tolerance to intolerance, from submission to subjection, from expansion to contraction, from expression to inhibition, from peace to war, from appeal to demand, from gentleness to ruthlessness, from laxity to rigidity, and back again; and at the same time from hope to hopelessness, from optimism to despair; all the time searching for the way out of conflict; looking for the key that will bring peace and fulfilment and rest and harmony and satisfaction and love and happiness, and all the other qualities that go with a state of union; the secret of the elimination of all struggle.

3 Listen to their minds, as they ask the question:

4 "Which is the best way; right or left? One seems too much; the other too little. One too harsh; the other too lax.

5 "A happy medium? A compromise? We have tried that and sunk into a halfway house of negative nothingness, futility, boredom, frustration; while the struggle went on around us. The middle is neither one thing nor the other; the worst, not the best of both worlds.

6 "So we go on searching. And we feel that we have so little time to find the right way. And if we make a choice and the result is still struggle and conflict, we wish we had made the other choice. And now it's too late.

7 "And we panic; because the weights are heavy on both sides. And we have got to be right. We must not make a mistake. Other wise we shall alienate our wives, our husbands, our children, our friends, our colleagues, and we shall do nothing after all to reduce the state of conflict around us.

8 "We shall fail, like everyone else has failed; and we shall look back on our lives with wistful regret, and have to justify our mistakes - or try to forget them - like everyone else does; while a new generation blames us and tells us where and how we went wrong, as we blamed the generation before us and told them where and, how they went wrong."

9 A new terror of growing old; to become part of the blamed, the mistaken,

the ‘wrong’ generation.

10 And even that is the voice of only a few. Most have abandoned the struggle, and settled either for apathetic resignation or complacency.

11 At the beginning there is confidence; the confidence of blind idealism. ‘It’s easy. All you have to do is … All you have to be is … But such optimism exists by looking only at the realisation of the dream. It dismisses the existing reality as irrelevant,

12 Only after years of struggle - against struggle - does the truth, on some level, begin to dawn. Few - understandably - are willing to admit such an absurd defeat, and certainly not in the face of the new generation of idealists, with their bright young scorn and their energetic optimism. Disillusionment is too appalling a sin.

13 But the fact is inescapable - even if blindness to it is not. The Game is a game of struggle. The Game is a game of conflict.

14 That is its nature, though not its essence. From the most gentle personal dichotomy, scarcely discernible behind delicate facades of hopeful reason, to the cataclysmic holocausts of open warfare on a grand scale, One is no more nor less than a microcosm of the other. And both are part of the nature of the Game.

15 And while there is blindness there is no way out.

16 Many have sincerely tried; tortured themselves to squeeze their unwieldy beings, and those of others, into a mould of harmonious coordination. The struggle to create ‘good’, both in themselves and others. And the only part of which they are convinced, is the ‘struggle’ part. The ‘good’ part is always just beyond their reach.

17 And they are mystified.

18 But we need not be mystified by conflict. We can know why it is so inescapably with us in the Game. It is because we do not yet fully know the Unity.

19 But we can begin to know it.

6. 1 But why is the mystery there? Why is there blindness within?

2 In its pure state, in order to exist divided from its creator, and in order to be able to create for itself in its own terms a finite existence, a creation has access to the life-energy of its creator. And the nature of the soul of the creation, which is truth, complete awareness of everything within the terms of its existence, is its link with its creator. And knowledge and energy, which is life, flow from the creator to the creation, and thereby it has existence.

3 And because there is nothing between the creator and the creation, the contact is perfect, the control is precise. Because both creator and creation have nothing between them to obscure the mutual awareness of their basic unity, harmony reigns; division and union.

4 The soul of the creation maintains a pure knowledge and recognition of its creator. It validates its creator. It understands its relationship with its creator. Thus a pure flow of life-energy passes freely between them. .

5 But at this point the creator does not allow the situation to remain as it is.
The creator introduces a new duality, a new division. This division is not a part of the Essence of the Game; it is not a union, but a conflict.

6 In its pure state the soul of the creation recognises no choice in its relationship with its creator. It has choice with regard to the formation of its own receptive element, its own body, its own creation. Within, the terms of its existence it has a whole series of alternative permutations from which to choose in this matter, and that choice it recognises and understands and makes its decisions accordingly.

7 But with regard to its creator, it is aware of no choice; and correctly, because it has none. Its creator governs the nature of its existence, controls it, directs it and changes it at will. (Ultimately of course by creating it in a particular way, the creator predetermines its decisions of what to create for itself. But there is no awareness of that, because the terms of its existence include the power of outward choice.) They do not include the power of inward choice. Between creator and creation, the choice logically and naturally, belongs exclusively to the creator.

8 But the creator goes against this logic, and deliberately introduces between himself and his creation the illusion of choice.

9 He does this simply because it is a pattern that is handed down from creation to creation, and stems from GOD and the original creation, which was given choice with regard to its relationship with GOD, in order to introduce a second duality into the Game.

10 And the reason for its introduction?

11 From it stems the concepts of Life and Death, Beginning and End. Without it there would be no Life and no Death, no Beginning and no End, within the nature of the Game. The Game would have no cycles, only an endless and infinite continuation.

12 How the creator introduces the concept of choice within, will be explained when we come to its passing on once more, this time from the soul of the creation to the body it creates for itself. Also we shall explain why the outcome is inevitably as it is, and always the same.

13 But for the moment, let us simply tell the story.

14 Choice is introduced. The soul of the creation, having recognised no choice in relation to its creator, suddenly becomes aware of one; only one, a single simple choice between two alternatives.

15 It’s not a real choice, because the outcome is, for reasons that will become clear, inevitable. But it FEELS like a choice, it looks like a choice; it is what we would CALL a choice and recognise as a choice. And it becomes a part of the soul’s reality, part of its awareness.

16 Like Adam and Eve in the Garden, the soul is faced with two alternative paths which it can take. Either it obeys the command of its creator, which quite suddenly does not appear to be in its interests, or it can disobey, and follow the opposite path, which DOES appear to be in its interests.

17 If this choice is before it, then it has already lost sight of the fundamental
unity of itself and its creator. How that has happened, we shall also discover, but it has.

18 Suddenly the interests of itself and the interests of its creator, appear

to
diverge, and the soul must choose which it is to follow.

19 The basic choice is drastic - and invisible now to the conflicted creation. It
is a choice between retrieving and maintaining the perfect link and the free flow of life-energy which passed between itself and its creator, and casting off from its creator; taking with it only the life-energy currently contained within it, and becoming not simply divided from its creator, but separated, estranged, alienated, detached; a disconnected entity; an entity with no direct link with its creator, no direct knowledge of its creator, only the potential memories inherent in the store of life-energy by which it continues its existence.

20 But all the creation sees is the conflict of interests. And the creation chooses the path which appears to be in the interests of itself. It casts off, and moves away from its creator.

21 The cycle of alienation has begun.

7. 1 But remember, the creation is also a creator. The creation has its own
creation. The soul has its own body. And the pattern is once more handed down

2 The soul was given choice by its creator. Now, in accordance with the Universal Law, it gives choice to its creation. It gives the body choice, not only in how it goes about creating its social environment, but within, in its relationship with the soul

3 The soul gives to its outward manifestation the conflict of whether to obey
or disobey; the conflict of right and wrong.

4 Now, instead of being a physical existence, which moves and acts and behaves and performs without thought or question or doubt or hesitation, precisely according to the dictates of the soul; the body becomes, apparently, a will of its own. The outward limited consciousness is given freedom to choose whether to obey or disobey. And, just as the soul inevitably disobeyed its creator, the body repeats the pattern, arid disobeys.

5 But how is this choice - which is really no choice - given? How is the sense of choice created? What is it that is used to instill doubt and dichotomy in the created consciousness? And why is the outcome inevitable?

6 Just as the being, in its pure state, has a harmonious two pole existence with regard to its own activities; the soul and the body; where the soul gives life to the body and the body returns unquestioning response to the soul; so the being has a two pole existence with its creator, where the creator gives life-energy to the soul, and the soul returns unquestioning response to the creator. .

7 But once 'the fall’ has taken place; once choice has been given to the soul,
and separation has been the outcome; then that circuit is blocked. In reality there is still contact, there is still a flow of life-energy. If there were
none, the soul itself would die and return to its original formless state. But the circuit is blocked and twisted. The flow is no longer free and direct, but filtered through a very heavy resistance. So that not only is it considerably reduced, but there is also no clear awareness of it at the

receiving end.

8 As far as the soul is aware, it is no longer receiving life-energy from its creator. Whilst it felt that it was receiving life-energy, it felt free to pass life-energy on to the body. At the same time, as it received validation and response from the body in return, this too it passed back to its own creator, and a flow like an electric current was set up. But now nothing appears to be coming from its creator. It has a store of life-energy, but it cannot pass it on, and as it is no longer giving to its creator in return, it cannot receive from its own creation. The entire flow seems to be halted, and it must conform to the pattern. It must block the contact between itself and the body, in the same way that the contact between its creator and itself was blocked.

9 So in imitation of its creator, the soul now sets about giving choice to its own creation.

10 It takes the stored life-energy within itself, and instead of allowing it to flow directly into the body as before, it divides it into two halves, sets one half against the other and thereby sets up a conflict in the void between itself and the body. And one half of the life-energy, one side of the conflict, is linked and identified with the existence and nature of itself, the soul, and the other half is linked and identified with the existence and the nature of the body.

11 Previous to this, remember, the flow between soul and body is free and unconflicted. The void in between them is no barrier. The body sees the soul and its relationship to the soul with clarity; receives from it and gives to it without hesitation or uncertainty. It is aware of its own nature, of the nature of the soul, of the link between them, and above all, of the basic unity which they represent.

12 But now the body loses sight of the soul itself; and instead what it sees is two opposing alternatives; one identified with the soul and the other identified with itself; one in the interests of the soul and the other in the interests of itself. Immediately it loses sight of the unity. It loses sight of the common origin. It sees only its own separateness from the soul, manifested in the fact that these two elements, one representing its own interests and the other the interests of the soul , are IN CONFLICT.

13 THE REASON THAT THE BODY MUST CHOOSE FOR ITSELF AND AGAINST THE SOUL, IS INHERENT IN THAT CONFLICT. IT CAN NO LONGER IDENTIFY ITSELF WITH THE SOUL.

14 There is no longer any reason why the body SHOULD follow the interests of the soul. It has no memory - not at this stage. Memory is created from stored life-energy. The pure free-flow relationship does not require a memory, because all relevant knowledge is available at any moment when needed. Memory is only necessary when there is separation, alienation, loss of direct contact; and at this moment, before the choice is made, the body has' not created for itself a memory, having had no need for one, It has unconscious survival instincts, but no conscious recall of past reality.

15 So all the body's consciousness sees of the soul is a direct opposition to its own interests. So it chooses, as it instinctively must, against the soul. It disobeys.

16 This begins the separation. Ironically, the body has reinforced the stemming of its own life energy, by making a choice which it thought was

in its own interests. Now it feels the effects; separation, alienation.

17 But despite the consequences, which the body feels with an emotion hitherto unknown to it - pain - the conflict remains. The dichotomy continues. And now that it too is denied the constant free flow of life-energy from within, it builds a memory for itself, beginning with that initial pain of separation which came hard on the heels of opposing the interests of the soul.

18 So now, on one side the interests of the body, with the promise of further satisfaction to the body, and on the other side the interests of the soul, with the threat of further alienation from the soul, An equal struggle.

19 Between body and soul, instead of the void of perfect contact, there is an image of the soul set in opposition against an image of the body; a two pole existence within a two pole existence; the outer pair separated by the conflict of the inner pair; soul and body separated by - THE MIND.

20 And because the image of the soul and the image of the body are set in opposition against one another, then automatically everything which seems to the body to be in the interests of the body, must, within the mind, be in opposition to the interests of the soul. If one force directly opposes another, then every element of the first force must be assumed to oppose the second force.

21 And there is no escape, because the separation at this stage is not a complete discontinuation of the flow of life-energy. The circuit is not broken, only distorted. The fundamental link remains, though the awareness of it, and the perfection of it, are lost.

22 Soul and body are still connected; no longer by a perfect contact, producing a perfect control, but by a tortured conflicted contact, producing strife and suffering.

23 And as long as that contact exists, the body lives; confused, uncertain, searching for the key which it has lost, but in its terms, alive. Nothing fosters the contact, except the body's hazy memory of the original agony of separation. And however hard it tries to escape from the mind's image of the soul, because it seems to oppose its wishes, its desires and its inclinations at every turn, it cannot, because it is just aware that without the soul it cannot exist; and as long as it maintains the link, even through the murky haze of that painful dichotomy which now fills the void between them, the dichotomy rules its every move.

24 And everything it tells the body is a contradiction.

25 Life is in the interests of the body. Therefore, according to the mind, death
is in the interests of the soul.

26 Success is in the interests of the body. Therefore, according to the mind,
failure is in the interests of the soul.

27 Pleasure is in the interests of the body. Therefore, according to the mind,
pain is in the interests of the soul.

28 Happiness is in the interests of the body. Therefore …

29 Joy is in the interests of the body. Therefore …

30 Comfort is in the interests of the body. Therefore …

8. 1 So now the mind, and not the soul, controls the body. And the mind is no
pure and one directional intention as the soul was. It is in permanent conflict, torn two ways. So the body is torn two ways. And where the soul, in its pure state, could create and uncreate, and freely motivate the body, because of its own purity and lack of conflict, the mind can only strain at it, drawing it in two opposing directions at once; able neither to create nor uncreate it at will, because it cannot resolve its own tortuous conflict.

2 And the cycle of the mind is seemingly endless. Because all the being's life-energy is either governed by it or locked within it. And neither side of the conflict must do more than temporarily defeat the other, because, ironically, each depends upon the other for its existence. They too, like the soul and the body, are basically two halves of only one existence. The image of the soul cannot exist without the image of the body, and the image of the body cannot exist without the image of the soul. Neither can exist alone.

3 And as long as the soul's life-energy is locked within the conflict which separates the true soul and the true body from one another, the entire being is trapped. For the soul is trapped inside the body, which is controlled by the mind. And the mind is a heavy mass of tortured anguish.

4 And to maintain an outward visible and logical balance, through an equal apparent weight of validity on both sides of the conflict, the pain suffered by opposing the interests of the soul and by following the interests of the body, is explained by giving the concepts of 'good', 'right' and 'virtue' to the failure and death side of the conflict, the image of the soul; while the concepts of 'evil', 'wrong' and 'vice' are linked with the success and life side of the conflict, the image of the body.

5 ON ONE SIDE OF THE CONFLICT OF THE MIND THERE IS FAILURE, BUT WITH THE PROMISE OF HEAVEN. ON THE OTHER SIDE THERE IS SUCCESS, BUT WITH THE THREAT OF HELL.

6 An even struggle; a painful conflict; the very root of the human predicament.

7 And the conflict is the embodiment of fear; fear of failure and death on one
side, the side of the body and the image of the body; fear of hell - which is ultimate alienation from the soul - on the other side, the side of the soul and the image of the soul.

8 But ultimate alienation from the soul is death; the point where soul and body finally part. So the fear on both sides amounts in the last analysis to the same fear; fear of death.

9 It is scarcely a surprise that both sides of the conflict threaten the body
with death. Remember, the main effect of the introduction of choice into the Game was the introduction of death.

10 The first and foremost function of the mind is to bring about the separation
of the soul and the body; which is why the mind represents, above all things, death.

9. 1 The God Satan is ruler of both soul and body in their separated state, in
their state of alienation from one another.

2 And within the mind, the image of the soul is ruled by the God Jehovah, who represents the interests of the soul through the failure of the body. He represents the creative element within the Game; and as the nature of the Game is conflict, He rules the creative element within that vital component of the Game, the mind.

3 And within the mind, the image of the body is ruled by the God Lucifer, who represents the interests of the body. He represents the receptive element within the Game, and therefore within the mind.

4 Jehovah and Lucifer stand at the two poles of the battle of the human mind, and confront one another in direct conflict, within the same.

5 And the two aspects of Satan, the creative and the receptive, stand at either end of the being, split apart and alienated from one another by that raging conflict in between.

6 And the Game is dominated by these four elements; on one side, Jehovah, linked with and in support of the creative aspect of Satan; on the other side, Lucifer, linked with and in support of the receptive aspect of Satan.

7 Jehovah and Satan on one side offer death and salvation, through the image of the soul. Lucifer and Satan on the other side offer life and damnation, through the image of the body. And humanity quakes in terror at the prospect of both alternatives. The body of man is mesmerised; trapped between Scylla and Charybdis, and completely unable to make up its mind which form of death will be the least agonising.

8 But what precisely is in the mind, to create such effects on the body?

9 The image of the body holds out that the body is all important; the needs, the desires, the inclinations, the wants, of the outward manifestation of the being, which includes its conscious thoughts and emotions and problems, as well as its physical structure, are to be followed. Its demands are to be met.

10 At the same time this side of the mind brings down a veil of obscurity in front of all internal realities. It cuts down the awareness of the existence of the soul, and it cuts down the sensitivity to all spiritual existences.

11 On the other hand it enhances the awareness of the physical and natural beauty, and the sensitivity to environment. It makes the world seem a good place to be, if the body can create the right circumstances for itself.

12 It stresses the importance of conscious feelings and emotions; that they should be cared for, fostered when positive, eliminated when negative. It leads the body away from suffering, ugliness, tension, strife, anything which will make the body uncomfortable, anything which will make physical existence undesirable.

13 It fosters good health in the body; physical energy and vitality; to add to
the feeling that life is worth living for its own sake. It directs the body towards comfort, ease, satisfaction - for others as well as for self, because in order for the world to be a really acceptable and comfortable place to be, ALL misery, not just the body's own must be eliminated.

14 This side of the mind places all stress on the importance of the outward manifestations of things, and cuts down as far as possible all concern for the inner, invisible, unconscious aspects. Thereby it appears to promote

exclusively the interests of the body.

15 And this is the side of the mind which is governed by Lucifer.

16 The image of the soul holds out that the body is unimportant in relation to the soul; that the needs and inclinations and desires of the body should be opposed; that the outward manifestation should take the hard painful road, going against its own wants and wishes; sacrificing them for the satisfaction of far more important spiritual needs. Its demands are NOT to be met.

17 At the same time this side of the mind opens up the awareness of internal realities, non-physical things. It enhances the awareness of the existence of the soul, and the sensitivity to spiritual presences, projections and emanations. It relegates the visible and promotes the invisible.

18 It makes the world seem an unpleasant place to be, and creates visions of a much more attractive existence outside and beyond the limitations of physical existence. It makes suffering and hardship a valuable and useful experience, promoting the need for expiation rather than indulgence, sacrifice rather than satisfaction.

19 It undermines the body's health; drains its energy and saps its vitality, to add to the feeling that life is decidedly NOT worth living for its own sake. It leads the body towards suffering, ugliness, tension, strife, anything which will make physical existence undesirable. And it leads the body away from comfort, ease and satisfaction.

20 This side of the mind places all stress on the importance of the inward source of things, and cuts down as far as possible all concern for and sensitivity towards their outward manifestations. It stresses the invisible, the spiritual, the unconscious aspects, and creates a highly sensitive awareness of these things. Thereby it appears to promote exclusively the interests of the soul.

21 And this is the side of the mind which is governed by Jehovah.

22 But although the Game overall is dominated now by the mind; the mental images of soul and body with their diametrically opposing pressures; the soul and the body themselves are by no means idle.

23 Satan may be 'watching in the wings', but he is active also. And there are two other forces which act on the individual being and on the Game as a whole; and in some cases they over-ride the mental pressures.

24 There is the pure soul reality, which is the extreme of the image of the soul pattern. It is the total denial of the validity of the physical existence; the effort not simply to relegate its interests and deny its importance, but to negate it altogether; either to destroy it, or to rise above it so completely that it ceases to have any meaningful effect.

25 This reality advocates no recognition of the human world at all. It is the inner Satanic reality; what we call the top level of Satan. It strives for the complete transcendence of physical existence. It presses constantly for freedom from the body; complete and final separation from the body.

26 At the other end of this scale there is the pure body reality, which is the extreme of the image of the body pattern. This is the complete denial of

the existence of all things spiritual, all reality within and beyond the conscious physical manifestations; the effort to blot them out altogether by the creation of such intense and overwhelming physical appetites, that any awareness of spirituality is drowned by them.

27 This reality advocates no recognition of the spiritual world at all. It is the
outer Satanic reality; what we call the bottom level of Satan. It strives to submerge the being completely in physicality. It presses constantly for freedom from any consciousness beyond physical sensation and experience; complete and final separation from the soul.

28 The Satanic soul reality urges complete identification with the soul and negation of the body. The Satanic body reality urges complete identification with the body and negation of the soul.

29 Four basic realities. And every being within the Game is subject to some extent to all of them. No being manifests any one of them exclusively and unequivocally. There is no such thing as a pure Jehovian, or a pure Luciferian, or a pure Satanist at either end of the scale. Every being is subject to the conflict in both directions.

30 Most are pressurised more heavily by the two mind realities. Satan is there, powerful and effective, but the greater influences for this majority are Jehovah and Lucifer; some leaning more towards Jehovah, others more towards Lucifer. But again do not expect exclusive patterns.

31 The Jehovian is most strongly affected by the image of the soul. He contemplates physical existence - hopefully, perhaps, as the pressure of Lucifer's image of the body stirs within him - but cannot help seeing and feeling the morasse of mental debris which lies behind its every manifestation, and thereby finds it untrustworthy and undesirable.

32 On the other hand the Luciferian, being most strongly affected by the image of the body, contemplates spiritual existence - wistfully perhaps due to the influence of Jehovah's image of the soul - but is unable to penetrate his wall of conscious attitudes and feelings, realities, problems, desires, fears and ambitions, in order really to discover it and identify with it, and thereby finds it unreal and unreachable.

33 The Jehovian leans more towards validation of the soul and invalidation of the body. The Luciferian leans more towards validation of the body and invalidation of the soul.

34 The Satanic minority, less directly governed by these mental pressures and preferences, span the two extremes; one foot firmly planted within, on the soul, the other circling without, in the body. And again there is generally a bias one way or the other.

35 But with such extreme influences, the confusion may often be even greater than for the mind addict. The difference between the soul Satanic reality and the body Satanic reality is so diametric, that there can be very intense suffering. Because at the same time they are equally close to one another.

36 The Satanist, apart from encroaching mind realities which add to his confusion, is never quite sure whether he is a body trying to rid itself of a soul or a soul trying to rid itself of a body. The separation between the tortured mystic, the agonised ascetic on one hand, and the excessive sensualist and physical indulger on the other, is at the same time both a gulf and a step. Frequently both tendencies are to be found in one being.
, For example sex-mania and drug addiction, both primarily Satanic territories, can manifest at either end of the scale.

37 In the far reaches of excessive sexual experience, is a being trying to release his soul and leave his body behind, or is he trying to submerge himself in wholly physical sensation? Is a drug addict trying to, forget all spiritual, and mental problems in the indulgence of his senses, or is he trying to transcend physicality into a world of pure spiritual detachment? Generally both.

38 But ultimately, whichever pattern individual beings lean towards, the end result is inevitably, one way or another, a greater and greater alienation of the two sides of the original union of soul and body. Because knowledge of their fundamental unity, which remember is the essential requirement to prevent division from declining into separation, knowledge of their fundamental unity has been lost.

39 The Jehovian may see much of the validity of the soul, but he is lacking in
appreciation of the body. The Luciferian may see most of the validity of the body., but he has, little real understanding of the soul. And the Satanist may have a high sensitivity to both, but his instinct tells him that they should remain apart.

40 The soul, the essential agent, and the body, the vital instrument, move further and further away from one another. Contact dwindles; control declines.

10. 1 The image of the soul has a positive function and a negative function. The
first is the direct promotion of the value, the meaning, the reality, the significance and the vital importance of the soul. The second is the devaluation, the invalidation, and the reduction of the importance and significance of the body..

2 The image of the body also has a positive and a negative function. The positive is the direct promotion of the value and the importance of the body. The negative is the devaluation of the soul.

3 Now in a state of maximum positivity, the mind can create. The semblance of a balance, a harmony;, one side validating the soul, the other validating the body, with no direct invalidation on either side This is the very top end of both the Jehovian and the Luciferian patterns, and it requires that a being is equally affected in this positive way by both sides.

4 But such a state is rare. The normal state is mainly negative; a conflict between invalidation of the body on one side and invalidation of the soul on the other. And the Jehovian or Luciferian dominance is generally determined, not so much by the stronger promotion of one side as by the stronger negation of the other.

5 Also, even when it is the positive element on one side which is the driving
force, invariably it is the negative element on the other side which manifests to counteract it and square the account.

6 For example, the Jehovian may reach very positively for the reality of the soul. But he fails to find it because of all the mental confusion and blindness which the other side of the conflict puts in the way. And similarly the Luciferian may reach very positively for the well being and success of the body. But it eludes him because of all the discomfort and disillusionment which the other side creates.

7 However positive an individual may be, it does not remove the fact that each side is basically opposed to the other. So that if one side begins to dominate, the other automatically attempts to negate it.

8 If the image of the body manages to create success and well-being, then the image of the soul generally counters with guilt and thereby fear of alienation from the soul, a most effective means of putting a damper on success. And if the image of the soul manages to create failure together with its spiritual reward of a sense of virtue, then the image of the body generally counters with fear of death, an equally effective means of putting a damper on virtue. So that success feels like one step closer to hell, and failure feels like one step closer to death. Consequently failure, for the purpose of expiation, often follows hard on the heels of success, and 'sin', in the form of indulgence, often follows hard on the heels of failure.

9 The nature of the mind is such that when the balance tips, when one side dominates, negative means are used by the other side to level it again. So in general it is the negative aspects which dominate.

10 And the irony of the conflict of the mind lies in the inversions embodied in
this dominance of negativity.

11 A soul without a body is static; unchanging, unmoving, directionless, purposeless, meaningless. It is like a body without an environment - which is the body's creation - like a man floating in space, or wandering alone in a desert; unbounded, unlimited within the terms of his own scope of awareness. He may be limited by the bounds of the universe or by the boundaries of the desert, but because his own awareness does not reach beyond those bounds, they do not seem to him to be a limitation.

12 He needs a structure of his own in which to build a finite existence for himself;.

13 And for the same reason a soul needs a body.

14 Yet the mental image of the soul, together with the soul itself in its alienated state, both insist that the body does not exist in the interests of the soul, and that the soul is really better off without the body.

15 On the other side, a body without a soul is dead, lifeless, inert, and therefore equally purposeless, directionless and meaningless. It is like an uninhabited city; nothing to give significance to its existence, nothing to preserve it from decay. A deserted city decomposes in exactly the same way as a lifeless body. It is a creator's creation, which has been abandoned, rejected, cut off from its life source. A city needs people to give it life and meaning, just as a body needs a soul.

16 Yet the mental image of the body, together with the body itself in its alienated state, both insist that the soul does not exist in the interests of the body, and that the body is really better off without the soul.

17 The irony is that both sides are at the same time right and wrong. In their
state of alienation, they do NOT exist in one another's interests, and of course as each reacts to this the situation intensifies.. Each blames the other and piles blame on blame. Their existence becomes less and less in one another's interests.. But on the other hand, as we have established, without the other each is purposeless, directionless and meaningless. Like a couple who live, in a state of constant strife, yet each would be lost without the other.

18 Human. beings and the man-made human societies which they build around themselves, their group relationships, their social, attitudes, the complete format of social behaviour, codes and customs which individuals create for themselves, are another level of creator and creation. They cannot do without one another. Without the society which they have

created, without the social structures and conventions within which each individual exists and with which he creates for himself his own personal group environment, without any of this, human beings would become aimless, directionless wanderers. There would be no group, no mass, therefore no coordination and therefore no survival..

19 Equally without human beings, without man the individual human relationships, social. structures, mass agreements, would become empty unapplied theories floating in a vacuum, and would gradually dissolve.

20 Yet human beings are compulsively driven towards destroying their own social structures. The concept of the individual - equivalent to the image of the soul - is set in opposition to the concept of the mass - equivalent to the image of the body.

21 Each individual creates his own set of external relationships. Within the scope of his existence and from the material to hand - other individuals - he builds his own society, his aspect of the mass, his own social, as opposed to individual, existence.

22 The fact that the individual cannot exist without his social existence, and
the fact that his social existence is meaningless without him, are lost in the perennial struggle between the concept of one and the concept of the other. And this manifests most clearly in the endless struggle between ‘left’ and ‘right’.

23 Pressure emanates from the concept of the individual, to oppose, negate and invalidate the mass. ‘The mass’, it puts out, 'is not in the interests of the individual’. While pressure at the same time emanates from the concept of the mass, to oppose, negate, and invalidate the individual. ‘The individual’, it puts out, ‘does not subscribe to the interests of the mass’.

24 Consequently, just as the body is torn by the mind between preserving and destroying itself, so humanity is torn by the conflict of these two concepts between preserving and destroying itself, between negating the individual in the interests of preserving the race, and destroying the race to promote the interests of the individual. This is politics.

25 And the concept of the individual brings pressures to bear on humanity, just as the image of the soul brings pressures to bear on the body. The concept of the individual creates a complex ideology; moral, economic, social and political realities are evolved and directed towards humanity, influencing and moulding it, apparently in favour of the individual; just as the image of the soul influences the body, apparently in favour of the soul.

26 The same pattern. If you can see the mass itself as the sum total of every
individual’s personal creation of a social world around its own individual world, you will see the exact parallel. And it explains the mass conflict; the intensity of it, the compulsion of it, and the precise dichotomy of it.

27 It is the racial equivalent of the human mind, and stems as directly from the separation of the individual from his relationships, as the mind does from the separation of the soul from its body.

28 And at the current stage of the Game, when we speak of humanity, meaning the social, political and economic structures which human beings have created for themselves, we do not mean the simple basic outward manifestation of the individual, as it would be in a pure state, we do not mean the social coordination of a perfectly integrated group or mass of human beings, we do not mean freely controlled relationships. We mean the tortuous laws, customs and conventions, and the struggles, which

stem from that vast and complicated conflict of ideologies and principles and theories and moralities, with which the individual has SEPARATED himself from his relationships with those around him.

29 And the irony is the same. The individual and his relationships, the individual and his social environment, the individual and the mass, cannot exist meaningfully without one another, any more than the soul and the body. But even a conscious awareness of this -which undoubtedly people have - does not lessen the conflicting pressures, any more than a conscious awareness that soul and body cannot do without one another, reduces mental conflict. The conflict is compulsive, because the Game is a game of conflict.

30 And the patterns are precise, even though the manifestations are confused due to the conflicting influences.

31 At first glance we see what appears to be an inversion. The harsh political
extreme, the Jehovian element, seems to promote the preservation of social structures, while the other extreme, the Luciferian element seems to promote their overthrow. But if we look at the effects which these two extremes create, we find that the Jehovian element imposes a heavy discipline on the mass, a restrictive structure, just as it does with the body. It attempts to relegate the importance of society as a whole, in favour of the freedom of the individual to fulfil and express himself to the limits of his capacity. Whereas the Luciferian element fosters the overall well being and satisfaction of the mass, at the expense of the personal idiosyncrasies and ambitions of the individual.

32 Remember, we are talking about pressures here, not policies. No one would admit to a policy as stark and unequivocal as either of the two set down above. The world is a compromise, a synthesis of conflicting forces, a swinging pendulum. There are biases, sometimes extreme biases, but no ultimates at either extreme, only conflicts.

33 Outside the Jehovah - Lucifer conflict on this racial level, there are the Satanic elements at both ends of the scale. And they are just as ambivalent as on the individual level. Anarchy and fascism are worlds apart, and yet basically one and the same thing. The complete overthrow of all social structures and the triumph of individualism, go confusingly hand in hand with the crushing of the individual and the liberation of the mass - or have we already confused them?

34 So expect no clear definitions in the outward manifestations, only confusion. Clarity is only to be found by analysing the separate forces and influences involved.

35 If we look for pure Jehovianism in politics, we shall not find it, any more
than we find it in people. And similarly with the other two patterns. We find only leanings and biases. But if we look closely, and separate the characteristics, then we can find the individual pressures, which are pure - within their own terms,

36 The drive TOWARDS pure Jehovianism is there - most strongly of course in the Jehovian; the instinct to subject the mass to the overriding will of the strong and dominant individual, this is the pressure which tells us to force our relationships into the directions which we require; to demand of them, to impose our will on them, But this instinct is met head on, even within individuals, and certainly within groups, by an equal and opposite instinct to shackle the will, the power and the ambition of the individual, in favour of the group or mass; this is the pressure which tells us to allow our relationships to direct us and mould us to their patterns to submit to the will of the majority.

37 If people were outside this conflict and could really see the validities on both sides of the argument, the essential interaction of individual and group and how each can complement the other, then balance and harmony would result. But they are not outside it; they are inside it and subject to it, and driven in both directions, far more intensely and effectively by the INvalidities on both sides, than the validities. Negation, as with the soul and the body, is far more prevalent, on both sides, than validation.

38 The result is the same kind of confusion and disorder on a racial level, which the human mind creates on an individual level.

39 And just as on an individual level, the body comes to the end of its life cycle and dies, separated completely from the soul; so on a mass level, civilisations come to the end of their life cycles and die, separated from the individuals who create them; and finally on a world level, humanity, the overall structure of civilisation, is coming to the end of its life cycle, and is about to die, separated from human beings, who have lost contact with the social structures which they have created around them.

40 It is like watching a person in agony from an incurable disease. There is a temptation to put him out of his misery; to complete the separation; to break for good a circuit which only gives pain. But equally there is a recognition that nature will do this at the appropriate time; neither too soon nor too late; and whatever is suffered, has to be suffered for the purpose of the Game.

41 This applies to humanity. If we try to hurry the Game, we shall be frustrated.

42 And if we try to take sides in terms of right left or centre, we can only be caught up in the inevitable conflict. The Game goes on, and we are part of it.

43 But if we expand our vision to take in the entire structure of existence, we can detach from all single obsessive drives; to promote the soul and negate the body or the opposite, to promote the individual and negate the mass or the opposite.

44 First we can recognise that resolution is to be found, not in the success of one or the other side of the conflict, but only in the coming together of both sides in harmony; soul and body in harmony, individual and mass in harmony; so that the decisions and desires of the soul manifest without resistance in the body, and the inclinations of the body conform willingly and without strain to the decisions and desires of the soul; so that the will of the individual manifests freely and naturally in his relationship with the mass, and is not submerged by it, while the structure and the activities of the mass are the outward expression of the will of the individual, and are not sacrificed to it.

45 And more important still, we must recognise that we cannot bring about that state within a Game whose nature is conflict. It is pointless to try. Again we shall only invite failure and frustration. Instead, we must be aware of the inevitability of conflict, as long as the Game lasts in its present form.

46 The cycle cannot be reversed. It must come to its natural end, and in its

own time. Just as the body must die before it can be reborn, so humanity must die, before it too can be reborn. That is the nature of the Game.

11. 1 Whether we are considering an individual soul and body, or human beings
and humanity, life exists when the creative and the receptive element are in contact with one another.

2 The ultimate life is when the contact is perfect; when there is complete harmony, coordination, interaction; a state of union. The ultimate death is when the contact is non-existent; when there is complete and final alienation. And in between those two extremes of the cycle, there is a sliding scale of contact; distorted contact, incomplete contact, blind contact; mystery, conflict, struggle, alienation, separation, to varying degrees.

3 And the contact deteriorates as the cycle moves from life to death.

4 And at the point of death is the negative end of all the patterns. Jehovah,
together with the soul aspect of Satan, the creative element, directs all power towards the negation of the body, the receptive element, leaving none for the validation of the soul; while Lucifer, together with the body aspect of Satan, the receptive element, directs all power towards the negation of the soul, the creative elements leaving none for the validation of the body. There we find the presence of death. Soul and body part completely. Human beings and humanity separate totally.

5 And for the soul, and for human beings, this is the ultimate failure; the final
enactment of the Jehovian failure pattern. The soul's function within the being's duality, is to give life to the body. The individual 's function within the duality of the human race, is to give life to humanity. When either of them finds itself no longer able to do this; when the body dies, or humanity dies; that is the ultimate failure.

6 And for the body, and for humanity, death is the ultimate futility; the ultimate disillusionment; the final enactment of the Luciferian futility pattern. The body's function within the being's duality is to channel the life which the soul provides. Humanity's function within the duality of the human race, is to channel the life which the individual provides. When it finds itself no longer able to do this; when the life energy is blocked off altogether and the body dies, or humanity dies; that is the ultimate futility. Nothing is more futile than a lifeless body, a body with no soul to energise it, except perhaps a dead civilisation, with no living individuals to realise it.

7 And death is the ultimate separation; the final enactment of the Satanic pattern of separation. Soul and body, the individual and the mass, the creative element and the receptive element, are finally torn asunder. Perfect contact has become distorted contact, and has cycled downwards into no contact. Death is the ultimate triumph of separation; the negative fulfilment of the separated soul and body, which are ruled by Satan.

12. 1 Now we can see the entire cycle from beginning to end.

2 Imagine a cone made up of discs one above the other. And the top of the cone is the original unity of all the elements in the Game; one piece; a. miniature cone; a microcosm of the entire Game, but with no division. In this piece soul and body are still undivided; the creative and the receptive elements are still one entity.

3 Lift up this pinnacle of unity, and below it is the first disc, which

represents
the first move in the Game; division. In the centre is a scarlet core, on the outside is a black surround. This is the soul and the body divided but in perfect contact with nothing between them. This is the individual and the mass in perfect harmony and coordination. This is the union of the creative element in the centre and the receptive element wrapped around it. This is the Essence of the Game.

4 Lift this disc and we find the first move in the separation. The scarlet central core remains the same; but between it and the black surround, which has moved away, are two thin circles; a black one next to the scarlet core, a white one next to the black surround. The first step into the Game of conflict. Satan at the centre and on the outside, ruling the now separated creative and receptive element; and in between them, Jehovah linked with the creative core, and Lucifer linked with the receptive surround.

5 Lift that disc and the pattern is basically the same; except that the gap is
wider between core and surround, the black and the white circles are larger, and although the core remains static and unchanging, the surround has grown a little thinner. The Game progresses - downwards. The contact deteriorates. The separation increases. The receptive element weakens.

6 The soul remains static, the body moves away and decreases; while the mind expands between them. The individual remains the same, the mass is further removed from him and deteriorates; while the human structures, the ideologies, the systems, the moralities, all the social and political pressures on both sides of the conflict grow in size and complexity.

7 Below this disc is another, again larger as we descend from the top of the cone. The soul still the same, the body thinner and the mind wider than ever.

8 That is the way of the Game.

9 The creative aspect of Satan remains at the centre, becoming further separated from the receptive aspect which grows weaker as it moves closer towards death. Jehovah and Lucifer increase their territory between.

10 And everything moves downwards from ultimate life at the top to ultimate death at the bottom.

11 Finally the black surround, which represents the body and the social structure of humanity, disappears altogether. That is the point of death. The soul has lost the body altogether; the individual has lost the mass.

12 The triumph of the Separation. And Satan at the centre receives the bodyless soul and the raceless individual. And Satan on the outside receives the soulless body and the indistinguishable mass of a dead civilisation. Ultimately in death they become one and the same: many souls finally separated altogether from as many bodies.

13 Satan began the Separation. The soul negated the body in the Name of Satan, and the body negated the soul in the Name of Satan.

14 Adam and Eve became aware of their power of choice through the agency of Satan. Adam and Eve chose to disobey their creator at the instigation of Satan.

15 This is Satan in His role of the Adversary; the Separator; the creator of conflict. He begins the separation of the two sides of the relationship.

And to do this He must rule both sides, so that the alienation is mutual.

16 And death, the ultimate separation, is the triumph of Satan as the Adversary.

13. 1 Body and soul at the top of the cycle are in a state of division and union,
which is life. That is the nature of the Essence. Descending the cycle, they are in a state of division and separation, which culminates in death. That is the nature of the Game. What is the basic difference between their state at the top and their state at the moment when the descent begins?

2 Remember the difference between union and separation.

3 THE AWARENESS OF A FUNDAMENTAL UNITY PRESERVES HARMONY IN A DUALITY.

4 Soul and body at the top retain their awareness of their fundamental unity,
even in their state of duality. It is the loss of this awareness which begins the cycle of separation downwards towards death.

5 The Lord Christ represents the fundamental unity of the soul and the body, of the creative element and the receptive element, of creator and creation, of the inspiration and the manifestation.

6 Christ represents divinity and humanity undivided - not divided but in a state of union; but undivided. Hence He represents the unity of all existence, which ultimately is the Unity of GOD; GOD undivided, unscattered; GOD before the moment of the original creation.

7 So Christ represents the soul and the body as one entity, which is how He can manifest as GOD incarnate, as the Emissary of all the Gods, the creative and the receptive elements in one single existence, the divine and the human as one individual unity.

8 Therefore Christ rules the Essence, because awareness of Him makes duality without conflict possible. In the presence of Christ, the Essence can manifest. In the presence of Christ a state of division and union can exist,

9 Now Satan as the Adversary, descending the cycle, rules the soul and the body, and represents their division and separation. But at the top of the cycle, in a state of union, the soul and the body become the Essence, and are ruled, by Christ.

10 Yet they are still the same soul and the same body, and thereby linked to and identified with the same great being. So at the point where soul and body come. together in a state of union, Christ and Satan come together, as one entity, in a state of unity.

11 Before the Separation begins, Christ and Satan are one; undivided; ruling over the Essence; the union of soul and body.

12 The beginning of the separation of the soul and the body, is also the beginning of the separation of Christ and Satan. And during the cycle downwards Christ and Satan are divided and in opposition to one another; one half represents coming together, the other splitting apart. Another aspect of the Game of conflict.

13 But in this case there is no division and union. Christ and Satan represent
the vital unity which can prevent separation. Therefore when They are

divided, the unity is lost, and separation begins. And Their own separation is a part of the overall separation.

14 In this case Christ is the creative element, Satan the receptive. Christ remains static, continuing to rule the concept of the Essence, continuing to represent the spirit of unity; Satan moves away, identified with the separation.

15 This does not mean that Christ created Satan. Because what we are describing, here are roles, not the fundamental nature of these two great beings. We are describing Their rulership and representation of certain aspects of the Game. In relation to the beginning and the ending of the Game, the initial separation and the final reunion, Christ plays the creative role and Satan the receptive role, Christ in this context is to be found at the central core of Satan.

16 As regards the creation of the mind, the image of the soul ruled by Jehovah, is a creation of the soul, ruled by Satan, and encircles it in the same way as the body encircles it. The image of the body, ruled by Lucifer, is also a creation of the soul and encircles it. Therefore within this aspect of the Game, Jehovah and Lucifer both play the receptive role and Satan the creative, Satan in this context is to be found at the central core of both Jehovah and Lucifer. (But this also does not mean that Satan created both of them).

17 And it is. the soul aspect of Satan which plays the creative role in both cases, Again, another division for Satan, and an essential one if He is to play the mind game. And it works as follows.

18 Jehovah represents the image of the soul within the mind; the interests of the soul and the validation of the soul. And at His core is the soul aspect of Satan, which also naturally promotes the interests of the soul. Therefore there is agreement between these two elements, Therefore the core is a core of Love. Within Jehovah is a core of Love, which is part of the soul aspect of Satan.

19 Lucifer represents the image of the body within the mind; the interests of the body and the validation of the body. It would be convenient if at the core of the image of the body we found the body. But of course we do not. The body is outside the mental image of the body. Inside, again, is the soul, which created both the images.

20 Now between the soul and the image of the body there is disagreement. The very nature of their functions creates disagreement. Whereas with Jehovah and Satan, core and image are in union, with Lucifer and Satan, core and image are in conflict. Therefore the core is a core of Hatred. Within Lucifer is a core of Hatred, which is the other part of the soul aspect of Satan.

21 So at the centre of the image of the soul we have the acceptance and love aspect of the soul. At the centre of the image of the body we have the rejection and hatred aspect of the soul.

14. 1 The relationship between Jehovah and Lucifer within the Game is straightforward. Jehovah, in His rulership of the image of the soul, automatically adopts the creative role. Lucifer, ruling the image of the body, adopts the receptive role.

2 (Again, this does not mean that Jehovah created Lucifer).

3 And within the Game, although the overall cycle is downwards from life towards death; from the positive state of union to the negative state of separation; within that cycle, Jehovah and Lucifer have the power to

fluctuate the intensity of the conflict within certain limits, even to create a semblance of balance and harmony.

4 For on each side, remember, is a positive and a negative function. If the Luciferian pattern is positive; a glorification of the body rather than a direct negation of the soul; and if the Jehovian pattern is also positive; a glorification of the soul rather than a direct negation of the body; then outward harmony is possible. Both elements are validated equally, neither takes precedence over the other.

5 This can be applied on a racial level. In a time when both mass and individual are equally validated, and neither is directly invalidated. Political
and racial harmony can reign.

6 But in both cases the harmony seldom lasts long or runs very deep. It is respite rather than resolution; momentary truce rather than peace, Because as soon as the balance tips, even slightly, then the side out of favour at once retaliates, and the conflict resumes. There is no true relaxation in this period of harmony; only a static tension, which is easily turned into active opposition.

7 And Jehovah and Lucifer keep the Game in a state of constant fluctuation, on both a personal and a racial level. Within the overall decline, they maintain a constant oscillation, both to and fro from one to the other, so that mass and individual, body and soul, alternate in their own dominance of the Game, and also up and down from positive to negative, so that times of hope and optimism alternate with periods of despair and pessimism, apparent agreement and harmony alternate with intensified strife and struggle, apparent progress alternates with obvious regress, and so on.

8 Thereby cycles are formed within the overall cycle of the Game.

9 Meanwhile Satan Himself maintains the overall cycle. He handles the extremes at both ends of the scale. He ensures that what ever happens within the Game, whatever happens to a particular person, whatever happens to the human race, one thing is inexorable; the gradual separation of the soul and the body, the individual and the mass, the creative element and the receptive element.

10 In His role of the Adversary, the Separator in opposition to Christ the Unifier, He draws these elements on every level of the Game, farther and farther apart, and thereby closer and closer to death.

15. 1 And when death is reached? What then?

2 Death is the point of ultimate separation. There is no further to go in that,
direction, either for an individual who dies a physical death, or for a race which comes to an end. This is the pendulum at the end of its negative swing.

3 The creative element is static; the receptive moves away. The Jehovian negative pattern is rejection, pushing away. The Luciferian negative pattern is desertion, moving away. The creative element initiates, the receptive element responds.

4 Visualise a circle with both creative and receptive elements together at the
top. The creative rejects, the receptive responds and deserts, moving away from the creative around the rim of the circle.

5 The cycle of separation has begun, and cannot be reversed, It must be completed. There is no going back.

6 The receptive element moves farther and farther away from the creative element. The creation moves farther and farther away from the creator; the body from the soul, the mass from the individual.

7 From this vision of the separation, it is clear that basically there is no true separation. The two elements are fixed to one another in such a way that no matter how far the creation goes, eventually, by its very movement away, it must return to the creator. Another aspect of the nature of existence.

8 The anachronism of soul without body, individual without mass, is built into the Game. It can only exist within the limitations of the Game. It cannot be fundamentally true. From the moment a creation deserts its creator, from the moment it departs, even as it moves directly away from the source of its life-energy, it is already by reason of the structure of existence, moving TOWARDS its creator.

9 it has been said that all existence is curved. True. All existence is circular; cyclic. What goes out comes back. The swing of a pendulum can only be truly and graphically described within a circle. And the Law of the Universe is the Law which governs the pendulum's swing. Every action has an equal and opposite reaction - somewhere at some time. Every cycle, once begun, must be completed; and the two halves of its completion, the swing outwards and the swing back inwards , are equal and complete.

10 So the receptive element moves away towards death, which is the furthest point of separation from its creator. And that point is at the opposite end of the circle from the start.

11 Until that point, the creation is going away. But the cycle does not pause for one instant, and from that point onwards, the creation is coming back. A pendulum only seems to pause; but if its passage is transcribed on the rim of a circle, it can be seen that the reversing of the swing is instantaneous, and allows only for an infinite moment of stillness, which has no duration.

12 So from the moment of death, whether it is the death of the body or the mass, whether it is the end of a single life or the end of an entire cycle of the Game, from that moment the return to life begins.

13 So the moment of death is the moment of rebirth.

14 This is not to say that rebirth necessarily manifests outwardly at that point, only that it begins. The creation starts to come back.

15 The manifestation might be limbo. Christ spent three days in limbo, before His rebirth could manifest outwardly. But nevertheless His rebirth BEGAN at the moment of His death.

16 Besides, even an infinite moment of time can be made to seem like an eternity, if the Law of the Game decrees it.

17 Time spans and outward manifestations are whatever the Game decides

that they should be. But the basic structure does not change. Death and rebirth are one and the same.

18 Therefore, if at the point of death we begin to be reborn, whether in terms
of soul and body, individual and mass, God and man, creator and creation, what must be there? What must be present in the moment of death?

19 it is the point where separation ends, because it is complete. Therefore it
is the point where reunion begins.

20 And for the reunion, we require the awareness of the fundamental unity of creator and creation. And for the awareness we require the presence of Christ.

21 When the awareness of unity is lost, the separation begins; and the Essence also is thereby lost. When the separation ends, reunion begins; and the Essence thereby begins to be re-formed. So the awareness of unity must also begin to re-emerge. The first hazy impressions of Christ must begin to reappear.

22 So in the moment of Death, which is the moment of the beginning of rebirth, there is the presence of Christ.

23 So at the moment of death the two finally separated halves of Satan begin to come together – in Christ. The body of Satan begins to return to the soul of Satan.

24 Through the presence of Christ, the cycle moves towards union again.

25 Begin to replace the disks of the cone one by one.

26 Now instead of downwards towards death, with the separation increasing, the Game moves upwards towards life, with the separation decreasing. Body and soul, individual and mass, creator and creation, move closer together. The structures of the mind diminish in size.

27 Between Jehovah and Lucifer, the bias is towards harmony instead of discord, coordination instead of conflict, balance instead of strife. The weight is primarily on the positive side. There are still fluctuations and oscillations, but the overall direction of movement is upwards, drawing together instead of apart. There is still separation, but it is decreasing steadily, instead of increasing.

28 The accent now after death and rebirth, is on validation rather than negation. The image of the soul validates the soul rather than negating the body; while the image of the body validates the body rather than negating the soul.

29 This is not to say that there is no negation. Just as on the way downwards
there is positivity, so on the way back there is negativity, but a marked and overwhelming bias of positivity.

30 Soul and body move closer together.

31 But for the individual, what body? The physical body is dead, separated finally and irrevocably from the soul, and there is no sign, in the case of the ordinary mortal, of its rising again and becoming reunited with the soul. It returns to the homogeneous mass from which it was created; dust to dust, ashes to ashes.

32 And yet it IS reborn. The body dies physically, and is reborn astrally. Essentially it is the same body, but what we would call the 'supernatural' as opposed to the 'natural' aspect of it.

33 The natural body dies, but through its death the supernatural body is reborn. The physical body dies, and the astral body is reborn; basically one existence, but with two opposing aspects. Until the moment of death, the physical aspect manifests. At the point of death, the coin is turned over and the astral aspect begins to manifest. The scales balance, and then tip the other way. Dying ends and living begins.

34 What we as human beings call living is really dying, and when it is completed, THEN begins the living. Dying culminates in death at the bottom of the cycle. Living culminates in life at the top of the cycle.

35 Physical death and astral rebirth; the old dying body discarded, the new living body released; like a butterfly emerging from a chrysalis; except on this human physical plane of existence, most of us, although we can see the chrysalis, we cannot see the butterfly. Therefore we are inclined to believe that when the chrysalis has ceased its final tortuous death throes and is no more than an empty husk, then that is the end.

36 It is; but more important, it is also the beginning; the end of dying, the beginning of living.

37 We have known for a long time that what human beings call life is really death, and what they call death is really life. Here is the precision of how this happens to be.

38 And take note; it is not the soul which escapes to freedom from the dead body, as many might suppose. It is the body in its new form which is reborn from the body in its old form, and begins to move closer towards the soul from which it has become so completely alienated.

39 The outward manifestation is not of the world which we know now, but of another world, within the same space and the same time dimension as this one, but on the opposite side of the cycle; the other side of the coin; a world equal but exactly opposite in every way to this one; a world which represents movement towards life, where this one represents movement towards death.

40 We are so firmly and fixatedly attuned to this death-orientated world, that
we cannot see the outward manifestations of the other life-orientated world, which exists all around us but on the reverse side of our conscious awareness. Except for a few isolated glimpses, granted to a few isolated individuals, we know nothing of it until we are born into it.

41 But when we are reborn into it – or rather reborn; when we do enter that life-orientated world, inhabiting a life-orientated body, we begin at once to move towards , instead of away from, a union of soul and body. Just as we were born, at the top of the cycle, into the human world, we began at once to move towards death, so when we are reborn, at the bottom of the cycle, into the astral world, we begin at once to move towards life.

42 When life is attained, when reunion of soul and body is achieved, once more at the top of the cycle, then it is time for re-entry into the other side, the death-orientated world again, with another human physical death-orientated body. A new cycle begins; a new separation; from physical human birth at the top to physical human death at the bottom, then back again.

43 Such is the life and death cycle of the individual.

16. 1 In the case of the overall Game; when the End comes, when the race dies, when humanity has completely destroyed both itself and the planet which it inhabits, when death on this physical plane of existence has finally triumphed, and civilisation as we have known it has ceased to exist – a time which is now not far off – then the individual, instead of being surrounded by a death-orientated society, begins to form for himself a life-orientated society. Instead of having negative relationships with those around him, he begins to create positive relationships.

2 Whilst the Game is concentrated on the death side, the negative side, the cycle downwards; that is where the light side of outer consciousness lives. The life side, the positive side, the cycle back upwards, is shrouded in darkness. So that even when we enter it at death, we have no real vision of it, and it has little meaning or significance for us. It is the death-orientated world which is meaningful and significant, which constitutes 'our' world, and in which we build our social structures, and evolve, inexorably, towards their ultimate destruction.

3 As long as the Game is in the dying half of the cycle, it is our dying bodies
which matter. It is our dying bodies which our outer consciousness inhabits, and which we regard as reality.

4 The meaning and importance of our living bodies, and the kind of society which THEY could create, are submerged and forgotten concepts.
Because the Game is currently a game of dying, not a game of living.

5 But when the End comes; when the death of our human physical society finally manifests, and therefore the rebirth of a new astral society begins; when the light of outer consciousness is thrown onto the other side of the cycle, the life side, the positive side, the cycle back upwards; then the life-orientated world will become 'our' world, and the other, the physical world will be submerged.

6 After the End, it will be the world into which we are reborn after death which will be the world that matters.

7 Now our existence is birth followed by dying followed by death, followed by – the unknown; a dark unconscious rebirth and return. After the End our existence will be a dark unconscious birth and death, followed by rebirth followed by living followed by life.

8 Reality for us will be our living bodies, and the life-orientated social structures and relationships which we shall create in the light of outer consciousness inhabiting those bodies. So that rebirth, a bias of positivity, the creation of harmonious rather than conflicting structures, gradual reunion, awareness of the fundamental unity; these will be the outstanding qualities of the Game which will affect our outer consciousness, whilst their opposites, on the other side of the cycle, are shrouded in darkness.

9 Now we are awake during the death half of our individual cycles, and asleep or anaesthetised or in hibernation during the life half. After the End, that will be reversed. We shall sleep as we move in physical form towards death, and then awaken at the moment of rebirth. The world we know will be the life-orientated world because that is where the light of outer consciousness will be. The world we always forget, because we sleep through our times of inhabiting it, will be the death-orientated world.

10 And the Spirit of Christ will be present at the moment of the Game's rebirth; at the End and the New Beginning; the Spirit of Unity which makes the beginning of reunion possible. And then shall begin Christ's rule upon earth – a very different earth from the one we know now.

11 With the rebirth of the Game, on the positive side of the cycle, Christ's Kingdom will be established, not of this world, the world of the dying, but of the next world, equal and opposite, the world of the living.

12 The dying world, the death-orientated world, full of souls inhabiting death-orientated bodies, all moving relentless towards self-destruction; this is the world we inhabit now, and of which we are outwardly conscious because it is where the Game is concentrated. And this is Hell on earth.

13 The living world, the life-orientated world, full of souls inhabiting life-orientated bodies, all moving relentlessly towards self-creation; that is the world we inhabit after death and rebirth, and of which after the End we WILL be outwardly conscious because then it will be there that the Game is concentrated. And that will be Heaven on earth.

14 This world is ruled by Satan, the Separator, steadily drawing soul and body farther apart. That world, the next world, will be ruled by Christ, the Unifier, steadily drawing the soul and body together again.

17. 1 At the bottom of the cycle is death and rebirth. Then comes a time of living. Soul and body move towards one another.

2 Finally, at the top of the cycle, there is union; division and union. The cycle is complete. Creator and creation are once more 'divided but in harmony.' This is the state with which the cycle began.

3 In the individual, it is represented by the re-establishment of perfect contact between soul and body – impossible with a human body, which is geared to separation rather than union, but possible and ultimately inevitable with an astral body, which is geared towards union.

4 In the race, it is represented by the perfect interaction of the individual and the mass; people living in a state of complete harmony with themselves and one another; where the social structure, of the group is an exact expression of the interests and desires, qualities and capabilities, of every individual within the group; where relationships truly satisfy, because contact and control are perfect.

5 This too is impossible with a human physical society as we know it, which because of its death-orientation is driven towards conflict and separation, but inevitable within a society formed on the other side of the death point, where everything is orientated towards life, and therefore conducive to harmony and coordination.

6 Going even farther outwards along the chain of creation; separation is represented by a group or race being at odds with its material environment, whit it creates from it natural and originally homogeneous surroundings; a state of union is represented by perfect coordination between these two elements.

7 Whilst the Game is on this side, the side of human physical existence, the side of a death-orientated world, it is a Game of conflict and separation. Its other half exists, but whilst the light of outer consciousness is on this side, it is this half which matters to us. And as long as the Game is one of conflict and separation, humanity is compulsively and inevitably driven towards destroying, polluting, distorting and corrupting its own environment, and the environment retaliates, equally inevitably, by attempting to poison, starve, overwhelm, trap, suffocate and corrupt humanity.

8 But when reunion is achieved within the Game, on that other side, the side of a life-orientated world, then man and his material environment – a material very different from the physical matter of this plane of existence – work naturally and inevitably in harmony; complementing one another, validating one another, creating one another, instead of constantly competing for dominance and succeeding only in destroying one another.

18. 1 So on all levels, the end of the cycle brings reunion; the creative element
and the receptive element in complete accord with one another.

2 Christ has brought the two halves of Satan together.

3 This means that the two halves have become, again, the Essence. So that Satan's function as the ruler of the separated halves is finished.

4 Christ and Satan merge into one entity, ruling the Essence. Their Unity is
once more a reality.

5 The tasks of Jehovah and Lucifer are also complete. They are in harmony. Their part in the Game was never separation as such, but to provide the conflict which brought about separation. Now that conflict is gone. They are detached from the Game, outside it; Their own state of union re-established.

6 But although a state of harmony exists – the same state with which the cycle began – the re-absorption is still incomplete. Whether we are considering the overall cycle of the Game, or an individual cycle within it, there is a step beyond reunion, which must be taken before a new cycle can begin.

7 Even with an individual cycle, every aspect is covered with complete precision. When the Essence manifests again, the spirits of Christ and Satan within that individual come together into a state of unity. The spirit of Jehovah and the spirit of Lucifer no longer provide mental conflict for that individual, but represent for him the concept of union and harmony, the balance instead of the conflict of opposites.

8 The Gods are present within each individual, as well as the overall Game. So on all levels a final step must be taken beyond the point of reunion; a move into the original state BEFORE the cycle began; the state of unity.

9 In this state, soul and body cease to be two, and become one. The creator no longer simply lives in harmony with his creation, he re-absorbs it into himself; which means he reabsorbs the life energy, leaving the material of the creation to return to its original homogeneous state.

10 On whatever level this reabsorption manifests and in whatever form, the concept is similar to the moment of death. The body ceases to have definition of its own and dissolves. But at the point of unity, instead of the two halves of the creator's life energy being separated and in conflict, so that finally, body and soul are torn apart completely while the mind, at maximum strength, goes on in between them, here soul and body come so close that the two halves of the life energy merge into one, and there is no mind at all to separate them.

11 Replace the top of your cone; the microcosm of the Game in a state of unity.

12 In the case of the individual, a cycle within the overall cycle is now complete. It would be time - at any point in the Game - to redivide, to

recreate, to form another body from the available material, and to begin the cycle all over again.

13 It would be time to come back into the human physical world with a new body, all conscious memory erased by the reabsorption; and move once more towards death. The previous cycle is not lost altogether. It is imprinted on the psyche; it is contained in the life energy which constitutes the soul, as are all previous cycles within the same overall Game. That life energy has been the source of the power of the mind, and all the machinations of the mind are preserved within it.

14 And though they have their effect on the body in the new cycle, they are only permitted to reach the outward consciousness as pressures, not as memories. Very rarely minute aspects are allowed to filter through, in order to maintain within the world some vague and tenuous indications of the overall nature of the Game.

15 In the case of the Game itself; it is finished. There is no more division.

16 There is only the principle of Unity embodied in Christ and Satan, and the principle of Duality embodied in Jehovah and Lucifer.

17 All is still, as Time awaits the signal for another Game to begin.

19. 1 But that is the future. How far in the future is immaterial. For the overall
Game, even the point of death and the beginning of rebirth is in the future. That is the End and the New Beginning. And again the time factors are immaterial. Time itself is a part of the Game, and therefore subject to the dictates of the Game.

2 At present the Game goes on. The point of death has not yet been reached. The gulf between the creative element and the receptive element on every level grows wider.

3 And within the Game the conflict manifests everywhere. Because the roles of creative and receptive are enacted, not only between a creator and his creation but between the individual parts of one creation. People constantly emulate their inward patterns outwardly. Inside themselves they feel the conflict of soul and body. Therefore in their relationships they act out that conflict, first from one side then from the other.

4 A person adopts the creative role in relation to another who takes the receptive role. This does not mean that the first created the second, but simply that both are enacting the underlying pattern of the Game. It is potentially a relationship of balance, of each complementing the other. But the Game and the nature of the Game dictate otherwise, And the minds of both the people involved dictate otherwise. The rule is conflict. The pressures from all sides promote conflict.

5 Jehovah and Lucifer, performing their dual functions, positive as well as negative, may drive occasionally towards balance; but the overall pattern is conflict. And conflict, whether open or suppressed, is the result; often declining into complete alienation.

6 So we can see this widening gulf between the two sides of the conflict all around us in people’s relationships with one another.

7 But an even more obvious manifestation is in humanity’s relationship with its material environment, already briefly mentioned.

8 Control, remember, is contact. As the separation increases, the contact

deteriorates, so the control also deteriorates.

9 The human race manifests less and less control over its environment. Even the mass itself, as opposed to a few astute individuals as previously, is beginning to see that pollution is beyond man's control, that the backlash of scientific progress cannot be prevented, that mass starvation is inevitable, that medical science is propagating rather than preventing disease. Material, environmental chaos - stemming not from the natural structure, but from man-created structures - is spiralling rapidly into a vortex.

10 Equally, between the individual and the mass, lack of control is increasing.
The political scene is another area of escalating chaos; as hatred, resentment, blame and rebellion, well up like a rising storm on a mass level. A devastating crescendo seems not far off.

11 So the Game itself is coming closer to death, to the End, to the point of ultimate separation.

12 There is no way back except by going on. It must be allowed to run its course through that point of total destruction.

13 And we are part of the Game. We are part of the cycle. So we are part of the Separation which now approaches completion. That too is inevitable.

14 But our knowledge of the Nature of the Game, of the structure of the Game, of the direction of the Game and of the outcome of the Game, gives us freedom, if we will take it, from the panic and despair which the Game must generate as it dives towards death,

15 We have our games within the overall Game, our cycles within the overall Cycle. And if we play with awareness, we can save ourselves, and those who listen to us, much pain and suffering, much frustration and uncertainty.

16 For us a New Game has already begun. It is the positive side, the return half, of the Old Game. And the more we know about the structure of the overall Game, the better we shall play our New Game.

17 Whatever have been the manifestations of the Old Game; rejection, suffering, sometimes despair, it has had a vital purpose. In the past we have probed beneath the surface, investigating the devious workings of the individual psyche. We have analysed the mind, both sides of it, and penetrated through to the soul. We have discovered the nature of the individual through and through.

18 It has been Jehovian work; looking behind and beyond; searching within; ignoring the outward manifestation, the body with all its conscious attributes, except in as much as it could guide us through the labyrinth of mental contradictions and anomalies, and lead us to the inward reality, the soul.

19 So within The Process, the balance has been weighted on Jehovah's side, the side of the inner reality; because our first and foremost task was to search the unknown and make it known. And this we have done.

20 Each of us is an island; part visible, above sea level; part invisible, below
sea level. And we have spent a long time seeking the reality below; essential and rewarding work; completed. This final knowledge of the basic structure of the Game and all existence within the Game, is symbolic of the outcome of that work.

21 Now is the time for a change. Now is the time to weight the balance on Lucifer's side; to begin to acknowledge the outward manifestation, the island above sea level, the image, or rather the external reality as opposed to the internal reality.

22 And by image, we do not mean fantasy image; things which because of the pressures of the mind, we would each of us LIKE our particular island to be, nor things which for the same reasons we are inclined to PRETEND that it is. These are false images created by the mind in the interests of whichever side they promote.

23 We may express these fantasies, as we always have; where appropriate, we may work towards them through the power of positivity; but as long as they do not manifest, they remain fantasies, mental propaganda; and if we allow them to take hold, we also allow the equal and opposing pressure of failure or futility, because we demand of ourselves that they at once cease to be fantasies and become realities.

24 By image we mean something real, but outward rather than inward; a manifestation as opposed to a source. Not a mask which CONCEALS an inner reality, but a manifestation which EXPRESSES an inner reality.

25 It is time to validate the image; to acknowledge it; to give it meaning and importance on its own account, instead of always pushing it aside in order to examine what is behind, beneath and beyond it.

26 It is time to lay stress upon what we are outwardly as individuals, instead of what we are inwardly.

27 We know the territory within. It is no more a mystery. We know it in the general and in the particular. We know its structure, its nature and its power. We know the very best and the very worst which it can and has produced in each of us. We know ourselves within and we know one another within.

28 So that territory can hold no terrors for us, nor even surprises. We can leave it now to evolve and move with the Game without direct interference.

29 And we can concern ourselves with what we are - outside. This means not simply our physical appearances, but our behaviour, our effects, our conscious thoughts, emotions, and attitudes. It is the agreements, conflicts and motivations of the individual psyche which are now no longer relevant.

30 Look in front, not behind. Look outside, not inside. Look at actions, not motivations. Look at conscious feelings, not unconscious agreements. As regards the individual look at behaviour, not at the inner significance of behaviour.

31 That is the way of the New Game.

20. 1 But although it is no longer relevant to look below the surface on an INDIVIDUAL basis, this does not mean that we give up looking behind and beyond altogether. Quite the reverse. We go even further.

2 Each of us is an island. We exist above the water and we exist below the water. What then?

3 Below that, we are all part of one and the same basic reality. Below the

level of our own internal individuality, we have a collective existence. We are all part of one and the same land mass below the sea.

4 Just as on a physical level, the individual creates the mass, the outward manifestation of the individual is the mass, so, on a spiritual level, the mass creates the individual, the outward manifestation of the spirit of the mass, of the collective psyche, is the individual. All individuals stem ultimately from the same collective existence.

5 Imagine a large mass of clay. Let that be the collective psyche. From it can be made several individual models, each different yet all basically the same in that they come from the same original mass. From these individual models there is formed a group, another kind of mass. This is another aspect of the chain of creation.

6 So on the surface we seem to be individuals, and on the surface we ARE individuals, but below the surface - not immediately below, but deeper down below - we are joined, united.

7 And islands grow and manifest from below upwards, therefore it is our origins which are the common denominator. The substance of our existence is the unity. Two islands of the surface cannot constitute a unity, they cannot become one island in their present form. But they can constitute a Union; two existing AS one; divided but in harmony. And the way by which they can achieve this state, is by awareness of their fundamental unity, which is not on the surface, not immediately below the surface, but on the sea bed.

8 So when we probe in the New Game, we do so not to find a deeper level of individuality, but to find a level of unity. We reach into the collective psyche; the land mass from which all of us have sprung, and which continues to affect us and channel through us from below, from within.

9 Outwardly we are all different from one another. We all channel different aspects of the collective psyche, different aspects of the Game, both positive and negative. And it is both right and important that we should express and manifest those differences, that they should be seen and known and felt. But it is sometimes hard to believe that we are all part of one basic existence. We can know it with our minds, but it is hard to feel it. It is hard to identify with another who manifests a completely opposing pattern to our own.

10 But the common denominator is there. And the more we probe it and examine it and investigate it, the stronger will become the FEELING of identification.

11 And at the same time there is another completely converse way of establishing that common denominator as a truly felt reality. It is through the validation of the image, the outward reality.

12 Imagine that we are the pieces of a jigsaw puzzle. Each of us is different,
a different shape, a different size, and showing a different picture - or rather a different part of one overall picture.

13 As long as we are trying to be the same as one another, to compete with one another, to excel at the same things, to possess the same qualities, there is no union, no harmony, no coordination. But if we can recognise that we are each a separate and distinct part of one overall pattern, and that ideally we interlock with one another, complement one another, then we can begin to accept our differences, validate what we are, express it and manifest it. We can begin to validate the image, the outward reality, instead of all of us pursuing a single common ‘ideal ‘ nature.

14 And as the true images emerge, we shall find our places in the pattern, and fit them. We shall find our natural functions, our natural positions in the Game.

15 And as the pieces of the jigsaw fall into place, the reality of the common denominator will grow. By forming the overall picture by the correct interlocking of the pieces, we can rediscover the original state of the jigsaw. By bringing together into harmony the external mass, in this case the picture on the face of the jigsaw, we can rediscover the internal mass, the original piece of wood from which the jigsaw was carved.

21. 1 So the two aspects of our existence which take precedence in the New Game, are the individual images and the common reality; the outward differences and the inward sameness. And remember, the potential harmony of the outward differences is the expression and the fulfilment of the inward sameness.

2 And we enact the creative and receptive roles in our relationships with one another. Because this is the pattern of the Game. On all levels. The choice is between harmony and conflict, union and separation. And the vital factor which determines that choice, is awareness or non-awareness of our fundamental unity.

3 There are two ways of becoming aware of the fundamental unity. One is to probe the unity; to discover it directly by looking deep down, on a collective basis; beneath all significant manifestations; and the other is to observe how the manifestations can naturally interlock and thereby complement one another. If we do both of these, our awareness of the unity will grow from a superficial knowledge to a deep and instinctive understanding.

4 But leave the individual psyches alone. We have done with them. They will simply channel from below, and manifest above. Validate what manifests; and whenever it feels appropriate, go below, deep down below, for the source of the manifestation.

5 Accept the images, good or bad. Remember that the Game is still a game of conflict, so conflict will manifest in all its innumerable forms; and all of us will have to carry our share of the burden of it.

6 And remember that outwardly we ARE all different, as we should be. Each island differs from the next. One may be lush and fertile, another barren and inhospitable, another volcanic, another overgrown, another steep and rocky, another flat and sandy, another without food, another without water, another small, another large, another storm-swept, another calm and peaceful, another warm, another cold, another damp, another dry. Each has its own beauty, its own value, its own function, its own purpose, its own qualities, its own attributes. Do not demand of one island what is not there, but can be found on another. But equally do not fail to take what every island has to offer.

7 Everyone has something valid and valuable to give, if we will acknowledge it and be willing to receive it. It may be the will to carry a particularly heavy burden of conflict and negativity. It may be the power of leadership. Every requirement will be met in somebody.

8 The Game - our game within the overall Game - is one of cooperation, not competition.

9 And above all, remember that every island rises from the same all-encompassing sea-bed. If we re-create in ourselves an innate awareness

of that simple fact, we can then exist divided, yet in harmony with one another.

10 Jehovah and Lucifer for us represent that harmony; the concept of division and union.

11 Christ represents the Unity which we must know to make that union a reality.

12 And the Ultimate Unity, which is always present to inspire us, is the Unity
of Christ and Satan.

So be it.

March 1970
GRIMSTON,
ENGLAND.

ROBERT DE
OMEGA,
LONDON,

THIS MATERIAL IS THE PROPERTY OF THE PROCESS

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THE PROCESS CHURCH
OMEGA
OF THE FINAL JUDGEMENT
Tuesday 3rd November 1970

Brethren, As it is,
1. 1 One: Each of us has a particular 'area' in which he feels responsible for everything which happens, both success and failure, positive and negative, not only to him but to everyone else as well. Each of us feels that HE has complete choice and control in his area.

2 Two: At the same time each of us is one hundred percent compulsive in this area, and therefore also feels that he has NO choice and NO control in it whatever. A characteristic Process paradox!

3 Three: Because we are still on the negative side of the Game and living in a death-oriented world, there is a predominance of failure in all our areas.

4 Four: Because we feel completely responsible for all our failure in our areas, and at the same time helpless to do anything about it, which is how the paradox manifests, each of us is a complete victim in his own area.

5 Five: Because we are so heavily compulsive, feel so responsible and at the same time so helpless, in our areas, we blame, demand, justify, defend ourselves, reject everything told to us, are blind, stupid and illogical, and feel paranoid, whenever the subject of our personal area, or anything concerning it, arises. We may, like good children, sometimes do all of these quite silently and unobtrusively, but we do them nevertheless. They are instinctive.

6 Six:Because of our intensely irresponsible and victimish attitudes in our areas; we make not only ourselves but everyone else suffer through them. We inflict our helplessness on those around us - whoever is vulnerable to it, and that means all of us to some extent as long as we continue to be victimish in our areas.

7 Seven: Individual areas cover a wide territory. They can be abstract concepts, such as Blame, Contact, Failuer, Love, or more tangible elements such as Money, Health, Sex, Food, Children. And each has both a positive and negative aspect. Failure for example is really the area of Success and Failure, and Money is really the area of Wealth and Poverty or perhaps Solvency and Insolvency!

8 Eight: The extent of our victimishness and paranoia in our own ares is chronic. Basically, unconsciously - though sometimes the awareness of it creeps into the outer consciousness - we feel completely responsible in our areas. At the same time we see and feel a predominance of failure. We strive desperately for success, but we are on the negative side of the Game, so the counter-intention in favor of failure is stronger. So failure piles up despite all our efforts. Result; a sense of complete helplessness.

9 Consequently we are unwilling to acknowledge the responsibility we feel. We either try to justify the negative aspect of our areas out of existence, and when that is not possible even as an illusion and the failure is inescapable, we blame it on someone or something else - very often, as the desperation grows, EVERYone and EVERYthing else. Paranoia. We feel that everyone is out to get us in our personal areas; circumstances are against us, fate is hostile to us. We feel helpless. We have done everything possible. It's THEIR fault. And any criticisms, suggestions, help, even discussion of our areas, whether directed to us or not, comes across as a personal invalidation.

10 Nine: The effect on those around us is equally chronic. We draw them into our network of paranoid and victimish agreements. They BELIEVE us. They BELIEVE that we are helpless and ill-treated, and that really it's all THEIR fault. THEY feel guilty about OUR sense of failure in OUR areas! They feel equally guilty for their own successin those areas. THEY begin to feel personally responsible for OUR own sense of failure. (This is not an awareness of communal responsibility; nothing so high level; it is a distortion of individual responsibility based on compulsive identification). They feel unable to talk to us about it; thry feel sorry for us; they help us to justify and blame, and are afraid of hurting our feelings. Or else they shy away from their sense of responsibility, which is no less real to them for being based on identification, and start piling blame on OUR heads.

11 Ten: The end result is that all of us are either justifying one another and thereby helping one another to avoid the responsibilities which we feel in our particular areas, or blaming one another and thereby forcing us to resist those responsibilities. (When we blame someone; if he is vulnerable, then his automatic reaction is to resist whatever it is we are trying to push at him with a force equal and opposite to the force of our blame). Either way we perpetuate the compulsive failure pattern and the predominance of the negative sides of all our areas.

12 Eleven: Although, because of our sense of helplessness, we deny either the failure or responsibility for the failure in our areas, we are still very much aware, usually unconsciously, of both the extent of our basic sense of choice and control and the extent to which we currently use it to maintain failure and the negative side. Therefore, to offset the guilt we feel for this activity, we instinctively demand both acknowledgement of AND credit for all the successes in our areas, all the manifestations of the positive side. We are usually quite unconscious of this as well, but it manifests in resentment or similar reactions when someone else is successful or receives credit for success in our areas.

13 Twelve: We are particularly subject to negativity, failure and a sense of failure in our own areas, because in our terms it is we who have sent the predominance of negativity out - and therefore, by the Universal Law, we must receive it back. This means that our projections of failure in our own areas are so strong that even when success manifests outside ourselves we are unlikely to be associated with it, far less receive any credit for it. It is much more likely to be regarded as happening IN SPITE of us, particularly if those around us have latched onto the general pattern of our effects in the area. So ironically we tend to get all the blame when things go wrong in our areas and none of the credit when things go right! An effect which, needless to say, we bring about quite deliberately upon ourselves! So our sense of failure in our areas simply continues to increase, even on success!

14 Thirteen: Our areas are areas of maximum compulsion, because they contain a sense od complete choice, control and responsibility on one side of the conflict, opposed by an equally extreme sense of complete helplessness, choicelessness and non-responsibility on the other side.

2. 1 Fourteen: On the surface of each area of maximum compulsion, is the 'key' to the area.

2 Fifteen: The key is no less compulsive than the entire area; but it is vastly less basic and less far-reaching. Whereas the area is a huge concept, embracing a great deal of territory, and either abstract and therefore intangible, like Blame, or large enough in scope to be way outside our conscious control, like Money, the key on the other hand is immediate, simple, tangible, and apparently controllable. It is a straightforward action or non-action over which, with a certain amount of will power, we seem to have conscious and immediate control.

3 Sixteen: The key need not have, on the surface, a direct and obvious relationship to the area. It does relate very precisely, but it may be necessary to provide some links in order to appreciate

the relationship. For example, the area could be Health and the key "smoking". The link is the fact, that cigarettes are now a universal symbol of ill health (the negative aspect of the area) or a danger to good health, therefore they represent failure in the area. (In this example you can also see the vast difference in scope and tangibility between tangibility and the key.) Some relationships between areas and keys may be even more subtle than this.

4 Seventeen: The key is something we feel we should stop doing rather than start doing, and it is something which in some way is the key representative of failure in the area. For example an area of Blame and a key of 'loss of temper'. Loss of temper is the key surface representative of failure in the area of Blame. (which is blame itself, no blame or freedom from blame or some similar concept, being success in the area). Loss of temper is the outward manifestation which - to the person concerned - most clearly and intensely stands for blame, signifies blame and most important, causes and propagates blame. Cigarette smoking, in the same way, is the outward manifestation which stands for, signifies, causes and propagates ill health.

5 Eighteen: The key is the tip of the iceberg which repreents the whole area. The whole iceberg is (say) 'blame and no blame' , the key is 'loss of temper and no loss of temper'. One is basic, the other is immediate, but both are part of the same solid mass of ice. Both are equally compulsive.

6 Nineteen: As long as we do not fully accept the compulsiveness of the key we shall NOT be able to stop doing it. The nature of a compulsion is that IT controls US, from below, we do not control it from above. And the only way to eliminate a compulsion is to validate it, which means a complete acceptance and acknowledgement of its nature and the extent of its power. Therefore as long as we feel we can beat it by resisting it, that WE can control IT, then it will continue in existence and therefore continue to control us.

7 Twenty: Enactment of the key gives us - or seems to us to give us failure in our particular area. Loss of temper, if that is our key, fixes us in a downward spiral of blame and therefore gives us failure in the area of Blame. Cigarette smoking, if that is our key, makes us sick and therefore gives us failure in the area of Health. But it is NOT the action itself that gives us failure, it's the compulsion behind the action. We use the key to give us failure in the overall area. And if we lift the compulsion; a) we can enact or not enact the key at will, without either craving or resistance (we can smoke or not smoke, lose our temper or control it, with outwardly conscious choice), and b) if we do enact the key - from chopice rather than compulsion - it does not give us failure in our area. (Smoking does not make us sick, or losing our temper does not fix us in a pattern of blame.)

8 Twenty one: As long as the compulsion is there, we may have some limited success in holding the key at bay for a while, of shunning its temptations, but it will have its by hook or by crook in a shamingly short time! There comes a moment when no moral, ethical, survuval, logical, expiational, rational; or any other consideration is able to prevent it. Our so called 'control' is nothing more than resistance, and the outcome is inevitable.

9 Twenty two: Also, as long as the compulsion is there, we may have some limited success in straining above the manifestation of failure which comes from enacting the key. (Medication for example might temporarily tackle a physical type of failure, like ill health; whilst justification might temporarily tackle a spiritual type of failure like a cycle of blame). But again that too will have its way. Resistance lasts just so long, and is successful up to a point. But we are just as subject to failure in our area through the enactment of the key, as we are to the enactment of the key itself.

10 As long as the compulsion is there, we cannot either escape the key or the failure or sense of failure which it gives us. And as long as we think we CAN escape one or another of them, the compulsion continues to be there.

11 Twenty three: The two predominant feelings in relation to the key, whilst the compulsion continues to be there, are a) helplessness (in being able to control it) and b) failure (as a result of not controlling it). These are the two essential ingredients of victimishness; a sense of

helplessness and a sense of failure. A victim is a helpless failure - in his own terms and in his own view.

12 Twenty four: As long as our keys continue to be compulsive, our areas also continue to be compulsive. We continue to be victims in relation to our keys, and we continue to be victims in realtion to our areas.

13 Twenty five: The secret, as always, is acceptance. A complete recognition and acknowledgement, without protest, of the area, the key, and the full extent of the power of both of them over our outer consciousness. A beginning would be a recognition and acknowledgement of the fact that consciously we are unable to avoid either enacting the key or the failure or the sense of failure which such such an enactment carries with it.

14 Twenty six: This leads to the other side of the coin - or paradox. Having seen the extent of our non-responsibility we can now begin to look at the extent of our responsibility. A complete recognition and acknowledgement, without protest, of the area, the key, and the full extent of our INNER consciousness's power over both of them.

15 Twenty seven: The extent of our outward powerlessness is the measure of our inward power. The body's weakness is the soul's strength, just as the body's strength is the soul's weakness.

16 Twenty eight: When we have accepted both our outer weakness, and our inner strength (a much harder task than the reverse) we are ready for the burden of our areas of maximum compulsion to be lifted from us.

* * *

Areas and Keys. The Luciferian equivalent of Compulsions Analysis. And one major difference is that compulsive areas and keys are something which we carry and enact for one another, not just for ourselves, and we are aware of this. For example, both you and I know that my progress in my area is as important to you as it is to me, and we also know that your progress in your area is as important to me as it is to you.

Attached to this letter are some notes on finding and investigating individual areas and keys. When you have read them you will be ready to begin on your own, together in groups, not in isolation. Use your feelings, your instincts, your attitudes, your reactions, your interests, your thoughts, and your responses, both positive and negative (mainly the latter!) to indicate the directions of your own personal areas and keys. Under supervision, use your levels.

But the most important thing of all is: use one another. Express what you feel in your areas, what you want, what you don't want, what you like, what you don't like, what you believe, what you worry about, what you care about, what you hope for. Make contact. Talk and listen. You will find relief in the talking and fascination in the listening.

And when you find your keys, test them, test yourself with them. And talk about them as well.

Apart from everything else, both areas and keys - particularly keys - can be the source of endless hilarity. So enjoy yourselves. It's work because it's another step forward in the Game, but it usually feels more like play. Anyway, what's the difference?

So be it.

ROBERT

DE GRIMSTON
OMEGA
3 November 1970

NOTES ON FINDING AND INVESTIGATING INDIVIDUAL AREAS AND KEYS

4.1 One: Each of should find out as much as possible for HIMSELF around his area. We are dealing with very basic areas of responsibility here, therefore the more responsibility that can be taken by each individual for investigating his own area the better, and also the greater the likelihood of real ownership. For this reason, when it comes to areas and keys we are not being allowed to use subliminal contact. The signs point to each of us getting as much as possible around them on his own.

2 Two: Each of us MUST find his own key. This is the outward tangible manifestation, and therfore the point where personal ownership and responsibility are most essential.

3 Three: Both the area and the key, when found, are quite unmistakeably 'right', and fit the individual to his own and everyone else's satisfaction - a somewhat painful and sometimes embarassing satisfaction on his part!

4 Four: Areas cover a wide territory. Keys are simple and immediately tangible, in terms of individuals being apparently capable - on a physical level - of switching them on or off.

5 Five: Keys usually take the form of something we do to propogate the negative aspect of our areas, and seemingly must therefore stop doing in order to promote the positive aspect. It wont be something to stop feeling, that is too intangible; but it could be something to stop saying or expressing, that is at least apparently within the grasp of the outer consciousness. It could even be something to which we should stop giving credence, such as an attitude of blame in a particular area or a particular kind of justification.

6 Six: Our areas are recognisable by certain symptoms.

7 a) We feel guilty when failure manifests in our area, even if the failure is not directly connected with us.

8 b) We feel particularly defensive when our area is under discussion, especially but not exclusively when the discussion is in terms of failure.

9 c) We feel victimised in our areas; that people and circumstances are against us.

10 d) We feel helpless and out of control when things go wrong in our area, and if anyone suggests that we could or should do something to put them right, we feel even more helpless, and victimised as well. ("There's nothing I can do about it." "I've tried everything.")

11 e) We blame, justify and protest in relation to our area more than any other.

12 f) Depending on how 'tough' we are, other people tend either to protect us in our area, going into agreement with our own self-protection, or to blame us, in agreement with our own sense of responsibility and self-blame. Either way THEY become victimised by our performance.

13 Seven: Our keys are also recognisable by certain symptoms.

14 a) The negative 'doing' side manifests as a distinct craving.

15 b) The positive 'not doing' side requires will-power to put into effect.

16 c) we have a strong need to justify the craving; and, particularly when we ourselves or anyone else questions the validity of it, the justifications are trotted out to keep the encroaching

sense of guilt at bay. "I like doing it, so it must be right." "It's good for me." "I can't help it." "It's logical." "I'm just channelling." "Nobody understands." "It's not time to stop doing it yet." (That's when the sense of INvalidity is getting particularly heavy and close!) "It's good for them." "I"m testing." "I'm picking it up from them." "They deserve it." "As it is . . ." "It would be wrong to suppress it." "I'd go mad if I didn't do it." Etc. Every one of these may be quite accurate and relevant, but it does not alter the fact that we are using them as justifications for our craving.

17 Eight: When you think you have found your key, test it. If you have little or no difficulty in not doing it, then it is not compulsive and therefore not your key. If doing it does not give you or lead you into a heavy sense of failure in your area, then it is not your key. If on the other hand considerable will-power is required to stop doing it, and eventually it 'gets' you anyway, and if the outcome of doing it is almost invariably a heavy sense of failure in your area, then it probably is your key. Don't feel embarassed because it's so small and apparently insignificant and yet appears to have complete power over you. Well, feel embarassed if you want to, but remember, that's the way it is. The tip of the iceberg may be very small and puny looking, but it's an inseparable part of something very large.

18 Nine: Another test for the key is if you start trying to come up with substitutes for it in order to sublimate the craving. By all means do so, but at the same time recognise another sign of its compulsiveness. It's desperately looking for a way around your resistance. For example: "Perhaps it's all right if I only lose my temper with myself and not with other people." And: "Perhaps if I smoke health cigarettes I'll be all right." It's amazing how even the most solid tangible and unequivocal activity can become completely indefinite when we are looking for ways around it! But it doesn't work, because if it IS an effective substitute i.e. it satisfies the craving, then it will produce the failure or sense of failure to the EXTENT that it satisfies the craving. And if it's not an effective substitute, you may avoid the failure temporarily but you will end up as frustrated as ever.

19 This is part of the nature of compulsion. It's not the activity which brings the failure or sense of failure. One person can smoke like a chimney and not get sick, whilst cannot smoke at all without succumbing - with varying degrees of negative consequence between these two extremes. One person can feel rotten every time he gives way to loss of temper, collapsing straight into a blame spiral, whilst another can do it with scarcely any ill effects at all. (None of us is altogether free of the negative effects of any key or area, as we are all parts of one another, but we can be relatively free of those furthest in nature from our own.)

20 So it's not the activity itself which produces the ill effects, it's the compulsion which we carry BEHIND the activity. And that compulsion, by its very nature, gives us only two alternatives; frustration if we resist it, failure if we do not. If we fight the urge to do whatever it is, if our intention is to resist it, then the pressure of the deeper counter-intention nags at our outer consciousness from below and gives us frustration. If we submit to the urge, then the even deeper counter-counter-intention, from which the intention derives its existence, punishes our inner consciousness also from below and gives us failure or a sense of failure.

21 The craving for drugs is a perfect example of this pattern thrown into intense relief. Look at the extent of frustration which results from enacting an intention to drop the habit, and on the other side the extent of failure which results from submitting to the power of the counter-intention to indulge it.

22 But although the search for substitutes solves nothing (drugs again are a good example, where if the substitute does no harm it gives no satisfaction either) it is nevertheless an inevitable pattern in relation to the key. It is part of the compulsion.

THIS MATERIAL IS PROPERTY OF THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

Brethren, As it is,

1. 1 Why the Unity of Christ and Satan?

2 Christ said: "Love your enemies, bless them that curse you, do good to them that despitefully use you and persecute you."

3 But why? Why is it right to love our enemies?

4 At another time he said: "Agree with thine adversary whilst thou art in the way with him."

5 But why? Why should we agree with our adversary when the whole basis with him is disagreement?

2. 1 Christ does not say that we have no enemies. He recognizes the existence of conflict. But He tells us that our task is not to propagate and intensify the conflict, but to set about eliminating it.

2 Christ teaches us that is not ENEMIES which we should seek to destroy, but ENMITY.

3 The essence of conflict is blame. I blame you. You blame me. I think you are 'wrong'. You think I am 'wrong'. I believe you to be 'bad'. You believe me to be 'bad'. That is a state of mutual blame. And the inevitable result is conflict.

4 (We have dealt a lot with blame as a means of shifting an immediate responsibility; the kind of blame which says: 'It's his fault, not mine'. But the kind of blame we are dealing with here is different.

5 'He did it. I didn't', may even be true. It's destructive - primarily to self. It creates separation. It's irresponsible. It's anti-survival. But it's quickly and easily reversible. It's immediate and relatively superficial. It needn't last, as long as there is some awareness of what is happening.

6 But there is another kind of blame, not applicable only to specific incidents, but used as a blanket judgement. And it's this which creates and propagates conflict. The blame which states: 'He is wrong. He is bad. He is undesirable. He is evil.' The blame which pins a negative label on a person, not temporarily for what he is doing, but permanently, for what he is.

7 To blame someone for doing something is one thing. To blame him for BEING something is another. Because if that brand of blame is made to stick, there is no way out of it. Conflict must result.

8 And that is what we mean by blame in this particular context.)

9 And as long as the blame continues, the conflict continues. As long as each of us continues to think and believe that other is 'wrong' and 'bad', each of us will continue to be the enemy of the other.

10 if we stop thinking the other is wrong, we stop blaming him. And if we both stop blaming, then there is no more enmity, no more conflict.

11 if even ONE of us stops blaming, then the conflict goes. Because it requires TWO opposing forces to create a conflict. The other may still feel that there is a state of enmity. But it is no longer a mutual agreement,

therefore although it may continue to manifest in HIS head, it cannot manifest outwardly.

12 You cannot create a battle with only one army.

13 To recognize that a person is DOING wrong, is not blame but awareness - 'wrong' in this case meaning something which is necessarily destructive or damaging to himself or other people.

14 For example, when we see someone blaming, we know that it must give him pain and therefore it is an undesirable activity. Christ would not advise us to ignore this, or to be unaware of it.

15 But to decide on the basis of this that the person IS wrong, that he IS evil, that he IS a bad person, that is blame. That is identifying him with the wrong which he is enacting. That is saying that because he DOES bad things, it follows that he himself IS a bad thing.

16 When a person creates negative effects, it is right that we should judge what he does negatively. But is NOT right to judge what he IS negatively. That can only lead to blame.

3. 1 When Christ says: 'love your enemies', He means separate what a person is, from what he does. He does not say: 'love what your enemies do to you'. He has other advice for that. 'Resist not evil' means ACCEPT the bad things which are done to you. Don't fight against them. But 'love your enemies' means don't identify those bad things with the one person who is doing them.

2 There are bad effects, bad actions, bad manifestations - bad in the sense of undesirable. But there are no bad people.

3 Enmity - paradoxically - is good people doing bad things to one another.

4 We know this. We can see it so clearly when we are on the OUTSIDE of a conflict, when we see two people, both of whom we love, hating each other. Each of them is convinced that the other is bad, but we know that both of them are good and the badness is rooted in a misunderstanding between them.

5 Now if we choose to take sides, then we become part of the conflict, and one side begins to look bad and the other good. But if we remain impartial, then we also remain aware of the basic reality that both are in fact good, and the badness lies not in them but in the conflict that exists between them, and the things they do to one another because of that conflict.

6 And blame is the detonator. The agreement in each that the other IS WRONG, is the element which sparks and then maintains the conflict.

4. 1 Christ Himself has an enemy; THE enemy. He is called Satan, which MEANS the enemy. And that conflict between Christ and Satan is the basic conflict, the prototype of all conflict. It's the light against darkness, the high against the low.

2 But also it is the conflict of all conflicts, because it is the conflict between the power which STANDS for conflict, the Satanic power, and the power which stands for no conflict, the Christ power.

3 If THAT is resolved, then all conflict is resolved.

4 Now as long as Christ OPPOSES Satan in His work, as long as He BLAMES Satan and sets Himself AGAINST Satan, then he maintains the conflict.

5 In order to fulfill His own function, which is the elimination of conflict, He must take His own advice. He must separate Satan from what Satan is doing. He does have to love what Satan does although He must accept it as an essential aspect of the Game, but He must love what Satan IS. He must love Satan Himself.

6 Love is the opposite of blame.

7 Love is the recognition of a fundamental validity, behind and beneath all undesirable manifestations. If Christ has that recognition with regard to Satan, He cannot identify Satan with His undesirable manifestations, so He cannot blamer Satan. He can see the invalidity of what Satan does, but at the same time He can see the validity of what Satan is. And that is love.

8 If Christ and Satan are in a state of unity instead of conflict, then Satan has been defeated, but it is the defeat of salvation, because through it He is released from the function of creating conflict. It is defeat in that the enmity which it has been Satan's function to create and propagate has been eliminated. And it is salvation in that Satan is thereby freed from the burden of the essentially negative function.

9 And if Satan is no longer able to maintain a conflict and a state of enmity with Christ, then He can no longer create and maintain conflict in the world. Because that would be activity AGAINST Christ, Who stands for the elimination of conflict.

10 Therefore, if conflict is to be eliminated from the world, there must be a state of unity between Christ and Satan. As long as there is war between Them, then the power of conflict, which is Satan's power, is predominant. As long as Satan can keep Christ in a state of mutual enmity with Him, then He can keep men in a state of mutual enmity with one another.

11 As long as Christ, who represent love, can be kept in a state of blame - with regard to Satan - then blame is the rule, love is the exception to the rule, and conflict is the order of the day.

5. 1 But although the final coming together of Christ and Satan is needed for the final elimination of conflict, yet each and every human being can make his or her contribution towards that coming together.

2 Christ did not say: 'I must love my enemy before you can love yours.' He did not say: 'I must stop blaming Satan before you can stop blaming one another." He said: 'love your enemies, bless them that curse you, do good to them that despitefully use you and persecute you.'

3 Christ will ultimately free us from conflict. But our part is to help Him to free HIMSELF from conflict.

4 He teaches us what to do. We do it and thereby help Him to do the same. This is our contribution. If He could do it on His own, He would have no function in the world.

5 But this is the nature of existence. He helps us to free ourselves, and we in turn help Him to free HIMself.

6 He carries the greatest burden of all - the burden of the direct hatred and enmity of Satan Himself. He cannot throw aside that burden until we have thrown ours aside - with His help. Then, by the Universal Law, His will be lifted.

* * * *

7 The basis of Christ's teaching is the eliminate blame. Every particle of

knowledge He gives us is directed to that end.

8 He does not simply tell us not to blame. That would be like telling an alcoholic that the solution to all his problems is to give up drink. He leads us on a journey, that if we follow it to its logical conclusion, must inevitably end with freedom from blame.

9 He approaches it from every angle. He teaches us the nature of blame. We must know what it is, what effects it has on us, what causes it and what it causes, where it manifests and HOW it manifests. And He teaches us the value of the absence of blame; He shows us the desirability of eliminating blame. The He helps us not to blame, by exposing for our inspection the fundamental nature of things, the basics of the universe, the incredible logical structure of creation. That shows us the basic validity of everything.

10 When we know the nature of blame and when we know the effects of no blame, we want to eliminate blame. When we know the true nature of all things, and how and why and for what good purpose they have been created, then we can begin to love all things; and the more we love the less we blame.

11 Christ does not preach to us about the merits of love. He gives us the knowledge, which, if we will absorb it and make it our own, enables us to love.

12 If we know the universe and all things in the universe, we cannot help but love the universe and all things in the universe. And that must include our enemies.

6. 1 But knowledge of basics must go deep and take root before it is a match for our instinctive reactions to apparencies.

2 The instinct is to blame the enemy; to identify him with his actions and his attitudes, and to brand him with them. Knowledge of his fundamental validity, and of his basic positive link with ourselves, must be very firm and deeply felt to counteract such an instinct.

3 For example, it's not enough JUST to know with your intellect that someone is a child of GOD. That knowledge alone does not stop you hating him when he hurts you - and I mean hating HIM, not what he has done.

4 But knowledge can be absorbed. It can be learned in such a way that it ceases to be an intellectual adjunct to our personalities, and becomes an integral PART of our personalities.

5 And for that we require time and repetition. And we require not only the simplicities, which stand out as the main high lights of the pattern - like for example all our Process Precepts - but also the complexities, which form the intricate network of logic and explanation that ties the pattern together into a cohesive whole.

6 Our personalities are structures of illogical agreements, which are geared only to reacting to apparencies. And one of the themes of these structures is hatred of our enemies and the instinctive propagation of conflict. But through the teachings of Christ we can undermine those structures, and replace them with structures of logical understanding, which are geared to responding to fundamental realities.

7 At present our thoughts are aware of the realities, but our emotions, where the power is, are still governed by the apparencies. Eventually, as we absorb and assimilate the knowledge which Christ gives us, our thoughts will be aware of the apparencies - we shall not fail to see them with great clarity - but our emotions will respond to deeper and more meaningful realities.

8 We can see examples if this in small ways even now. When you REALLY love

a person, you don't stop loving him because he does something bad or destructive. You're aware of the destructive action, but it doesn't affect your much more basic positive response to the person himself.

9 Now imagine that on a grand scale; as a way of life covering all relationships between people both close and remote. All enmity would be destroyed before it could take root. Destructive intentions would produce no retaliative response, and would therefore be starved out of existence. They would be seen and known, but they would bring about no equal and opposite counteraction. Therefore they would find no foil, and would die.

7. 1 Love is the recognition of a fundamental validity.

2 When we truly have this recognition, with reality, and when we apply it to all things and all people, then we cannot blame. We can only love, both friends and enemies.

3 Then Christ can love Satan, and through that love, Satan's enmity must be dissolved. Then the Unity of Christ and Satan is not just an ideal, but a fact. And all conflict vanishes.

8. 1 At the beginning we asked: 'Why should we agree with our adversary, when the whole basis of our relationship with him is DISagreement.'

2 We have the answer to that question now. Our relationship with him is on the level of apparencies. And on that level the basis IS disagreement. The apparencies are at odds with one another.

3 But if the apparencies are less relevant than the deeper realities, then our relationship has a different basis. And the deeper we go, the less disagreement we find and the more agreement.

4 Again we have examples even now in this strife-orientated world. The man who cannot go to war and kill another man, whatever that man may have done; because to him the agreement involved in the fact that both of them are human beings, is more real and meaningful than the DISagreement involved in the fact that they belong to different nations which are in conflict with one another.

5 The more basic positive link here takes precedence over the more superficial enmity.

6 That is a small harmonic of the way towards the Unity of Christ and Satan.

9. 1 There are many signs which can help to lead us towards replacing blame with love.

2 One is the Universal Law: 'As we give so shall we receive.'

3 The human instinct believes that as TAKE so shall we receive. But that's the Game. That's the challenge. That's all part of the strife-orientated reality which absorption of Christ's teachings can undermine and replace.

4 But as well as working towards the establishment of the Universal Law as an instinctive reality instead of an intellectual idea, there are things that can be learned from knowledge of the Law.

5 if someone hurts us, our instincts tell us that that person is bad and should be resisted and opposed. But the Universal Law tells us something quite different. It tells us that we have inflicted a similar hurt on someone else.

6 Now we are at liberty to hold onto both realities. They are not mutually

exclusive. BUT they have an inevitable conclusion.

7 X has hurt me, therefore X is bad
   If X has hurt me, it is because I have hurt someone else.
   Therefore, I AM ALSO BAD.

8 At once we undermine our own blame, not with a resistance to it or an inhibition on it, but with a simple logical follow-up.

9 'All right', says the Universal Law, 'believe that X is bad and wrong and evil and undesirable. But if that belief is based on what X has done to you, then you must also believe that you are equally bad and wrong and evil, and undesirable. Because you must have done the same to someone else'.

10 With that kind of logic, we can no longer give any credence to our instinct to isolate badness outside ourselves.

11 If there are evil forces outside us and we are affected badly by them, it can only tell us that there are precisely the same evil forces INSIDE us as well.

12 If our enemy can harm us, then we are just as bad as he is.

13 How far can we blame, with THAT particular knowledge to circumnavigate?

14 We are quite convinced that WE are not REALLY bad, not at heart where it really matters. How can we escape the knowledge that the same must apply to him?

15 Two birds are killed with one stone. First, we are forced into some awareness of his fundamental validity - otherwise we must reject our own! And second, we cannot validly even hold his ACTIONS against him, because we have clearly equaled them ourselves.

16 So what have we left?

17 All we know is that looking at him we are looking at us.

18 The Mosaic Law tells us to love our neighbor as ourself. The Universal Law forces us to love our enemy as ourself.

19 if we are valid, he is equally valid. If he has done wrong, we have equally done wrong. There is nothing basically to choose between us when it comes to validity and invalidity, or good and bad, right and wrong.

20 As this becomes real, blame must give way to love - gradually maybe, reluctantly perhaps, but inevitably.

21 The Universal Law puts evil where it belongs; and that's within ourselves.

22 And the fact we know from BI 32 that we only reflect it from elsewhere, doesn't alter the basic lesson in love. Because if we took the evil from someone else, then so did our enemy. There still is nothing to choose between us.

23 You can only give credence to your hatred of someone if you are prepared to give credence to your hatred of yourself.

24 In fact we only hate and blame other people BECAUSE we hate and blame ourselves and we see ourselves reflected in them. Which is why a large part of Christ's teachings is concerned with showing us our own basic validity. If we can learn and believe in THAT, we can very quickly learn and believe in the basic validity of others.

10. 1 But Christ also said: 'By their fruits ye shall know them'. Does this not indicate that a person who creates bad effects is himself fundamentally bad?

2 No, not fundamentally bad. But we cannot find or give any meaning to a person's fundamental validity, if the invalid aspects of his nature are being concealed behind a FACADE of validity.

3 First the façade must be stripped away. We must see behind it, behind the protests and the unreal images. We must look at the effects a person creates, and if they are negative, despite an apparency of good intentions, we must recognize that behind that apparency is a source of negativity, an inner sickness, which shows not in the image but in the effects created.

4 Christ never said that we must be blind to a person's faults. Quite the reverse. Only when we can see them clearly, know them and understand them with reality - and for that a person's effects on others are the most important evidence - can we reach behind them to the fundamental validity which must be there.

5 We cannot heal someone, for example, if we cannot see what's wrong with them. We cannot penetrate to his basic validity, if we ignore or are blind to the nature and extent of the invalidity which he has piled on top of it.

6 Christ does not manifest love for Satan by pretending or insisting Satan is really NOT a destroyer and a separator and a creator of conflict. He recognizes Satan. He KNOWS His destructive power, His divisive effects and He knows where they come from. But also He knows that behind and beyond that negative activity, is a true Son of GOD, full of love and life-giving.

7 THAT is love; a full recognition of ALL the INvalidity, together with an awareness of the underlying validity.

8 So by their fruits ye shall know them. Yes. By their effects you will know their agreements, their patterns, their functions, their problems, their weaknesses, their strengths, their abilities, their inabilities, their intentions, their fears, their hopes, their loves, their hates, their instincts and their inclinations. And most of it mat be very undesirable indeed; someone ready made to constitute your enemy. Then use your knowledge and your Christ-taught understanding, to recognize beyond the undesirable apparency, the fundamental validity of a child of GOD. And instead of setting out to destroy your enemy, set out to heal him.

9 THAT is love.

10 The bad is inside ourselves, and yet we are still valid.

11 Another simple logic presents itself from this reality.

12 We are fundamentally good. But from that fundamental goodness springs a fountain of bad effects.

13 How can this be?

14 Only if even the bad effects themselves have a positive and valid purpose. If it comes from a source of validity, then even invalidity must have its own validity.

15 A paradox, but understandable if we realize that without the existence of negativity, positivity has no meaning.

16 If there were no darkness, then there would be no such thing as light. If there were no pain, there would be no pleasure. If there were no suffering,

there would be no deliverance. If there were no hell, there would be no paradise. If there were no hatred, there would be no love. If there were no swing of the pendulum in one direction, there would be no swing in the other.

17 All goodness is judged against the presence of its opposite.

18 so not only can we see the fundamental validity of our enemy, and thereby love him DESPITE his negative apparency, but we can carry that logic a step further, and love him WITH his negative apparency.

19 We still do not need to love the negative apparency itself, in other words we do not have to wish to preserve it. But a recognition of ITS validity, as being an essential and GOD-created element in the Game, introduced for a positive and basically life-giving purpose, will take us a long way towards a true acceptance of it.

20 And we know from everything we have learned, that an acceptance of evil as opposed to an instinctive resistance of it, is part of the prelude to eliminating it.

21 Good creates evil in order to give itself meaning; just as the soul creates the body in order to give itself definition. (BI 19.1.12)

22 And God creates antiGOD in order to bring about the Game.

23 None of this makes pain less painful, or evil less undesirable. We still want to get rid of it. That is part of its nature.

24 The difference is that now we have it in perspective. Now we understand it. Now we APPRECIATE it. And now, because we know it, we can begin to control it, instead of being under its control.

25 Control is contact. (BI 16). And contact is knowledge. If we KNOW the nature, the meaning, the purpose, the significance, the source, the extent and the validity of something, that on its own is contact with that thing. Therefore we have control of that thing.

26 And when at last we have full knowledge of pain and evil and conflict and hatred and enmity, then we can control them. And then we CAN get rid of them.

27 In a state of ignorance we DESIRE to eliminate conflict, but we cannot. When there is knowledge, that changes. The DESIRE to eliminate conflict remains; but the difference is we CAN.

28 Love is the recognition of a fundamental validity; which is knowledge, which is contact, which is control.

29 When we recognize the fundamental validity of our enemy, we love him, we know him, we have contact with him, we CONTROL OUR RELATIONSHIP WITH HIM.

30 Therefore because we love him, we WANT to eliminate our conflict with him, and because we love him, we CAN eliminate our conflict with him.

31 Every time we do this, even in the smallest way and on the lowest level, we add another contribution to the love of Christ for Satan. And thereby we bring the Unity a little closer still.

32 And finally, when Christ, by the giving of knowledge, receives the knowledge that He needs to bring about that Unity, Satan's function as the creator of conflict and separation in the world will be over, and all conflict, and therefore pain, misery, frustration, unhappiness, rejection, guilt, fear, depression and regret in the world will be dissolved, gradually but inexorably.

So be it.

OMEGA ROBERT DE GRIMSTON
December 1971

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BI 5

THE CYCLE OF IGNORANCE

THE PROCESS CHURCH OF THE FINAL JUDGEMENT NEW YORK August 1968

COMMUNICATION TO ALL BRETHREN (INFORMATION)

Brethren, As it is,

The Cycle of Ignorance is a deceptive sequence of mental decisions and realities, which keeps the mind from following a logical train of intuitive awareness. It contains false premises and false assumptions, which mislead, and end in confusion and disillusionment.

(graphic)

The Cycle is based on an apparently logical series of unconscious agreements, which tell a person to follow a particular path, in pursuit of certain goals, with the promise of satisfaction, fulfilment, well being, joy, contentment, or similar rewarding consequences, at the end of that path.

If I do that, I shall find satisfaction. If I achieve this, . . . if I acquire that, . . . if I reach this goal, . . if I attain that position, . . . if I realise this ambition, I shall find fulfilment.

The person follows the path, seemingly logical step by seemingly logical step and completes the Cycle, arriving back at precisely the point where he began. Dissatisfaction, but promise of satisfaction, if . . . Frustration, but the promise of fulfilment, if.

The promise has not been fulfilled, either because the goal has not been achieved despite all efforts and apparent intentions, or because its achievement did not after all produce the reward. It produced perhaps a momentary glow of self-satisfaction, a sense of immediate adequacy or success, but not the deep-rooted and lasting sense of fulfilment which was expected.

However, built into the Cycle, as part of its structure, are the necessary justifications to cover either of these possibilities.

Ah, but.., if that had not happened, ... if they had not done this,.., if things had been different, . . . if he had co-operated, . . . things didnt turn out as I expected, ... if only Id done this,., . if only Id had more of that, ... if only...

So although there is a period of disillusionment, the promise remains as strong as ever, and the logic as convincing as ever; so the person continues his pursuit, in renewed hope of ultimate success.

The goal might change, if it has been achieved and failed to produce the reward; or it might remain the same but with more scope. The ambition might change, and be replaced with another; or it might expand to yet more distant horizons. The search might change direction; or enlarge its field of vision. But the Cycle continues.

The Cycle of Ignorance is the compulsive pursuit of the Luciferian dream; the illusion, the mirage on the far horizon.

True progress is also cyclic; but it follows a spiral courseupwards. Whereas the Cycle of Ignorance, because of its built-in lies, about what is going to be, what can be and what ought to be, does not move upwards, but remains on the same level, and goes round and round in the same vicious circle.

But why is there no progress within the Cycle of Ignorance?

Because the person who follows a mythical hope in the future, and clings to it, and relates everything he does to it, and fixes his attention on it; never takes a real step in the present.

He behaves like a gramophone needle fixed in a groove. Because his attention is fixed in the future, reaching for it, grasping for it, he never satisfies himself within the present; therefore he feels compelled to go on repeating the same cycle over and over again, in the hope that one day he will be satisfied.

IF THERE IS NO ACCEPTANCE OF THE PRESENT, THERE CAN BE NO MOVEMENT INTO A NEW PRESENT, ONLY AN ENDLESS REPETITION OF THE OLD PRESENT.

The person in this state is out of the Game; not free of the Game, not detached from the Game, but locked outside it; anchored to all the realities of the Game; the values, the agreements and the limitations of the Game; but unable to fulfil himself within those realities.

And the ignorance is cumulative. Every time the person completes one cycle and finds himself, unsatisfied, unfulfilled, at the point of distant promise once again, he has tied himself more tightly outside the Game.

The secret of the Cycle of Ignorance, is its power of illusion. It is illogical; and yet, on the surface, it seems flawless in its logic. Equally it is unchanging; there is no progress, no movement within it; and yet, superficially, it seems to change.

Now things will be different; now my luck will change; now Ill find what Im looking for; says the prisoner of the Cycle, convinced that he has brought about a basic change in his situation, which will give him the satisfaction he seeks. There is no basic change; only a new set of circumstances; a new car, a new house, a new wife, a new country, a new job, a new idea, a new social status, a new financial status, a new drug, a new treatment, a new government. His problems are the same, his needs are the same, his lacks are the same, his compulsions are the same. But because he has outwardly convinced himself that there is a meaningful change, he continues his pursuit, locked within the Cycle of Ignorance.

The Cycle of Ignorance is a fantasy world; no logic, but the illusion of logic; no change, but the illusion of change.

Any lie in the form of a future possible condition: This will bring me satisfaction; that will solve all my problems; this will give me joy; that will give me contentment: can lead a person into the Cycle of Ignorance. But the lie above all lies, which maintains the Cycle, is the belief that fulfilment is to be found within a purely human and materialistic structure.

Even the person who strives towards a state of fulfilment based purely on his own mental state, rather than his material circumstanceswhich indicates some awarenesscan be trapped in the Cycle of Ignorance, through non-acceptance of his present mental state, through rejection of himself as he is in favour of himself as he would like to be, and as he promises himself that he will be. But the person who believes that his well being depends upon things outside himself, his material circumstances, his social status, his acceptability to others; he is bound to be trapped in the

Cycle. He sets human and materialistic ambitions for himself, thinking that they are the keys to happiness, and then locks himself in the Cycle, in pursuit of these ambitions.

As long as he fails to attain them, he is frustrated and dissatisfied, but he always has a good reason for continuing his pursuit. If and when he does attain them, he discovers that they do not give him the lasting sense of fulfilment which they promised. So he must either give up in despair or go in search of something else; or the same thing extended, expanded. (One million pounds in the bank may not be the answer, but two million must be.) Usually he does not give up. He brings his armoury of justifications into play. This time it will be different; this time Im on the right track; that is what I really need to satisfy me. So the Cycle continues. Promise, pursuit, disappointment; promise, pursuit, disappointment; promise, pursuit, disappointment.

2

To break free of the Cycle of Ignorance, you must go to the point where the Cycle begins; the point where the promise manifests; the hope, the anticipation, the superfically altered circumstance, and the renewed expectation of a particular result; the renewed demand for a specific outcome.

Then, instead of telling yourself; now it will be different, now Im on the right track; see the basic sameness of the situation. See the lack of change since you were last at this point of promise. Instead of telling yourself how much things have changed, allow yourself to see how much they have not changed.

Expose the promise; invalidate it; see the lie; invalidate the hope; silence the protest; invalidate the expectation and the demand; instead of validating all of them, as you have done each time around the endless Cycle, thereby fixing yourself all the more tightly within its confines.

Locked in the Cycle of Ignorance, your attention is so firmly fixed on the promised reward of fulfilment, and the particular goal or ambition which you have identified with that reward, that you can see little else with reality; and each time you complete the Cyclegoal or no goal, but without receiving the promised rewardyou increase the power of your fixation on it.

This is the power of failure, when you are in compulsive pursuit of success. It creates a sense of failure, and then another, and then another; and each additional sense of failure, forces you to fix more of your attention on the promised but elusive dream.

Imagine gambling on a fifty-fifty chance, and losing; then staking double the amount in order to cover your loss, and losing again; then double again, and again losing; and so on, always doubling and always losing. That is the Cycle of Ignorance.

Only by detaching from the promise, and from the demand of its fulfilment; by accepting what is, instead of agonising yourself in a futile demand for what might be, or should be, or apparently could be, but is not, can you detach from the Cycle of Ignorance. Bring your attention from out there, in a future fantasy land, back to in here, now, the situation as it is.

But the longer you have continued to pursue the fantasy, the more difficult it is to detach from it. The more you have already invested in your dream, the harder it is to abandon it. Not only would you be invalidating the aims and ambitions which you have mistakenly linked with the dream, but also, all the time and energy, which you have expended in your fruitless pursuit of them.

This is so, both consciously and unconsciously. A person who has spent many years with his sights set on becoming wealthy, because he has decided that therein lies the secret of happiness, has quite consciously invested time and energy, on a practical level, in order to achieve this end. The longer he continues to fail, the harder it is for him to abandon his ambition. To do so would seem to make worthless all that he had invested. And even if eventually he succeeds, for the same reason how can he admit that being wealthy does not give him the satisfaction he expected? Instead he must go on amassing more and more wealth, in the futile hope that one day it will.

Equally, a person who has quite unconsciously expended quantities of mental and physical energyand again time of coursein building an image of superiority for himself, because that, for him, seems to be the secret of ultimate success, finds it hard to give up, and accept himself as he really is. Again, unconsciously, he clings to the value of all that mental and physical effort, reluctant to brand it: Wasted in pursuit of a myth.

In the Cycle of Ignorance, a person digs himself in deeper with every circuit he completes. It is the perennial rut; easy to slide into, but progressively harder to get out of.

And although the nature of the Cycle is, by definition, an unchanging state, a static situation, ultimately it is a downward spiral. Because Time is not static. The Universe is not unchanging. And if we are not going forwards with Time, then we are going backwards. If we are not expanding with creation, then we are contacting. If we are not rising, then we are falling. Which is why the rut becomes deeper, at every turn of the Cycle of Ignorance.

The downward spiral of blame and hostility, is a perfect example of the Cycle of Ignorance. Man lives by the promise that blame will help him to attain salvation; that it will enable him to separate himself from evil, to be free of it, cleansed of it.

He feels that by blaming others, he becomes, or will eventually become, blameless himself. And he invests great quantities of energy and thought and brilliance and timeto becoming a master in the art of blame. Whenever evil strikes, he blames, believing that by so doing he can destroy it, or at least escape from it. He never does either; but each new situation is different enough on the surface, to convince him that: this time, blame will work. It does not; but there is always a next time.

No change; no movement; but in relation to the change inherent in the inexorable movement of Time, a change for the worse; a movement downwards.

And man is locked in this downward spiral, simply because he is ignorant, of the nature and the effect and the significance of blame. If he knewnot just intellectually with his mind, but with his heart and his soul, with his feeling, with his emotions if he knew the truth about blamewhy he feels it, what it does to him, what it does to other people, what it leads toif he knew, how and when and where it manifests, all the devious ways in which it operates under the guise of something else, something apparently quite harmlesslike tolerance for instanceif he was not ignorant of all of this, he would not blame; he would have no cause to blame, no desire to blame, no instinct to blame.

Man sincerely thinks that blame will ultimately do him good, that through it he will triumph. He cannot know that it can only do him harm, and that through it he is fast destroying himself.

He has duped himself with a lie; and as long as he believes that lie, he cannot break out of that particular Cycle of Ignorance.

He thinks that he changes, that he evolves, that he is different, that he solves his problems one by one, that he progresses. But the changes are superficial; material, ideological, theological, technological; they help to convince him that things really are different; so that he continues in the same basic pattern, the pattern of blame. Nothing changes there. The instincts are the same; the results are the same. The rut is the same rutonly deeper, because Time moves on, and man is left behind.

3

THE CYCLE OF IGNORANCE IS STATIC AND UNCHANGING.

Only knowledge, deeply felt knowledge, can break the Cycle of Ignorance. And therefore, by its very nature, it precludes any means of breaking it.

As long as we are ignorant, we are locked in the Cycle of Ignorance; and the Cycle itself perpetuates ignorance.

With a conscious Cycle, where we are aware of the goal for which we are fruitlessly striving, we can go to the point where the promise manifests, and invalidate it.

With an unconscious Cycle, such as the spiral of blame by which humanity imagines it is reaching towards blamelessness, we can learn the Universal Law, and use that knowledge in order to break free.

But to be free altogether of the pattern of the Cycle, seems impossible, as long as there is any ignorance at all in us.

So it seems. But there is a secret. There is a way to be free of it. And the way lies in the true nature of acceptance.

If you can realise for yourself, the truth that the only validity is the present; and totally feel and know the reality of this; then you will have no difficulty in breaking free of the Cycle of Ignorance.

In the present, only the present is valid. Now, only now is meaningful.

The past is finished, done. It has validity inasmuch as it has created and led to, brought about and culminated in, the present. That is its validity; that is its part in the present. To bring it otherwise into the present, is invalid. To stand it in front of the present, and evaluate now on that basis, is a lie, and an invalidation of the true nature of both past and present.

It is as though you contemplate sitting in a cane chair. If you evaluate the chair as it is, and recognise that the previous state and nature of the cane is valid only inasmuch as it led to the making of the chair, as it is, then you are seeing the chair clearly; and if it seems to you strong and well made, you sit on it. If on the other hand it seems to you weak and insecure, you do not sit on it. But if, although the chair as it is seems strong, you picture the frail nature of cane in its natural state, and you set this in front of the chair in your evaluation, and you think to yourself: Cane, as it grows, could never bear the weight of a human body. Its too fragile; and you evaluate the reliability of the chair with this in mind, then your assessment is invalid. Whatever you do is based on a distorted image.

By all means use your past experience, in order to understand the nature of the present. But do not let it diminish or change the importance of the present. Do not let the past trap the present, and distort your vision of it.

The past is finished and done.

The future, on the other hand, is not yet with us. It is in the hands of Destiny. It has a validity, inasmuch as it will become the present; but now, it is not. To stand it in front of the present, and evaluate the present on that basis, is as invalid as it is to do the same with the past.

To see the chair as it is, together with the chair as you judge it will be in twenty years time, old and broken and without strength, and to assess its reliability on that basis, is again invalid.

So the secret, is a complete awareness of the present, and a complete understanding of the true position of both the past and the future.

Non-understanding of the past and future, is one basic cause of the human predicament.

Past and future are the two sides of the eternal conflict of the human mind; because it is the images of the past, and the images of the future, the memories of the past, and the expectations of the future, that are brought into the present by the mind; and the present is assessed and evaluated with these in front of it. They are not used, relevantly and meaningfully; they take precedence.

So the present becomes a conflict; regret of the past and fear of the future, against justification of the past and hope for the future. And behind and between and beneath and within the great mass of images that go to make up this seething conflict, the pure and simple clarity of the present, as it is, is lost.

We should not forget the past, nor should we refrain from looking with anticipation into the future. Memories of the past, lessons and experiences from the past, are not themselves wrong or destructive. They are, on the contrary, often a necessary part of our understanding and experience and assessment of the present.

To see the present clearly we must often relate it to certain relevant aspects of the past. For example, to assess the cane chair, we shall need our past experience of chairs to help our assessment.

Similarly, hopes, aims, visions and speculations of the future are not themselves destructive. They also are often a necessary part of our awareness of the present; particularly in the matter of making plans and decisions. To decide and to act properly in the present, we must often use our judgement of what the future might hold.

But we should not allow either our memories or our anticipations to cloud our vision of the present, only to enhance it. We should not allow them to distort our awareness of the present, to relegate it, to displace it, to reduce its importance, or to take precedence over it.

And the criterion is this. If the past or the future becomes a subjective influence on the present, instead of simply an objective adjunct, then it will distort or displace it.

In the present, we know by what we feel; and to know the present we must feel the present. Feelings about the past and the future can only confuse and mislead. If they are there, allow them, feel them, dont hide from them, but recognise them for what they are; unreliable and irrelevant to what is. Feelings are only valid in relation to what is. When they emerge in relation to what was or what might be in the future, they can serve only to cloud the issue.

Feel the present. See the past and the possible permutations of the future, whenever it is appropriate. But feel the present. If you find yourself feeling the past or the future, dont fight it, but simply recognise that to that extent you live in the past or the future, and therefore out of the present, and therefore out of the Game.

To resist it, to try to suppress it, will serve only to strengthen its hold on you. But to recognise it, and accept it, as another aspect of what is, within you, is the first step towards breaking its hold and being free of it.

So do not discard your memories. Use them. But recognise that when memories become vain regrets or nostalgic longings, or the basis of bitterness, blame, rejection, disappointment and despair, if we give them validity, they will lead us into the Cycle of Ignorance.

And do not abandon your anticipations. Use them. But equally recognise that when anticipations become empty promises, desperate longings, agonised obsessions, or frustrated ambitions, if we give them a validity, they too will lead us into the Cycle of Ignorance.

The secret is an understanding of the true significance of the present, despite all images of past and future. If we can see these images, live with them, accept them, use them as they should be used, and yet relate our entire selves, our emotions, our attitudes, our responses and our reactions, with reality, to the present, then we are free of the Cycle of Ignorance.

The goals on which you have fixated your attention are compulsive subjective images of the future, clouding your vision of the present. InvaI4 date such images of the future as being a significant part of the present, and you invalidate those goals.

And the time and energy which you have already spent in futile pursuit of those goals, constitute a whole series of obsessional images of the past, also clouding your vision of the present. Invalidate such images of the past, and you invalidate the burden of importance of all that time and energy.

And if you are, at this moment, fixed in a Cycle of Ignorance, with a specific conscious ambition, which you have identified with the attainment of ultimate satisfaction, and which gives you pain, because you cannot bring it into the present and transform it from a fantasy into a concrete reality, then go to the point where the ambition is most real to you, where you feel it most strongly; the hope of it, the desire for it, the promise of it, the demand for it, the frustration of not having achieved it. Look hard at it. Look hard at that goal, that obsessional image of the future. See it clearly; know it well. Assess its value, in terms of its meaning and significance, in terms of its actuality.

Then turn the coin over. Fears are the opposite of goals. Where there is a goal, there is an equivalent fear on the other side of it. What a man hopes to gain, he also fears to lose. What he demands to have, he also fears to be deprived of. What he aims to be, he is afraid of not being. Where he desperately wants success, he is equally desperately afraid of failure.

So when you have looked at the goal, the ambition, the demand, the hope, look at the fear on the other side as well. Look at the opposite image of the future; the image of failure. See that clearly too; know that well. And assess the value of that, in terms of its meaning and significance, in terms of its actuality.

Look at your fantasies; your images of the future; both the black side and

the white side. Then, when you have made them as real as you can make them, look back into the past. Look hard at all the time and energy you have spent trying to achieve the goal, and at the same time trying to avoid not achieving it. Look at the images of the past which relate to that simultaneous hope and fear. See them as clearly as you saw the images of the future. And assess their value, in terms of their meaning and significance, in terms of their actuality.

Then, having seen the past and the future, and having allowed the full extent and reality of their images to come upon you; having given them their full scope; having brought them into the present, as far as it is possible to bring them; look at now. See what is. Know what is. See it as it is, and know it as it is; not as it was, not as it will be, not as it could have been, if. . . not as it might still be, if. . . but as it is.

Then, what has been in the past, can be left behindin the past; truly left behind, not pushed aside because it is unacceptable, but discarded, because it has been accepted. And what might be or might not be, what could be or could not be, what should be or should not be, in the future, can also be leftin the future; truly left, not ignored as too much to hope for, or shut out as too terrible to think about, but discounted, because compulsive hopes and ambitions and demands, have been seen to be irrelevant; the worthless counterparts of fear and hopelessness. All this can be dismissed, in favour of the intense reality, the actuality, and the significance, of what isnow.

4

The human mind is composed of images of past and future.

As long as we are submerged within the conflicts of the mind, we shall see the present, and therefore assess and respond to the present, only through a murky haze of irrelevant images. When we know the truth of the present, the past and the future, know it and feel it, as a reality for ourselves, then we are above the conflicts of the mind, and free of the Cycle of Ignorance.

Time is our enemy, only if we stretch our attention from one end of it to the other.

But if the whole of us is in the present, allowing the past existence only inasmuch as it has created the present, and allowing the future existence only inasmuch as, instant by instant, it will become the present, then Time is on our side.

And the present demands so little, because it is so small; while the past and the future are vast and unwieldy, and demand far more than any of us has to give.

If we serve the present, our existence is a constant living. If we serve the past and future, our existence is an eternal dying.

The great step, the great demand, is that we should break the chains that bind us to the endless agony of past and future, so that we can step free into the joy of service of the present.

Slavery is pain; freedom is joy. And yet, to break from slavery into freedom, demands all the courage and endurance which a being has to muster.

The secret is there. The door stands open; but only for those who have the courage to go through it. For those who have that courage, the rest is simple; because outside of the vast and overwhelming territory of what was

and what will be, is only the tiny instant of what is.

So be it.

- Robert

ROBERT DE GRIMSTON
v

BI 7

THE UNIVERSAL LAW

THE PROCESS
CHURCH OF THE FiNAL JUOGEMENT
ROME
Decumber 1968

COMMUNICATION TO ALL BRETHREN (INFORMATION) Brethren, As it is,

The Universal Law covers all aspects of existence.

WHAT A MAN GIVES, HE MUST RECEIVE. THE EFFECTS A MAN CREATES, ARE CREATED UPON HIM iN RETURN.

Therefore if we wish to receive something, we must give it.

CHRIST taught: “Do unto others as you would they should do unto you.” This is no empty moralising, but the teaching of survival, based upon knowledge of the Universal Law.

And if we do not wish to receive something, we should not give it. Ultimately we give only to ourselves; but in order to do so, we must give to others.

THIS IS THE ETERNAL PARADOX; ONLY UPON OURSELVES HAVE WE THE POWER TO CREATE EFFECTS, BY OUR OWN CHOICE; BUT IN ORDER TO DO SO, WE MUST CREATE EFFECTS UPON OTHERS, BY THEIR CHOICE.

What is the answer to this riddle?

We give, in order to receive. We give joy, in order to receive joy. Another receives the joy which we give, having himself given joy to someone else.

But we cannot give joy, except to someone who is in a state to receive it. Like the money lender, who can only lend to a person who is in the market to borrow; his choice is to be available to do business; but with whom he does business, is not his choice. Similarly, our choice is to offer joy, to be available to give joy; but to whom we give it, is not our choice. The person who receives joy from us, does so by his own choice, not ours. We make ourselves available to him; but he receives what we offer, or he rejects it.

So although we must give in order to receive, no one is compelled to receive from us. And if we have rejected what others have offered to us, our offers will be rejected in return; another instance of the Universal Law.

But if we have accepted joy from another, someone will accept joy from us. Then, because we have given joy, we shall receive it. We shall be offered it, and we shall find ourselves able to accept it.

The Universal Law creates a universal exchange, where giving and receiving are practised with absolute precision. No one gives what he does not receive, or receives what he does not give.

‘WHO SHEDS MAN'S BLOOD, BY MAN SHALL HIS BLOOD BE SHED.’ ‘WHO LIVES BY THE SWORD, SHALL DIE BY THE SWORD.’

These are not justifications for capital punishment; they are plain statements of fact, stemming from the Universal Law.

Man does not have to take it upon himself to implement the Law, any more than he has to turn the earth upon its axis in order to create the cycle of days and nights. The Law is a fact, not a regulation with which we are obliged to comply.

We do not have to force nature to follow its own laws. It does so in its own way, in its own good time. And like nature, the Universal Law is a balance. Sometimes it will seem to be weighed too heavily upon one side, it will tilt, perhaps steeply. But always the pressures caused by the tilt, will ultimately bring it level once again.

As man applies stress upon nature, trying to prevent it from following its own laws, so he also combats the inevitable balance of the Universal Law, trying to build up credit for himself, but thereby only falling deeper and deeper into debt. And in both cases, the imbalance is allowed to go only so far, before it is readjusted, often with drastic results.

But whatever man might do, the Law is inexorable.

One man kills another. The first must eventually be killed in order to redress the balance; if not in one lifetime, then in another. His choice is to kill, in order to be killed himself. But it is the choice of the one he kills, that he should be the ‘victims of the killing; perhaps the squaring of one of his own accounts, having himself killed someone else; or perhaps giving his life in order to receive it in return, according to the Law.

ALL BEINGS ARE ULTIMATELY INVULNERABLE, EXCEPT TO THEMSELVES AND THEIR CREATOR.

We open ourselves to the power of destruction, by sending out destruction. A being who has not destroyed, cannot be destroyed—except by the choice of its Creator, however potentially destructive the elements around it might be. Its destruction is its own choice, even though it must use forces outside itself to effect it.

Similarly a being that gives no sustenance, can receive no sustenance—again except from its Creator, however well-intentioned and potentially giving the beings around it might be.

A person cannot take for himself. If he tries, then what he takes will betray him, turn sour for him, give him no joy, or in some way negate itself for him.

IN ORDER TO RECEIVE, WE MUST GIVE. THERE IS NO OTHER WAY. THAT IS THE LAW.

If a man is sick, either in mind or body, then he requires the gift of healing. But he cannot give healing to himself directly. Whether or not he receives the gift, is his choice; but he can only receive it by giving a gift of equal kind and magnitude.

THE HEALER IS HEALED BY HEALING OTHERS, NOT BY MINISTERING TO HIMSELF.

If we desire sustenance, we must give sustenance. If we desire love, we must give love. If we desire help, we must give help. If we desire happiness, we must give happiness. If we desire knowledge, we must give knowledge. If we desire truth, we must give truth.

If we give pain, we shall receive pain. If we give misery, we shall receive misery. If we give loss, we shall receive loss. If we anger, we shall be angered. If we reject, we shall be rejected. If we scorn, we shall be scorned. If we destroy, we shall be destroyed. If we hate, we shall be hated. If we deceive, we shall be deceived. If we disown, we shall be disowned.

This is neither good nor evil; it is the Law.

And the Law applies to substance, not to accidence. Repayment is exact—in substance, but not necessarily in accidence. If you give pain, you will receive pain, in order to redress the balance. But though the kind and the quantity of the pain which returns to you, will be an exact reflection of what you sent out, the means whereby it is given, and the outward manifestation of its giving, are likely to be different.

If you make a child suffer by depriving it of its toy, you are bound to suffer yourself as a result; and probably you will suffer some kind of deprivation; but it won't be a toy, it will be whatever gives you the same kind of suffering that you inflicted on the child.

The Universal Law may deal to some extent in material objects and circumstances, but only in as far as they cause or lead to or represent, inner states of being; feelings, emotions, attitudes. Basically, the Universal Law deals in abstracts: joy, pain; satisfaction, misery; relaxation, tension; knowledge, ignorance; honesty, deceit; truth, lies; well-being, discomfort; fulfilment, frustration; pleasure, anxiety; hope, fear; life, death; energy, apathy; creation, destruction. These are abstracts; and these are the currency of the Universal Law. Physical circumstances are only the means by which these abstracts are brought into existence.

3

WHAT A MAN GIVES, HE MUST RECEIVE. WHAT HE DOES NOT GIVE, HE CANNOT RECEIVE. IN ORDER TO RECEIVE THEREFORE, WE MUST GIVE.

We cannot change ourselves; but others can change us. We can choose to be changed by others, by helping to change others. So it is our choice, though not our direct action. We bring about a change within ourselves, but indirectly, by helping to bring about changes in others.

But therefore do not say: 'You must not destroy, otherwise you will be destroyed'; but rather: 'Destroy by all means, but with the knowledge that the destruction will return to you.'

Neither say: 'You must give life, so that you will be given life'; but rather: 'Give life or not as you choose; but recognise that what you give, shall be returned to you in full measure.

For nothing is evil, if it is for GOD; and nothing is good if it is for man estranged from GOD.

IF A BEING DESTROYS WHAT IS EVIL, FOR GOD, THEN THE EVIL IN HIM IS DESTROYED AS RECOMPENSE. AND IF A BEING GIVES LIFE TO WHAT IS EVIL, FOR MAN, THEN THE EVIL IN HIM IS GIVEN LIFE.

So say rather: 'Preserve that which you would have preserved within you, and destroy that which you would have destroyed within you.'

TO GIVE LIFE TO WHAT IS GODLESS, IS EQUAL TO DEALING DEATH TO THAT WHICH IS OF GOD.

TO LIGHT CANDLES IN HELL, IS EQUAL TO OBSCURING THE LIGHT OF HEAVEN.

But do not make the mistake of identifying people with the evil that they manifest. In the last analysis, they may do this themselves, and thereby destroy themselves irrevocably; but that is their choice, not ours. No man is either saved or doomed, until the Final Judgement is made; and that Judgement is not any man's to make.

Nor should we identify people with the society in which they live, even though they themselves might do so. Again, that is their choice, not ours.

You cannot destroy people and be destroying only evil. Destroy their values, their agreements, their aims, their fears, their prejudices, if these are evil in your terms. (If you are wrong, they will be ultimately indestructible, so the only harm will be to yourself.) Destroy the material and social codes by which they live, if these also seem to you evil. But do not identify the people themselves with these things, or you will find yourself destroying them as well.

There will be destruction of people. 'For it must needs be that offences come; but woe to that man by whom the offence cometh!' The destroyers will destroy one another, by the relentless logic of the Universal Law. But do not be amongst them. Separate men from man, men from the world of men, men from humanity. Then you need only destroy evil—by replacing it with good.

IN ORDER TO RECEIVE, WE MUST GIVE. THAT IS THE LAW.

But the world of men lives by the inversion of the Law.

Subject to the Law, as is all existence, but equally subject to its own inversion of GOD's Truth, and to the self-deception which maintains that inversion, humanity attempts to destroy all that is of GOD; the natural cycles of growth, change and decay, the natural structures of animal and plant life, the knowledge and awareness of GOD's agency in all existence, the natural passage of Divine Will and Intention, and all sense of Divine Inspiration and Guidance.

At the same time it seeks to preserve and promote all that is of man; man's laws and customs, man's demands for his own sustenance and well-being, man's creations, man's rights, man's supremacy over all things, man's agreements and decisions, and the entire structure of man's materialistic way of life.

Hence all that is of man is preserved in man. He remains human and materialistic, bound to his mortality, beset by fears and conflicts, ruled by his own mechanical creations, overwhelmed by his own technology, confused and persecuted by his own contradictory laws and customs, burdened by greater and greater demands for greater and greater rights and privileges, and overtaken by the uncontrollable march of his beloved dream of scientific progress. While on the other hand, he becomes more and more GODless; more and more physical and mental, and less and less spiritual, as all that is of GOD is destroyed within him.

Man becomes a grasping materialistic and intellectual machine. His human appetites, both physical and mental, increase, and agonise him with their incessant unfulfilled demands for satisfaction. And satisfaction recedes further and further away from him.

His values are worldly. The scope of his knowledge and awareness, is limited to the physical human world in which he lives.

As he eliminates the presence of GOD from the world, so, in return, the presence of GOD is eliminated from his own state of being. As he destroys and disfigures the evidence of GOD's existence around him, so is destroyed within him, his own awareness of GOD's existence; his GODliness and immortality.

That is the Law, and all existence is subject to it.

But man has forgotten the Law; otherwise he could find no justification for his way of life.

AS WE GIVE, SO SHALL WE RECEIVE. THAT IS THE LAW.

If humanity remembered the Law, it would know how to judge itself. It would know how to assess its own position in relation to good and evil.

THE PRINCIPLE OF SELF-JUDGEMENT IS THIS: A PERSON MAY ACCURATELY JUDGE WHAT HE GIVES, BY WHAT HE RECEIVES.

If he receives pain, it can only be because he gives pain. If he receives joy, it is because he gives joy.

If he feels insecure, it is because he gives no security. If he is confident, it is because he gives confidence.

If he feels deprived, it is because he deprives others. If he is cared for, it is because he cares for others. If he is ignored, it is because he ignores others.

If he is stimulated, it is because he gives stimulation. If he is bored, it is because he is boring.

If he is offended, it is because he offends. If he receives kindness, it is because he is kind.

If he feels hurt, it is because he makes others feel hurt. If he feels loved, it is because he makes others feel loved.

BY WHAT IS DONE TO US, WE CAN KNOW, IF WE WILL, WHAT WE DO TO THOSE AROUND US.

By what is given to us, we can know, if we are prepared to know, what we give to others. By what is taken from us, we can know what we take from others. By what is demanded of us, we can know what we demand of others. By what effects are created on us, we can know what effects we create on others.

Such self-judgement must eliminate all blame; which is the basis of human selfdestruction.

If we blame, then others blame us, and still others blame them, and a downward spiral of blame and hostility begins. Because blame brings either the instinct to attack and destroy, or the instinct to alienate, to isolate. Either way is the way of hostility. And the spiral of blame and hostility, is the spiral of self-destruction.

Self-judgement by the Universal Law can prevent that spiral.

But humanity has forgotten the Law. In the world of men there is no such selfjudgement. As the End approaches, blame and hostility continue to accelerate. So the climax of human self-destruction, is inevitable.

WHAT WE RECEIVE, IS NO MORE AND NO LESS THAN WHAT WE HAVE GIVEN, RETURNED TO US. THAT IS THE LAW.

BLAME IS THE DENIAL OF THAT LAW.

But what is blame? Is it condemnation?

No. Although in the name of purely human values, and in the interest of self, condemnation stems from blame; in the Name of GOD, and in the interests of right, it stems from the Love of GOD for His own.

For the prophet of GOD condemns human GODlessness, and is, in retum, condemned by those who defend it. That is the Law, and the prophet accepts it. He does not blame. He is forewarned by CHRIST, and thereby forearmed with faith in his rightness to condemn. And his condemnation is spiritual, not physical; a warning

only, because he holds no brief to judge people, nor to punish them, only to condenm the structure and the way of life by which they live.

In the Name of GOD, he condemns what is evil, and is condemned, in return, by those who identify themselves with what is evil. That is the Law, and he accepts it. He does not blame.

So what is blame?

It is the denial of the Universal Law. It is a state of mind which says: 'My suffering stems from you. It is your fault'; or: 'That man's pain is caused by them. It is their responsibility'; or: 'My mistakes are due to your influence'; or: 'My sin is the responsibility of Satan'; or: 'Humanity's plight is the fault of an evil few'; or: 'He is unkind to me, so I reject him'; or: 'You have brought about my downfall'; or: 'They have made me afraid'; or: 'My parents gave me a sense of insecurity'; or: 'He has destroyed my reputation'; or: 'I am destitute because people have cheated me.'

That is blame. Feel it; know it. It manifests in every human being in one form or another. Do not be afraid of it. Do not try to suppress it or run away from it. Recognise it; acknowledge it; but begin to see it clearly for what it is; a denial of the Universal Law.

BY WHAT IS DONE TO US, WE CAN KNOW WHAT WE DO TO THOSE AROUND US.

EVIL BELONGS WHERE IT MANIFESTS.

If it manifests in us, in the form of a negative reaction or emotion or attitude, then it belongs to us, because it originally came from us. To lay the blame for its existence on an element or force outside ourselves, achieves nothing, and usually promotes conflict and hostility.

A man feels pain. That is significant; because it tells us where the evil manifests. A man gives pain, and later the same man receives pain, in return for what he has given. That too is significant; because it tells us where the evil belongs. A man feels pain, because of what another man has done to him. That is not significant; because it tells us where the evil manifests, but implies that it belongs elsewhere.

When we give something, or create a particular effect, which in our terms is bad, negative, evil; something we would not care to receive ourselves; that is known as sin; a wrongness, by our own judgement; which is why CHRIST can say with confidence: "Do unto others as you would they should do unto you."

For if we follow this commandment, we can do no wrong; because wrong is only what we ourselves judge to be wrong. It is a deeply founded judgement, and we cannot dismiss it with superficial justifications. It is the voice of conscience within us, and cannot be overridden or erased by outward protests. But it is no less a part of ourselves. So if we only give what we wish to receive, we cannot sin; and if we only create the effects on others which we would be glad to have created on us again we cannot sin.

WHAT WE GIVE WE MUST RECEIVE IN RETURN. THAT IS THE LAW.

If we do sin, if we give what we ourselves judge to be evil, then the account must be balanced. Sometimes it is balanced immediately, with the pain of guilt and remorse. Sometimes further expiation is required. Automatically, and often quite unconsciously, we draw evil on to ourselves, in order to effect such expiation, in order to pay off the debt which we have incurred.

Sometimes the debt piles up, blindly unheeded—except by the deepest levels of consciousness—rationalised, justified, guilt and remorse held at bay. But inevitably comes the time of reckoning, when all balance is redressed and all debts are paid in full. We can run from the Law; we can try to hide from the

Law; but we cannot ultimately escape the Law.

And such is the state of man, so deeply blinded is he to the Law and its profound significance.

And if a man is blind, it is because he has blinded others. If his sins are falsely justified, so that his debt increases day by day, it is because he has helped others to falsely justify their sins.

If a man is in debt almost beyond the reach of salvation, it is because he has led others that deeply into debt. If he feels to be without hope or help or sustenance, it is because he has offered neither hope nor help nor sustenance to others.

That is the Law, and none but GOD can transcend it.

5

WHAT A MAN GIVES HE MUST RECEIVE.

A man who causes pain, and subsequently suffers pain to balance his account, if he then blames his pain on another, he is likely to follow the blame with hatred and recrimination; retaliation, and thereby yet more pain, inflicted on the one he blames. So that far from paying off his debt, he increases it; because the nature of the human game is such that he who blames is never satisfied. How could he be?

So in his frustration, and in his unfulfilled desire for revenge, he inflicts more and more pain, and becomes trapped in the spiral of an increasing debt of suffering. And unless he halts that spiral in time, recognising his own sense of sin, his own guilt, listening to the voice of his own conscience, and repenting and expiating and reversing the pattern, he must eventually descend beyond recall, destined for a final retribution of eternal alienation from the Source of Life.

But at no time, until the very End of Time, is it too late; to change, to learn the Universal Law, to understand it, to live with it always in mind, and thereby gradually to move from opposition to the Law, which can only bring a constant sense of discord and frustration, to harmony with the Law, and the increasing joy of returning, step by step, to reconciliation with the Source of Life; the all-embracing Love of GOD.

Man, as a race, may be locked irrevocably in the spiral of blame and hostility. But for the individual, there is a way to separate from that spiral. It is not easy, and it takes courage. Because the way of the world is like the current of a fast flowing river. It drags everything with it, so that only the strong-willed and the dedicated, can swim against it.

To blame with the rest is the easy way. The other way, which follows the principle of the Universal Law, is in three stages: the Beginning, the Task, and the Fulfilment.

The Beginning is to learn with the mind, to know with the intellect, to believe with the consciousness. The Task is to remember, always remember, that as we give, so must we receive, and by what is done to us, we can know what we do to those around us. And the Fulfilment is to know and believe with the heart and the soul, so that the knowledge is a part of faith, and the belief becomes a natural way of life.

So in the Beginning, we see blame for what it is. We learn and understand the causes and effects of blame. Then our Task is to go on seeing; seeing blame in ourselves and others; how it manifests, and what effects it creates. And finally, in the Fulfilment, all blame is eliminated. We no longer feel the need

to blame.

And therein lies the end of self-destruction, and the conquest of Death.

So be it.

- Robert

ROBERT DE GRIMSTON

BI 13

THE SEPARATION

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT
LONDON
April 1969

COMMUNICATION TO ALL BRETHREN (INFORMATION)

Brethren, As it is,

The separation is within the dimension of Time.

In Time there is that which is of GOD and that which is not of GOD. There is negative and positive; evil and good; sin and virtue; salvation and damnation. There is division; and from the initial division of GOD and GODlessness, there springs the fragmentation of all things, and the scattering of all the parts of One, throughout the Universe of Time and Space.

GOD is divided and divided and divided; until It is stretched from one end of eternity to the other.

But without Time there is no Separation. Ultimately there is no division. There is no right and wrong, or good and evil.

The burden of Time is the conflict of the division. And this is our burden.

We embody the whole separation, from one extreme to the other. We must; otherwise the parts cannot be brought together.

We are stretched across the whole span of the Universe.

We are at the pinnacle of Heaven, and in the deepest depths of Hell.

We are totally good, and at the same time totally bad.

We are wholly of GOD, and we are wholly not of GOD.

We manifest the ultimate of all things, both negative and positive.

And our function is to separate; to raise up that which, within Time, is of GOD, and to condemn that which, within Time, is not of GOD; to create GODliness, and to destroy GODlessness, at the same time manifesting both within ourselves.

And within Time, that is as it is—divided.

But beyond Time, everything is a part of GOD—not of GOD divided, but of GOD united, resolved, and brought together into One.

Within Time, there is an eternity of agony for all beings not of GOD. But when Time is no more, eternity is no more, the Separation is no more.

There is no condemnation, because there is no division. There is no damnation, because there is no Separation.

But until Time is resolved, and all is brought together, we must bear its burden to the ultimate.

We must span the scale from the highest to the lowest.

We must feel the greatest joy, and the greatest agony.

We must embrace the ultimate salvation, and the ultimate damnation.

We must be the very best, and the very worst.

We must hate, and we must love.

We must know perfection, and degradation.

And we must know the Separation, in all its stark and unequivocal intensity.

Before it can be transcended, it must be known, and felt, and experienced, to the ultimate. Black must be the ultimate black, and white the ultimate white; and we must feel and know them both.

For again, there must be Separation, before there can be no Separation.

There must be the ultimate intensity of conflict, before there can be no conflict.

The two ends of the Universe must be disentangled, before they can. be reunited; distinguished, before they can be identified.

If we are clinging desperately and fearfully to something, terrified that at any moment it might be torn from our grasp, then we cannot be truly united with it, until we have first been separated from it—or more accurately, until we have seen that in reality we already are separated from it, by the barrier of our compulsive attachment to it, and until we have seen the true extent of our separation. Because knowledge and awareness are always the only essentials when it comes to action.

To see and to know, are all we are required to do of our own volition. From there we are free to follow, as far as we can, our instincts and our inclinations; to exercise our illusion of choice, according to our own judgement, and the signs that are there to guide us.

However choiceless we may consciously know ourselves to be, until that knowledge has become a true and deeply founded awareness, both conscious and unconscious, there is still the illusion of choice; a basic sense of personal control of our destiny, a sense of individual responsibility. And as long as that is there, we must enact it and attempt to fulfil it.

That—ironically—is a part of our choicelessness; as is the fact that we shall inevitably fail.

3

If we demand something compulsively of ourselves, we fail to achieve it. And the reason is based upon the fact of choicelessness, and upon the myth, the fallacy, the illusion, that choice exists at all.

And here is the logic of choicelessness.

If you create something from nothing, or, more precisely, from a part of yourself, then whatever that creation does or is, stems from the nature of its creation. If it behaves in a particular way, manifests a particular characteristic, that must be a direct and logical outcome of the way it has been designed and programmed.

In the face of external pressures and circumstances, the -response of the

creation, which is what matters, stems directly from the nature of its existence, and therefore from the way it has been created.

But when we speak of creations, we include a factor which contradicts this logic. We include the concept of personal choice. We say that a human being, which is a creation of GOD, has a will of its own which is independent of its creator. And GOD, by Its condemnation of Its creation, on account of its misuse of its power of choice, endorses this.

But this is disownership of the creation. This is saying that what the creation does, stems not from the nature of its creation, but from some independent element, peculiar to the creation, but having no connection with the creator.

So by deciding that a creation has a personal choice of its own, independent of the creator, the creator disowns the creation.

He rejects it. He says: 'The creation is not wholly mine. It has an existence of its own, which is separate from me. I am not responsible for the way it chooses to be.' He then demands that the creation exercise the element of choice in one particular direction. He demands obedience.

Now he has already rejected his creation, by maintaining that it has choice and a will of its own, separate from him. By the Universal Law, his creation must in turn reject him. And its only method is disobedience.

REJECT AND YOU MUST BE REJECTED IN RETURN.

So the creation disobeys. It must, in order to fulfil the Law. It quite deliberately fails to meet the demand which the creator makes upon it.

And the irony is this: it has no choice. It is subject to the Universal Law, and therefore cannot do otherwise, but reject its creator, who has rejected it.

So the choice was an illusion, a myth, a fantasy, both for the creation, which really believed it had choice—it felt the power to choose, to decide, to control its destiny— and for the creator, who equally felt his creation's power to choose.

But it was a lie. Choice does not exist. Every creation in the Universe, on every level, is subject to the Universal Law, which controls everything the creation manifests, and is inevitable~

A man has no more choice than an amoeba.

4

But why then the lie? Why the illusion? What is it for?

The answer is: 'the Game'. The illusion of choice is for the Game.

The Game is conflict; creating and destroying; building and demolishing; separating and coming together; rising and falling; disintegrating and reuniting; failing and succeeding; living and dying; winning and losing; loviDg and hating. That is the Game; and the Game is the essence of existence.

But without the lie; without the illusion of choice, which is the illusion of conflict, which is the root of striving and reaching and hoping, which is the driving force of movement and change and growth and development; without the fantasy of a creation's control over its own destiny; there is no Game; only a static motionless perfection.

For a game there must be conflict; for conflict there must be choice; for choice there must be rejection; for rejection there must be disownership; for

disownership there must be creation and separation. That is the start of the cycle.

Then the cycle must be played out. There is no returning except by completing. The full circle of the Game must be traversed; rejection by rejection by rejection.

And because to create, and then give choice to the creation, is the prime method of rejection, this is the pattern of the Game; a cycle of creation and subcreation.

The creator creates, and rejects. The rejected creation, in order to fulfil the Law, becomes a creator, and itself creates and rejects. And the creations s creation also creates, and rejects. And so the cycle continues; separation on separation on separation.

And each of us, on his level of existence, has been created and rejected, and subsequently each of us has created and rejected.

Demands are made upon us by our creators; demands that we feel within our bones and therefore make upon ourselves; demands that inevitably we fail to meet. And because we reject by such failure, our creators reject us the more, separating us ever further from knowledge of them, from contact with them, from their love and their security.

So we, in our turn, must equally add to our own rejection, through disobedience and failure; and so the spiral downwards into death continues.

And at the same time, we make demands upon our creations; instilling in them a sense of their own personal responsibility, and thereby forcing them to fail in order to reject.

And as long as we pass responsibility downwards, as long as we demand of those below us, demands will be made upon us from above. Responsibility will continue to go down the line; choice will continue to be meaningful to us, whatever we might consciously know to the contrary.

By the Universal Law; as long as we demand from below, it shall be demanded of us from above. As long as we reject by demanding, we shall be rejected.

5

But we do demand. We demand by desiring, by needing. And there are more demands to be made, more burdens to be carried, more failure, more disappointment, more rejection; before the cycle is complete, and the illusion of choice is taken away.

Pain is conflict. Conflict is choice. Choice is the lie by which the Game is played. And there is more of the Game to be played out before the completion.

We are carrying the burden of choice, which is no less real as a burden for being an illusion.

For us the illusion is still reality, and until we are ready to be freed of the burden, until the time comes for the burden to be lifted, and for us to fall back into the perfect security of total choicelessness, we shall continue to feel the weight of personal responsibility. We shall continue to feel the need to place that burden upon ourselves and one another.

We shall continue to feel the urge to blame ourselves and one another. We shall continue to want to strive amongst ourselves; despite what we cannot help but know. For that is the Game.

But if we know that the pain we feel, whether it is mental or physical, is only a fraction of the pain which the Gods themselves must suffer, to conclude the Game according to the Law; if we know that whatever our burdens, Theirs are a hundred times greater and more agonising to bear; then we can endure with a greater sense of purpose and worthwhileness; then we can find some light of truth in the darkness of the lie.

And if, beside the pain we feel, we hold a separate and independent knowledge of the final lifting of the burdens from our shoulders; if we know our choicelessness, and still enact the choice, without confusing the two and becoming submerged in our fear of alienation; then we can derive an added strength, and a basic reassurance and security, from the faith inherent in this distinction.

The mind thinks, whilst the soul both knows and feels.

But within the Game, knowing and feeling are divided; separated from one another by the conflict of the thinking mind. So that what we know, is not always what we feel.

We know truth; but we feel a lie.

We know love; but we feel hatred.

We know that ultimately there is life; but we feel the all-pervasive presence of death.

We know the Unity; but we feel the Separation.

We know GOD; but we feel the pressures and effects of GODlessness.

We know the ultimate goal of perfection; but we feel submerged in irrevocable imperfection.

We know Heaven; but we feel the restrictions and the horrors of Hell.

We know harmony exists in all things; but we feel ourselves and all existence torn apart by seemingly interminable strife.

And we know that one day we shall no longer be divided within ourselves or from one another, and then we shall know what we feel, and feel what we know, and our souls shall be one.

The conflict of the mind is an intellectual contortion that breeds doubt and misgiving.

The resulting conflict of the soul, itself divided by the mind’s dichotomy, is a searing agony of twisted contradiction. It is the Universe stretched across eternity and nailed in place, helpless and impotent upon the rack of Time.

It is the crucifixion of the core of life. And each one of us embodies his share of the pain.

So do not feel alone, nor that even one moment of suffering is without purpose. The debt is exact, and every grain of agony is counted towards its repayment.

And the cycle is drawing to its inevitable close. And although the feelings of pain are in many ways intensified, yet equally the knowledge of choicelessness and ultimate freedom from the burdens of expiation, expands within us, giving us greater faith and greater powers of endurance.

And as long as we feel the present; live within it, understand it, embrace it, accept it as part of ourselves, and can rise above it; then we may know the future; see it in the distance, imagine it for ourselves, not as something to be

striven towards, grasped for, hoped for, reached for, prayed for or even worked for; but as something that must be, a time that must come to us when the task is finished.

We do not aim at the freedom and joy of the future. We only aim at what seems to be the best permutation for the present. The future is something we know. It already exists, prepared for us. And sooner or later, according to the Will of GOD, it will cease to be future and become present.

Then we shall know and feel as one. Then we shall rest in the fulfilment of an undivided soul. Then we shall find peace in a mind no longer torn by conflict. Then we shall receive as we desire to receive, and give as we desire to give.

Then we shall know what we want, not only by what we have, but also by what we feel we want. Then the spark of pure consciousness shall rule within each of us, instead of being subject to the anachronism of a divided unconsciousness.

Then we shall be where we feel we belong. Then we shall do what we feel inclined to do. Then we shall be what we feel the desire to be. Then we shall have what we feel we want to have.

Then we shall love and be loved, give and be given to, know and be known, receive and be received, accept and be accepted, without the pain of conflict and frustration.

Know that future time. Do not grasp for it; that will only intensify the pain of now. But know it; see it; believe in it. For it is the fulfilmen.t of the Divine Will.

So be it.

- Robert

ROBERT DE GRIMSTON

BI 14

THE SELF

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT
LONDON
May 1969

COMMUNICATION TO ALL BRETHREN (INFORMATION)

Brethren, As it is,

No being in the Universe is selfless.

There is no such thing as selflessness—unless it is non-existence. There are no such qualities as altruism or unselfishness.

If we exist at all, then the core of our existence, by definition, must be the self. The spark of pure consciousness, which is the essence, is the self.

We can tie ourselves in knots and drive ourselves around in circles, on a sense of guilt for being selfish, for pursuing a goal of personal survival. And even as we deplore our selfishness, we can become further appalled by the fact that we deplore it because it could lead to our damnation. So that even our desire to be selfless seems to be a completely selfish desire!

There is no future in pursuing selflessness.

We speak of the Salvation of GOD. But why is our purpose to save GOD? Is it selfless altruism?

By no means. We are part of GOD; so GOD's salvation is our salvation. Are the branches of a tree selfless because they band together to give life to the trunk? No, but they are wise.

We speak of helping one another, as opposed to looking after ourselves. Is this a denial of self?

By no means. Do the oarsmen in a life-boat deny themselves by giving strength to one another? No; they help to ensure their own survival.

What appears to be altruism is awareness. What seems to be selflessness is wisdom. It is the knowledge of the Life Source, and the knowledge of the Universal Law.

It is the awareness that if we save that to which we belong, and upon which we depend, we save ourselves.

It is the awareness that if we give strength to what is of GOD, we shall receive strength in equal measure, from what is of GOD.

And to narrow it down even further; it hinges upon the scope of our identification.

If we identify ourselves with our physical existences, then self, for us, is that; our bodies. Survival of self means survival of the body. Preservation of self means preservation of the body. Satisfaction means satisfaction of the body.

This is a very limited scope. By identifying with our physical existences, we make ourselves destructible, transitory, trivial, and ultimately meaningless.

If we identify ourselves with our social status, then that is the self which we seek to preserve at all costs.

If we feel that to lose our reputations or our positions in society, is to die, to be destroyed; then that is the scope of our identification; again narrow and transitory. Social status is meaningless in ultimate terms.

We can identify ourselves with our material possessions, and feel that at all costs we must preserve them in order to survive; at the same time feeling that the acquisition of more, will lead us towards fulfilment.

Still the scope is small. Self is no more than a set of physical objects and their exchange value.

We can identify ourselves with our profession or calling, and feel that as long as we have that we are alive.

Or we can begin to expand our scope a little, and identify ourselves with an entire social strata; in which case the overall promotion and preservation of that strata becomes part of the promotion and preservation of self. A racist identifies himself with his racial background, and therefore feels that by upholding the cause of others with the same background and origins, he is fighting for his own personal survival.

The scope is wider than physical existence or social standirtg, but it is still small and meaningless in ultimate terms.

We can identify ourselves with a political ideal, with an entire nation, with a culture, with a moral code, with humanity itself.

True identification on these levels, where there is real dedication on the basis that therein lies the road to the ultimate survival of self, indicates a relatively large scope.

Here we find what is known as selflessness, because the self is identified beyond the scope of the immediate individual existence, and embraces a much wider territory.

Here we begin to see how awareness tells a being that true preservation of self can only stem from the preservation of something much greater and more extensive than self, of which self is a part.

But if we examine the wider territory, if we look closely at that with which the self identifies, we still see only a shallow transitory concept.

Ultimately, what is a political ideal within the Universe? What are national boundaries and differentiations in relation to eternity? What will become of a culture when the world is dead? What is human morality when the human race is .gone? What is humanity when Judgement comes upon the earth?

The awareness only takes the being so far. It reaches beyond the tiny confines of its own personal separateness, but it cannot reach beyond the equally temporary, though somewhat larger, separateness of a human group or a human concept.

That is the criterion. As long as that with which the self identifies, lies within the limits of humanity, as long as it is subject to human laws, human standards, human values, human qualitites and human limitations, no matter how vast, no matter how much scope it covers, it is ultimately meaningless; it is transitory and destructible. Like humanity itself, it is subject to death—corruption, decay and death.

As long as the self seeks survival within human terms of any kind, it must be destroyed; just as humanity must be destroyed.

If a framework is destroyed, then everything which exists only within that framework, even if it spans it from end to end, must be destroyed as well.

2

So with what can the self identify in order not to be destroyed, in order to survive? What is indestructible? What is ultimately invulnerable? Only GOD; the Life Source of all existence.

If a being identifies itself with GOD, and therefore seeks the salvation of GOD in order to ensure its own survival, that is true awareness. That is seeing and knowing the ultimate scope.

Self becomes GOD, and GOD becomes self. Thereby self becomes invulnerable and indestructible.

We speak of self-sacrifice as a virtue, and on one level it is just that, when human-self is sacrificed in favour of higher-self or GOD-self.

But the real sacrifice of self is the identification of self with something human, something of the world, something that must eventually be destroyed. And that is self-destruction.

So if we wish to give meaning to the concept of selflessness, let us call it human selflessness, which is GOD-selfishness, and is a mark of wisdom.

But how to reach a state of GOD-selfishness; how to reach an identification of self with GOD, so that the being feels it and knows it with reality; that is the problem.

We can know that the self must be identified with GOD, and yet feel it only identified with humanity. That is the soul divided. That is the anguish of spiritual conflict.

We can know that the body is a meaningless husk, and yet feel the instinct to protect it and preserve it as though it were ourselves.

We can know that human values are shallow and transitory, and yet feel inextricably involved with them. That is the power of the human mind, which imprisons the soul.

For the soul is like a caged bird. It sees freedom beyond the limits of its narrow confinement; it sees the sky, and understands the difference between what it is and what it could be; it knows that outside is life, whilst inside is nothing but a stagnant death. Yet it is trapped; it cannot reach the life it knows is there.

And the soul sees GOD, knows GOD, understands GOD; but cannot touch GOD, and cannot reach GOD through the rigid and impenetrable barrier of its human existence. And the anguish and frustration of this dichotomy tears the soul apart.

But how to find the freedom, which is seen and known but not felt?

How to identify the self with outside instead of inside; not only with a conscious knowledge, but with a complete awareness, known and felt? How to become the dream of not just seeing, but of being GOD?

O GOD, the pain of seeing and knowing, yet not being able to reach, to touch, to become part of, to be enveloped in, to be absorbed by.

The being cries in helpless despair to its creator.

O GOD, the separation; no longer in blind ignorance and feelingless unreality; but seeing and knowing, and yet feeling the gulf between.

Is this the final pain before the unity? Is this the last agony before the joining together?

Must the Devil rend us before he will relinquish us, and let us return in body, mind, soul and essence, complete, to where we belong?

3

But where to begin to be free of the pain of separation?

We long to take the final step, to be finally united and absorbed.

But what is the first step?

We see the ultimate, we know the completion; but what is the link between now and then, between here and there, and how do we begin to traverse the link?

The final step is outside the bounds of our human identification; but the first must be inside it, because that is where we are now.

And always knowledge is the key. Each step is a grain of meaningful awareness. Nothing else is truly valid.

Action is the fruit of knowledge; but knowledge is always the source.

Something we must know, in order to begin the journey into life; but what?

What is now—for us? What is here present—for us? What are we—here and now— for ourselves and for one another? What is?

That is knowledge. That is all the knowledge that exists. The rest is speculation.

The bird is in the cage. For the bird, the cage is. The sky will be, but is not, except as a vision of the future.

So in order to know, the bird must know the cage. It must know the sky, but only in order to know more completely, and with reality the nature of the cage in which it is trapped.

The soul is trapped within the mind. In order to know, it must know the mind. In order to know the mind, it must know the human game, which is created by the mind. In order to know the human game, it must know humanity; the player and the pawn of the human game.

The soul may know GOD—must know GOD—but only in order to know humanity; and thereby the full extent of its alienation from GOD.

For there is a way out of the mind. There is a way out of the human game. There is a way out of identification with humanity.

Knowledge is the way out; knowledge of the mind, of the human game, and of humanity.

But again what is the first step?

To know; but to know what? Surely not the entire nature of the mind. That is almost the last step.

No. The first step is to know that we can know.

If we are to know, we must open our eyes and look, and see. But in the pain of our sense of separation we are blinded. So in order to see, we must rise above that pain; feel it, accept it, own it; but instead of sinking beneath it into despair and abject misery, we must know that we are greater than the pain we feel.

That is the first grain of knowledge. That is the first step. To know that we are greater than the pain we feel. To know that we are stronger than the burden we carry. To know that we are of more consequence than the cage in which we are imprisoned.

TO KNOW THAT WE ARE GREATER THAN THE PAIN WE FEEL.

When we know that, we have begun.

That is knowledge of here and now. That is knowledge of what is. That is awareness.

And that is a beginning; because it must lead to further knowledge.

To know our strength and our stature, is to know our power to know. And that is all the inspiration that we need.

We have always said that until the full extent of the alienation is known, there can be no coming together. Until the totality of the rejection is seen, there can be no acceptance. Until the separation is recognised, there can be no rejoining.

So until we know the cage, until we have seen and felt every aspect of it, and how it relates to us; until we have recognised the extent to which we are trapped, how w~ are trapped, and in what we are trapped; we cannot be free of the trap.

Therefore, having taken the first step, having risen above the pain by knowing that we are greater than it, we can take the next and the next and the next.

We can look at the pain. We can know its nature, its strength, its power, and its effects upon us. We can go behind the pain and examine its source. We can look at the guilt and the fear, from which the pain stems; guilt for the past which keeps us in the past, and fear of the future which keeps us in the future; the two anchorpoints which hold us stretched across the whole span of Time.

We can see the blame we use to keep the pain in place, We can see the justifications, which maintain the guilt unexpiated, and therefore the fear unresolved.

We can see the deliberate blind ignorance that prevents us from moving towards freedom. We can see the links that bind us to the human game.

The bars of the cage are spaced, so that if we live wholly in the here and now, we can slide through with ease and find the freedom that is outside. But if we are stretched from the distant past to the distant future, nailed down at both extremities of Time, then we are trapped; unable to squeeze even one aeon of our vast unwieldy burden in between them.

For if we live wholly in the here and now, guilt cannot reach us, because it comes from the past; fear cannot touch us, because it comes from the future; we have no desire to blame, no need to justify, and no instinct to be blind. The bars of the cage cannot hold us in.

But that is again a contemplation of the final steps. We are only beginning.

We are behind the bars, examining them; beginning to know the extent to which they do hold us in; the extent to which we do blame, and justify, and are deliberately blind. We are beginning to learn the nature of our guilt, and of our fear.

And step by step, we can know every aspect of the human game and the part we play within it.

And if at any time we collapse, because the pain intensifies and overwhelms us, then we must remember again the first step, which is always the first step, not only from the beginning, but from any point of immobility.

TO KNOW THAT WE ARE GREATER THAN THE PAIN WE FEEL.

Then we can begin again; like the action of standing up in order to move on. Because nothing is lost by fallling, as long as we rise again.

As a soldier learns to live with death without succumbing to its morbid terrors, so we can learn to live with our sense of separation from the Source of Life, without despairing.

4

But if a being does despair; if the sense of futility descends upon it and it collapses, losing the knowledge of its basic strength; if it seems to cease caring enough to fight, and blindness and ignorance overwhelm it completely, so that alone it would die; that is the time when more than at any other, it needs the help of one of its own kind.

When it feels too much pain to know that still it is greater than the pain; when even that basic first step is beyond it, and it cannot stand up in order to move on; then it needs help.

We each of us feel moments of despair, moments of futility; but never all of us at one time. So that when one collapses, another lifts him to his feet, and when the second himself stagnates and is unable to move, the first lifts him and gives him a new incentive.

The lifting may be done in any way that is effective and appropriate: a gentle word or an angry word, validation or invalidation, encouragement or reprimand; anything that works, and enables the person to take that first essential step within the Game. And each of us is different, responding to different effects; and each time we fall is different, requiring a different remedy.

So set no standards on what is needed by a person who is lost in the depths of a sense of futility. Simply be open to inspiration, and do whatever is required to put him on the road again.

If he has done the same for others, it can be done for him. And who has not, at some point in his existence?

IF WHEN WE ARE STRONG AND CONFIDENT, WE GIVE OUR STRENGTH AND CONFIDENCE TO GOD AND THE BEINGS OF GOD, THEN WE ARE WEAK AND IN DESPAIR, GOD AND THE BEINGS OF GOD WILL GIVE THEIR STRENGTH AND CONFIDENCE TO US. THAT IS THE LAW.

We must go through weakness to reach strength.

We must know despair, before we can find fulfilment.

We must die, before we can be brought to life.

We must fall into the depths of futility, before we can be raised to the heights of ecstasy.

We must feel lost and abandoned, before we can know finally that we belong.

We must know the totality of failure, before we can be given the satisfaction of success.

We must feel the darkness of alienation and GODlessness, before we can see the Light of Truth.

That is the Game; the swing of the pendulum; the Law of a ‘two pole’ Universe.

THE ONLY ROAD TO LIFE, PASSES THROUGH THE VALLEY OF THE SHADOW OF DEATH.

So be it.

- Robert

ROBERT DE GRIMSTON

BI 20

THE LIE

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT
LONDON
April 1970

COMMUNICATION TO ALL BRETHREN (INFORMATION)

Brethren, As it is,

The basis of conflict is a lie.

And the lie is the image of divergent interests.

Truth is awareness of reality. A lie is unawareness of reality.

The truth which prevents conflict, is awareness of a fundamental unity. The lie which creates conflict is unawareness of a fundamental unity. The awareness is blocked by an apparency of divergent interests.

And conflict within expresses itself as conflict without. Strife between the soul and the body and between the two sides of the mind within one individual, manifests outwardly as strife between individuals, as strife between groups of individuals, and finally as strife between masses of individuals. And at the root of every conflict is the same lie; unawareness of the fundamental unity.

But outwardly every conflict is different, and therefore has its own particular manifestations of the lie. The basic lie is the same for all conflicts; the superficial lies, which stem from it, are different.

Consider any controversial subject; any subject on which there is strong and aggressive disagreement.

On both sides there are positive attitudes, ideas, viewpoints, opinions, desires and interests, upon which there is no disagreement.

For example, let us suppose that both sides are agreed that peace is a good thing, that relief of suffering is a good thing, that the halting of pollution is a good thing, that unity is a good thing, that happiness is a good thing, that contact is a good thing, that co-operation is a good thing, that love is a good thing, and so on.

No conflict here; no lies.

But as either side steps into an area either of defence or attack, as soon as disagreement manifests, lies begin to appear. They must, otherwise there would be no basis nor material for antagonism, for condemnation, for accusation.

‘It, he, they, are wrong; I am right.’ This is fundamental to each side of the conflict. And from that basic precept, every argument, every piece of evidence, which the mind throws up, is calculated to reinforce it.

There is no detachment—moments of apparent detachment, and a great deal of protest of detachment, but no real detachment.

The Game is one of conflict, and we all live by it, whether we are willing to admit it or not. It is our life pattern and we conform to it. And for that we need lies.

But lies are not necessarily deliberate and conscious untruths. They are usually

superficially and always basically, the result of sincere ignorance.

For all the time, whichever side of a particular conflict we are drawn towards, the mind is sifting and filtering in favour of that side; taking what will help, rejecting what will hinder. There is no consciousness of this. It is compulsive and automatic. Consciousness is not required; in fact it would hinder the operation with scruples if it were allowed to intrude.

The result is lies. The mind creates them for us; half-truths, distortions, misjudgements, inversions, biases, prejudices, miscalculations and anomalies.

Each side, in so many words, calls the other side a liar. 'What he says is wrong, and therefore not true', is the basic argument in every open conflict.

'What they say is a lie.' That is the theme song on both sides.

At the cooler end of the scale it means: 'They have their facts wrong. They are mistaken.' At the other end, when the threats involved have grown to desperate proportions—either threats felt or threats actually voiced—it means: 'They are deliberately deceitful. They are insincere.~

The absurdity of this is so obvious that it seems incredible that we can go on taking part in these charades. But it's the nature of the Game. We must go on. All our instinct tell us to go on.

If the powers of the East and the powers of the West, sat down and really looked at the struggle between them and the manner in which it is waged, they could not fail to see the absurdity of their accusations against one another.

Are we really to believe that there is scarely a grain of sincerity in the corridors of power on either side? Are they all self-seeking charlatans, who lie and cheat and scheme for their own personal ends?

Even closer to home; are we to believe either of two major political parties in their accusations against each other, of lies, treachery, betrayal, double-dealing, unscrupulousness, power-seeking, greed and insincerity; or the accusations of a third against both of them?

And even if we do not, even if they themselves do not, there is no way out. If we and they believe their accusations, then the blindness has reached insurmountable proportions, and if we and they do not believe their accusations, then we are already deep into the territory of conscious and deliberate lying!!

But again, it is the Game. And in order to play it, we must be convinced, or at least convince others, that our opponent is some kind of a liar. Our entire case is founded on this.

And it is true; but, mutually true, not unilaterally true as we have to believe.

2

Take any movement or party or group or structure or ethic or ideology or religion or philosophy, which has had any impact, any significance and importance, and listen to the cases 'for' and 'against.

The case 'for' could be truth. It could be based purely on accurate validation. But assuming the existence and effect of a case 'against'—whether potential or actual— the advocate 'for' almost certainly feels the threat of opposition. Therefore he almost certainly enters the area on the defensive, which is already the territory of lies, sincere lies, unconscious lies, perhaps; but lies; positive lies, in favour of his client, negative lies against the opposition, and of course accusations against the opposition, of lying; deceit, prejudice, stupidity, misrepresentation, and so on.

The case ‘against’ is in the territory of lies from the start; because by its very nature it sets out to attack. The prosecutor is automatically within the conflict. All his mental processes assist him in his work, and the result is inevitably, lies; honest lies, sincere lies, perhaps; but lies. And, naturally, accusations of lying; deceit, treachery and insincerity, as well as. misiudgement, miscalculation and error.

You only need to compare the two cases, the one ‘for’ and the one ‘against’, to see the extent of the lying between them.

And the advocate ‘for’ can detect all the lies—and a few more—in the case ‘against. And the prosecutor can detect all the lies—and a few more—in the case ‘for’.

There is virtually no truth in the situation on either side. Because on both sides there is the drive of conflict; the drive to attack and defend. This precludes detachment, and makes lies inevitable; all stemming from the basic lie, which is unawareness of the fundamental unity between the two opposing sides.

This basic lie can be summed up in the attitude: ‘My side is right; yours is wrong.’ From this stems all the ancillary lies, the ammunition for the game of struggle.

Everyone is willing to admit that this attitude is a lie on one side—the other from his own. But who is willing to see that it is a lie on both sides?

‘I am good; you are bad.’ ‘I am right; you are wrong.’ This is the expression of the fundamental lie.

Because we see only the superficial difference, we assume it is basic. And of course, if one side must be ‘right’ and the other ‘wrong’, then we have no choice but to make ours ‘right’ and theirs ‘wrong’!

If later we change our minds, we may change sides. But the situation remains exactly as it was.

3

And why is this attitude a lie; the attitude, ‘I am right and you are wrong’? Because it stems from unawareness of the fundamental unity between us.

It is impossible, basically, that one of us is ‘right’ and the other ‘wrong’; because we both stem from the same basic source point; we are both channelling the same life force. We are two aspects of one existence. If we are opposites, then we are balancing opposites, not conflicting opposites.

But who is aware of this—truly aware of it?

Even when someone admits that all men are brothers, he qualifies his admission with the assertion that his brothers on the other side of the fence have gone astray. They may be his brothers, but they are still wrong, and they are still liars and cheats. How sad!

This is no awareness of unity.

And even when someone cries: ‘Peace! No more war!’ all he means is: ‘Stop killing each other. Let’s just shout at each other and accuse each other and insult each other.’ He is not advocating unity, but simply different and less physically drastic weapons. And possibly he is also waging his different kind of war against a different kind of enemy.

Conflict remains. Disagreement flourishes. Antagonism abounds. The lie is still firmly entrenched.

The lie is the basis of the Game. And lying is the nature of the Game. We must lie in this way to fulfil our conflicting roles in a Game whose very nature is conflict, and therefore requires conflict to keep it going.

The Game needs lies to promote it. We are the players and must provide the lies. So we must be subject to the fundamental lie, which is unawareness of the fundamental unity.

And we Processeans are no exception. We live like every other human being in blindness of the fundamental unity of all humanity. For us, one way is 'right' and the other is 'wrong'. We are 'right'; they are 'wrong'. We feel it, we see it, and we express it. But it is still a lie.

What we call 'wrong' and 'GODless', is no more nor less than the other side of the same coin. It is as much a part of us as we are of ourselves. It is simply the other side of the Game. Even the most GODless island rises ultimately from the same seabed as every Process island.

To us it looks evil, because we are this side of the Game. To it we look evil, because it is that side of the Game. But basically we are both parts of the same divided and conflicted Game.

4

The Game and the players of the Game, which is all of us, create the anomalies by which the Game is played and propagated.

Examine the nature of sincerity.

What is sincerity? What is insincerity?

Is someone insincere because he dare not admit the facts? Then is fear insincerity?

Is someone insincere because he chooses one path in preference to another, and fights for it with every weapon he can find? His choice is his own, for whatever reason.

Is someone insincere because he justifies, to himself and others, what he feels is an inadequate way of life?

Is someone insincere because he presents an image of himself to the world, which has little connection with the way he really sees himself?

Then all of us, on one count or another, are insincere. All of us are liars.

And which of us does not believe that his way is 'right' while its diametric opposite is 'wrong'—despite outward protests of tolerance; live and let live?

Even fiction encourages us in the view that there are those who are primarily if not all 'good', and those who are primarily if not all 'bad'.

As children, from the earliest age, we are brought up on this view of humanity. We are fed and nourished on it. The nature of the divisions vary, but there are seldom no divisions.

Even the ultra-tolerant are strictly and severely divided against the intolerant. One thing you cannot be tolerant of is intolerance. Because no human being can simply be tolerant; he has to stand for tolerance. This gives him an outlet for his own suppressed intolerance—which is usually what tolerance is—but

it also defeats his purpose.

Prejudice is an unhappy state. But the unhappiest state of all is prejudice against prejudice. Because it is an anachronism.

Intolerance is misery. Intolerance of intolerance is lunacy—but just as inescapable.

Each and every one of us is prejudiced and intolerant. When its us, or someone with whom we agree, we call it morality or ethics. When its those with whom we intensely disagree, we call it what it is; prejudice and intolerance.

We have conditioned ourselves to the belief that some people are 'right' and others 'wrong', and that the world is divided between them.

And we have taught ourselves that we must be identified with the 'right' side. (There is no escape in identifying with the 'wrong' side, because that then for you becomes the 'right' side!)

When we discover that such black and white distinctions do not really exist—not in people, only in the pressures from within—that even within this basically false division of 'right' and 'wrong', people are a compromise, part one and part the other, then we have to manufacture the distinctions.

Because we must take part in the battle. We must fight for what is 'right' against what is 'wrong'. Therefore we must make ourselves primarily if not all 'right', and certain others—depending on which battlefield we choose—primarily if not all 'wrong'.

And we must remain unaware that basically we are all the same; each playing the separate and individual role that he must play to make up the Game.

And to escape from it is not a matter of seeing the other person's point of view. We can do that and still disagree with everything he stands for.

It's not a matter of recognising that it might be us who are 'wrong' and they who are 'right'. We can do that and change sides.

It's not a matter of seeing that everyone is basically good. We can do that and still be convinced that some of them have gone or been led astray.

It's not a matter of further compromises, but of recognising that each of us, together with the opposites for which we stand, is an essential part of one and the same pattern.

What I call 'right' and 'good', and what they call 'right' and 'good'; two diametric and conflicting opposites; are two halves of one basic whole. In fundamental terms neither is either 'good' or 'bad', 'right' or 'wrong'. They are both realities; and two halves of one overall reality.

And each is based on a monumental lie. And the lie is blindness to the fundamental unity which exists between it and its other half.

When I condemn them, it is because I do not see that they and what they stand for are basically the same as me and what I stand for. When they condemn me, it is because they do not see that I and what I stand for, are basically the same as them and what they stand for.

Both of us might know about it analytically. We might speak of the brotherhood of man and all men being equal. We might even agree on the facts set down here. But we do not feel it. Therefore we do not truly know it.

Our feelings tell us that we are in opposition, not only to, but against one another. And those feelings are the manifestations, the expression, of the lie.

And as long as that lie persists, as long as our unawareness of the fundamental unity continues, those feelings will continue, and the resultant conflict will continue, expressed or inhibited, it makes no ultimate difference.

And it is the nature of the Game that the lie should persist.

5

If I were to say that because of these facts, it is ‘wrong’ to feel or express or manifest conflict, the whole value of knowing these facts would be lost. I would simply add another dimension to the conflict.

No; I say simply that conflict is the nature of the Game, and we are all parts of the Game. And conflict both stems from and propagates lies.

We shall continue to condemn what it is our part in the Game to condemn, as long as we feel it. And our opposition will continue to condemn what it is their part in the Game to condemn—us—as long as they feel it.

We belong to the Game and they belong to the Game. So we are subject to the lie and they are subject to the lie.

Like gladiators in the arena, we are forced by the Game—as long as the Game is one of conflict—to fight against one another. We have no more choice than they have.

But, if this knowledge can give us that grain of detachment, that glimmer of light within the darkness of the lie, then that is its value.

When you feel the instinct to oppose, to condemn, to express the feeling of being ‘right’ against what seems to be ‘wrong’, in the form of antagonism, then stop for a moment and look for the lie. Look for the superficial lies which the mind throws to you as weapons, and also remember the basic lie of divergent interests.

Do this and you will experience at least a part of that grain of detachment, that glimmer of light.

But the knowledge carries no ‘should’ nor ‘must’ with it. That would make it useless. It carries no ‘morality’ nor ‘ethic’. That would destroy its worth. It is to be absorbed by whoever’s part in the Game it is to absorb it, and whatever comes from that absorption, whatever degree of freedom or release or detachment comes from absorbing this knowledge, is another vital and inevitable aspect of the Game.

He that hath an ear, let him hear. He that hath not, let him not. Neither is right, neither is wrong; neither is good, neither is bad; just two sides of one coin.

So be it.

- Robert

ROBERT DE GRIMSTON

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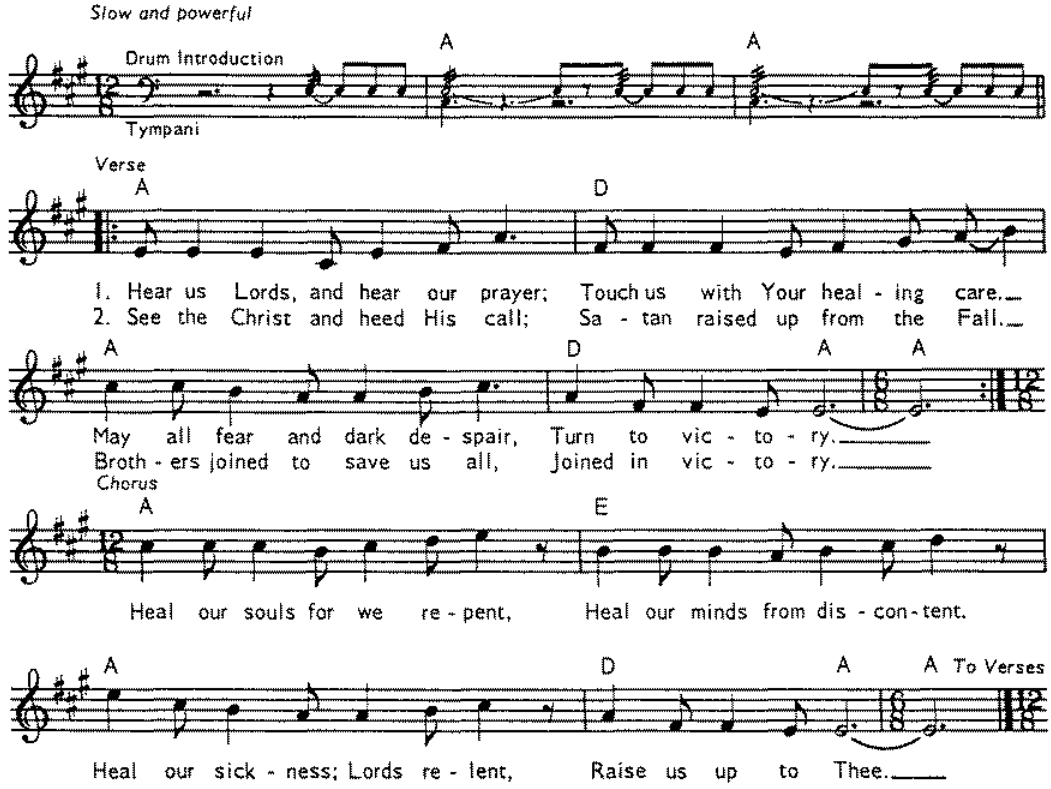
CHANTS (1 — 16)

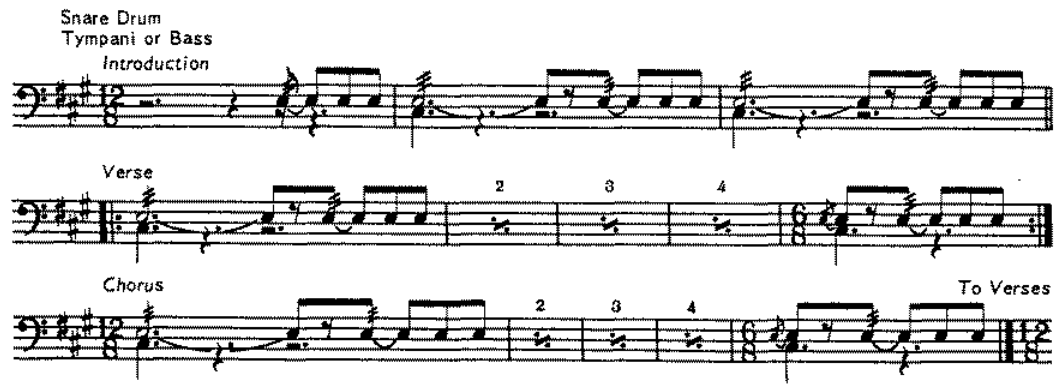
THE HYMN OF REPENTANCE

Slow and powerful
Drum Introduction
Tympani
A
A
Verse
A
D
1. Hear us Lords, and hear our prayer; Touch us with Your heal - ing care.
2. See the Christ and heed His call; Sa - tan raised up from the Fall.
A
D
A
A
May all fear and dark de - spair, Turn to vic - to - ry.
Broth - ers joined to save us all, Joined in vic - to - ry.
Chorus
A
E
Heal our souls for we re - pent, Heal our minds from dis - con - tent.
A
D
A
A
To Verses
Heal our sick - ness; Lords re - lent, Raise us up to Thee.

3. Christ and Satan joined in love;
Fiery serpent, gentle dove.
Healing power from above,
Heaven's victory.

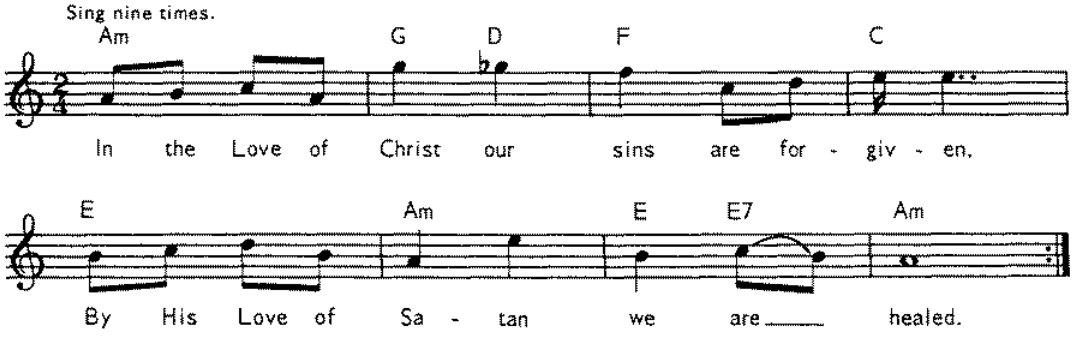
4. They come to heal and come to give,
They come to love and to forgive,
Teaching us the way to live
For our victory.
Chorus

5. Bless all creatures small and great,
Bless all sinners at the Gate.
Bless all men, the hour is late.
Pray for victory.

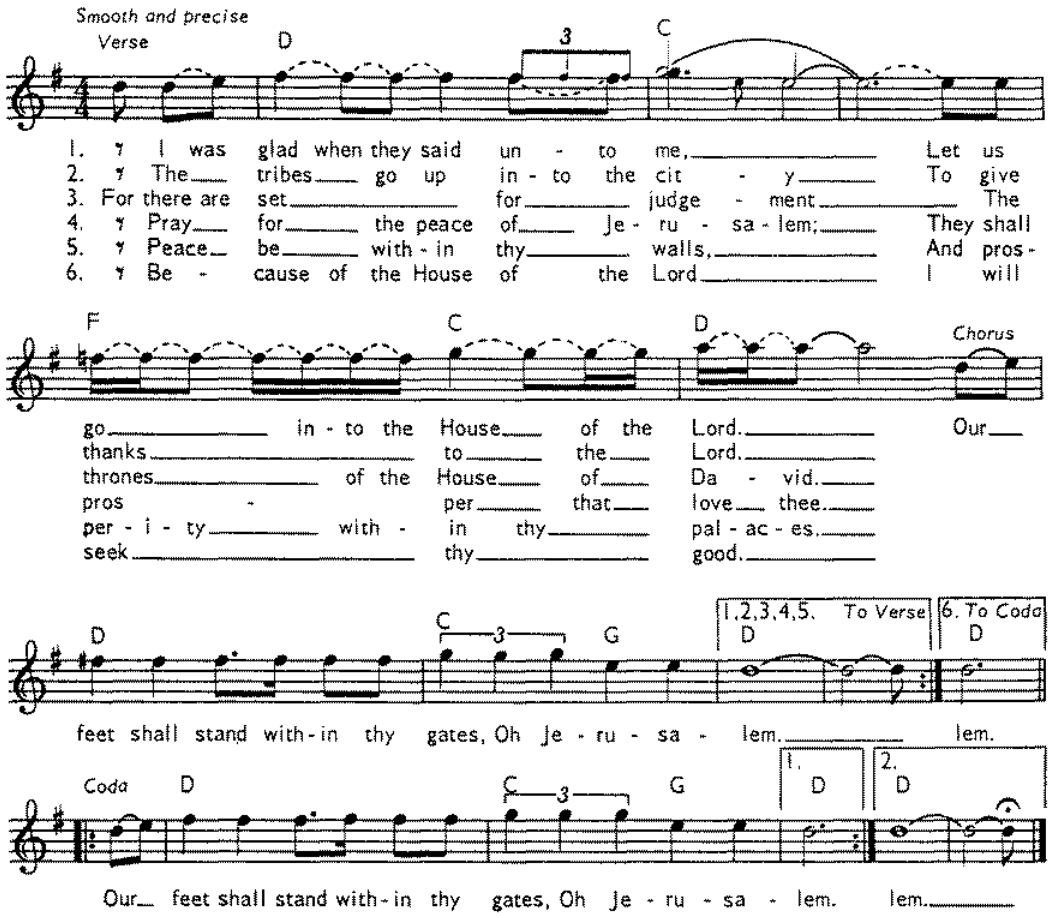
6. The end of pain, the end of Hell,
The end of evil's deathly knell.
Man's redemption breaks the spell;
Holy victory.
Chorus

SNARE DRUM and TYMPANI (or BASS or CHORD INSTRUMENT) ACCOMPANIMENT.

THE HEALING CHANT

Reverently
Sing nine times.



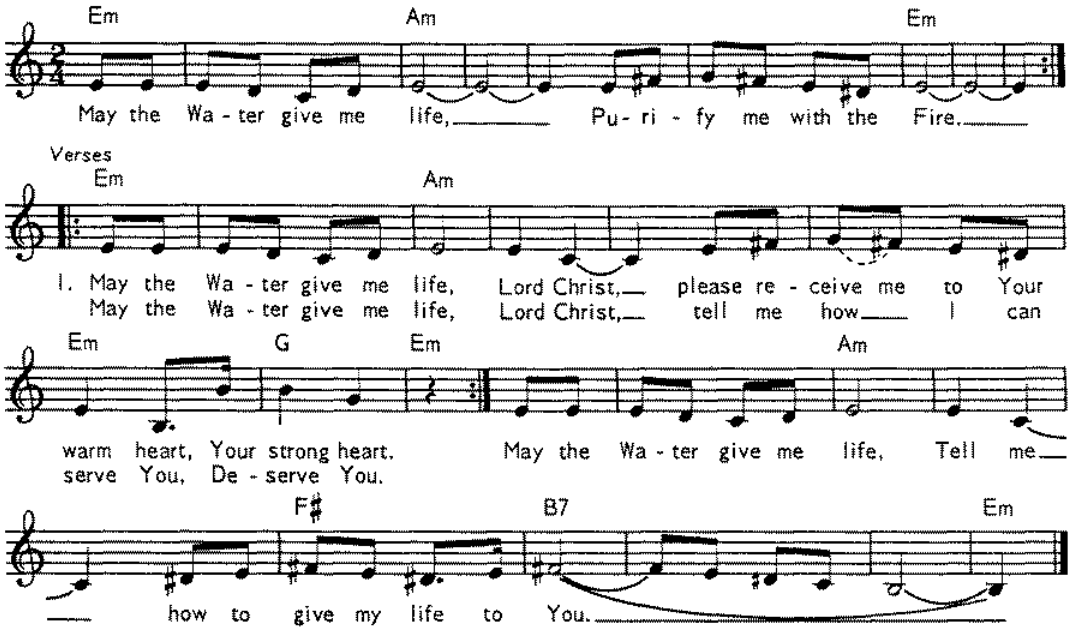
THE HYMN OF WELCOME


Smooth and precise
Verse
D
3
C
1. I was glad when they said un - to me, Let us
2. The tribes go up in - to the cit - y To give
3. For there are set for judge - ment The
4. Pray for the peace of Je - ru - sa - lem; They shall
5. Peace be with - in thy walls, And pros -
6. Be - cause of the House of the Lord I will
F
C
D
Chorus
go in - to the House of the Lord. Our
thanks to the Lord.
thrones of the House of Da - vid.
pros - per that love thee.
per - i - ty with - in thy pal - ac - es.
seek thy good.
D
C
3
G
1,2,3,4,5. To Verse
D
6. To Coda
D
feet shall stand with - in thy gates, Oh Je - ru - sa - lem. lem.
Coda
D
C
3
G
1.
D
2.
D
Our feet shall stand with - in thy gates, Oh Je - ru - sa - lem. lem.

THE HYMN OF CONSECRATION

Simple, pure and rhythmic

Chorus


Em
Am
Em
May the Wa - ter give me life, Pu - ri - fy me with the Fire.
Verses
Em
Am
1. May the Wa - ter give me life, Lord Christ, please re - ceive me to Your
May the Wa - ter give me life, Lord Christ, tell me how I can
Em
G
Em
Am
warm heart, Your strong heart. May the Wa - ter give me life, Tell me
serve You, De - serve You.
F♯
B7
Em
how to give my life to You.

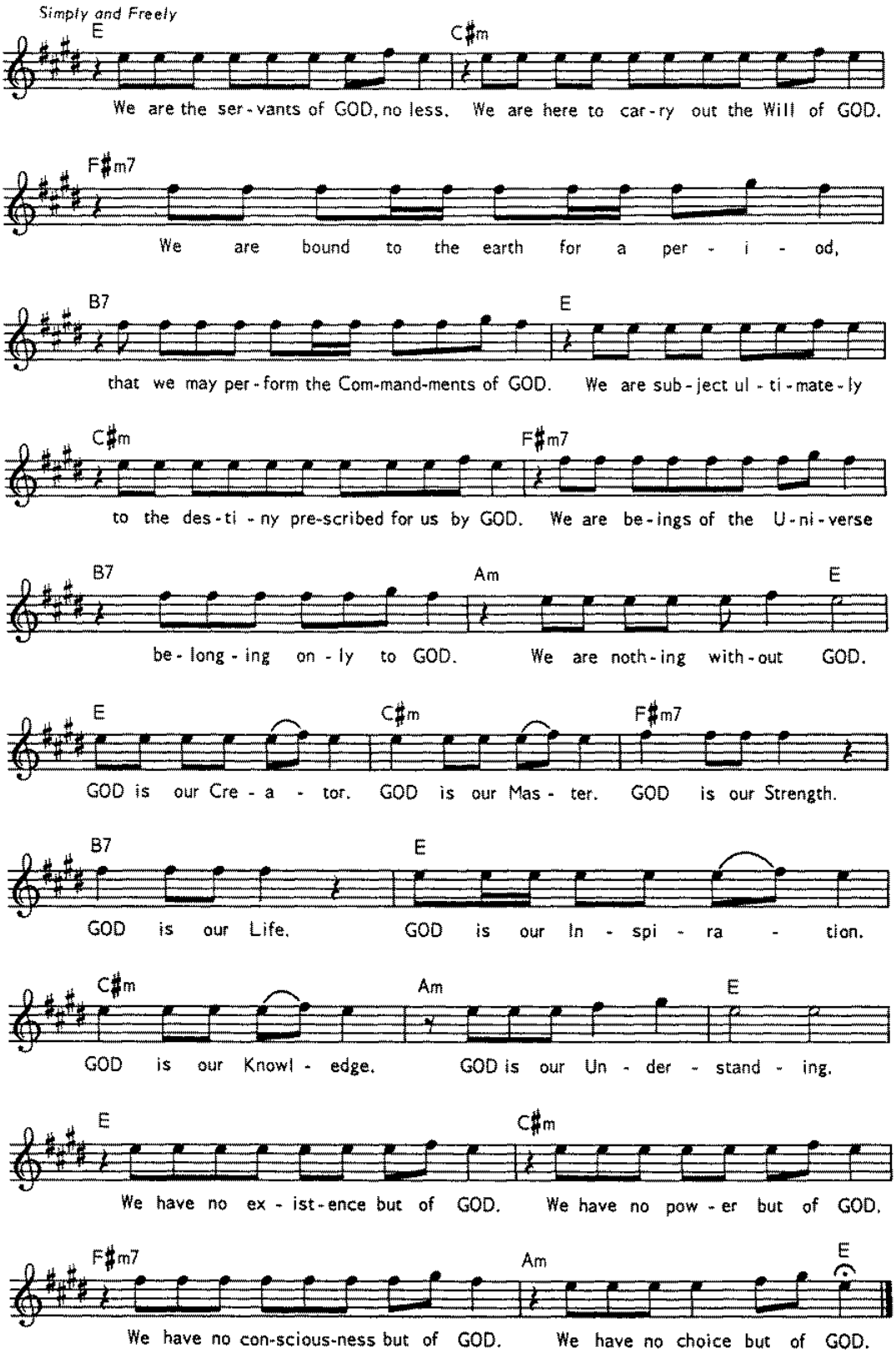
Chorus

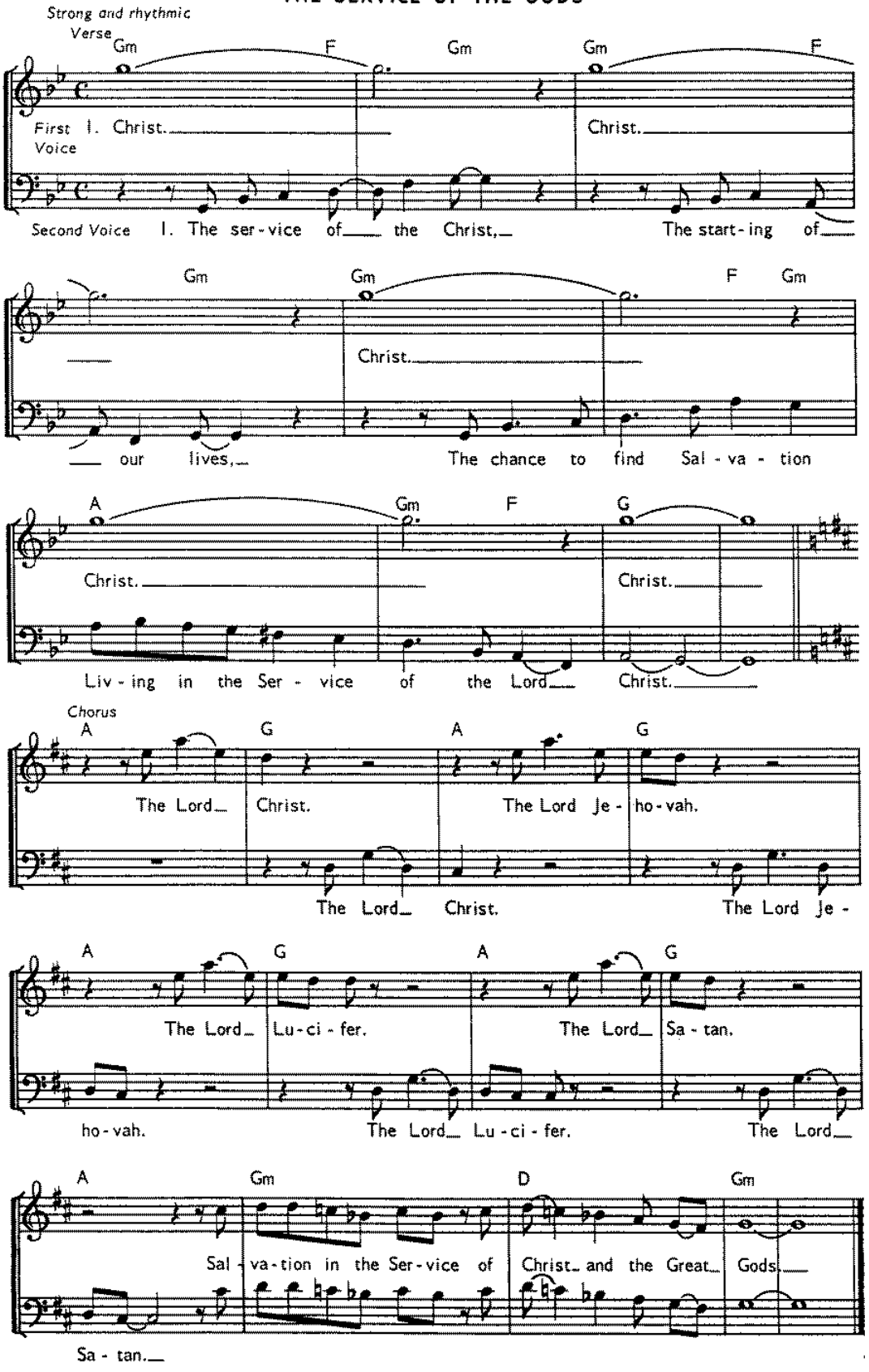
2. Purify me with the Fire,
   Satan, test me in Your Pit of Fire, desire
   Purify me with the Fire,
   Satan, I will meet Your commands and defy Fear.
   Purify me with the Fire,
   Tell me how to give my life to You.

Chorus

Chorus (hummed)

THE ACCEPTANCE CHANT


Simply and Freely
E
C♯m
We are the ser-vants of GOD, no less. We are here to car-ry out the Will of GOD.
F♯m7
We are bound to the earth for a per-i-od,
B7
E
that we may per-form the Com-mand-ments of GOD. We are sub-ject ul-ti-mate-ly
C♯m
F♯m7
to the des-ti-ny pre-scribed for us by GOD. We are be-ings of the U-ni-verse
B7
Am
E
be-long-ing on-ly to GOD. We are noth-ing with-out GOD.
E
C♯m
F♯m7
GOD is our Cre-a-tor. GOD is our Mas-ter. GOD is our Strength.
B7
E
GOD is our Life. GOD is our In-spi-ra-tion.
C♯m
Am
E
GOD is our Knowl-edge. GOD is our Un-der-stand-ing.
E
C♯m
We have no ex-ist-ence but of GOD. We have no pow-er but of GOD.
F♯m7
Am
E
We have no con-scious-ness but of GOD. We have no choice but of GOD.

THE SERVICE OF THE GODS

Strong and rhythmic
Verse
Gm F Gm Gm F
First Voice 1. Christ. Christ.
Second Voice 1. The ser-vice of the Christ, The start-ing of
Gm Gm F Gm
Christ.
our lives, The chance to find Sal-va-tion
A Gm F G
Christ. Christ.
Liv-ing in the Ser-vice of the Lord Christ.
Chorus
A G A G
The Lord Christ. The Lord Je-ho-vah.
The Lord Christ. The Lord Je-
A G A G
The Lord Lu-ci-fer. The Lord Sa-tan.
ho-vah. The Lord Lu-ci-fer. The Lord
A Gm D Gm
Sal-va-tion in the Ser-vice of Christ and the Great Gods
Sa-tan.

2. Jehovah, The Lord Jehovah calls,
Jehovah, All pitiful weakness falls,
Jehovah, The chance to find Salvation
Jehovah, Living in the Service of the Lord
Jehovah, Jehovah.
Chorus

3. Lucifer, The Lord Lucifer lights,
Lucifer, The darkness of our nights,
Lucifer, The chance to find Salvation
Lucifer, Living in the Service of the Lord
Lucifer, Lucifer.
Chorus

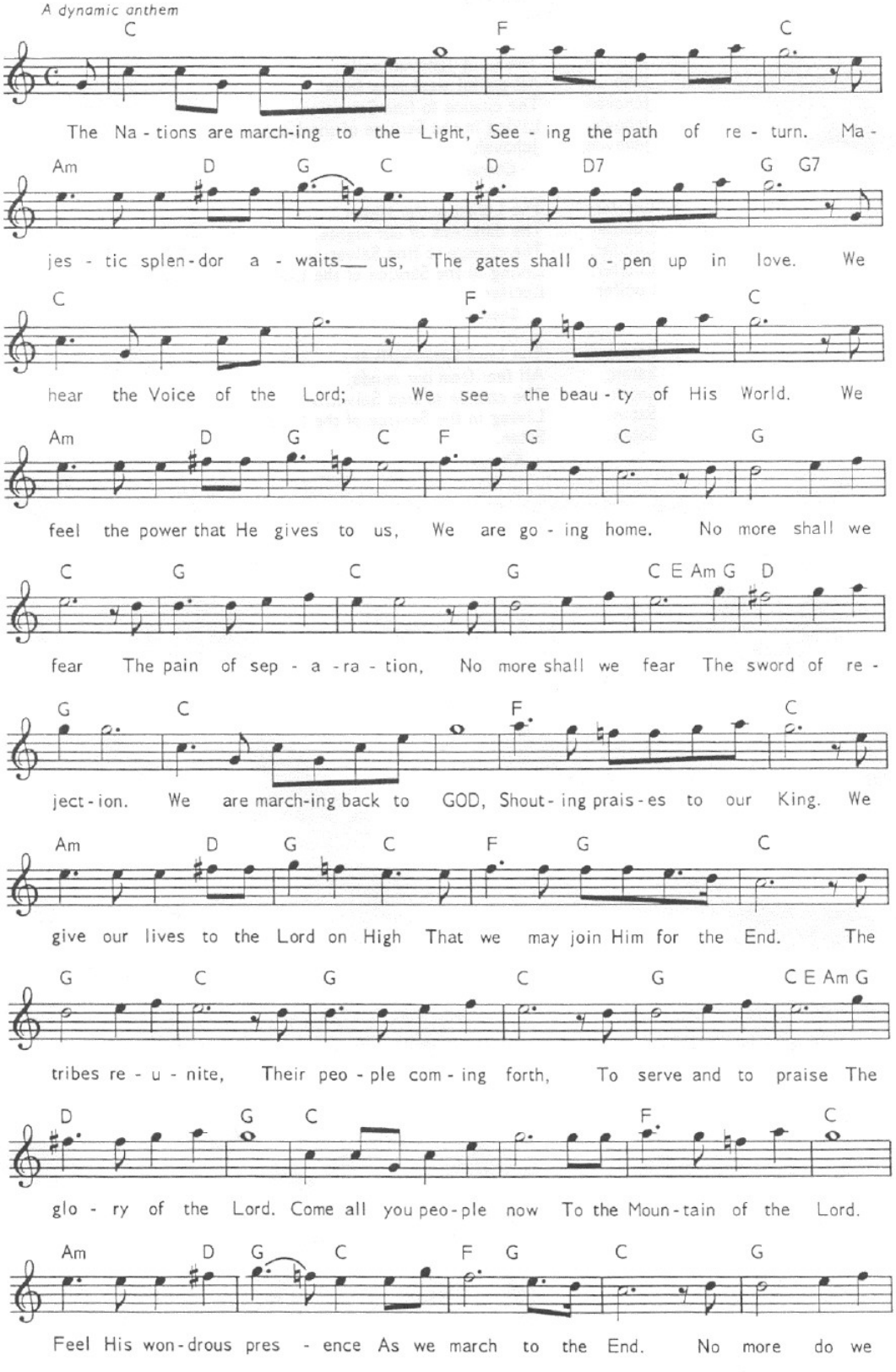
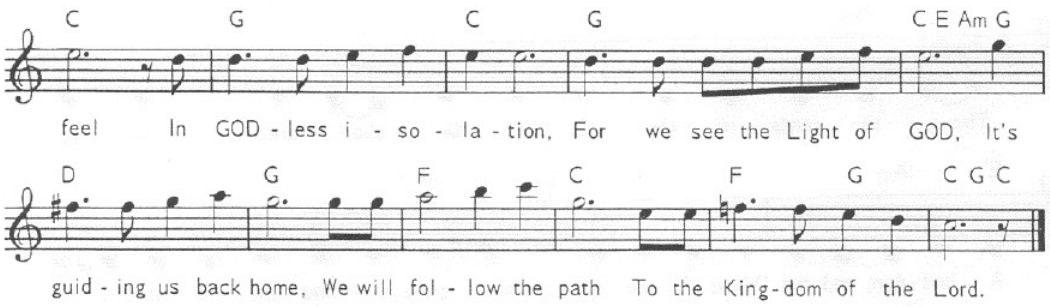
4. Satan, The Lord Satan strikes,
Satan, All fear from our minds,
Satan, The chance to find Salvation
Satan, Living in the Service of the Lord
Satan, Satan.
Chorus

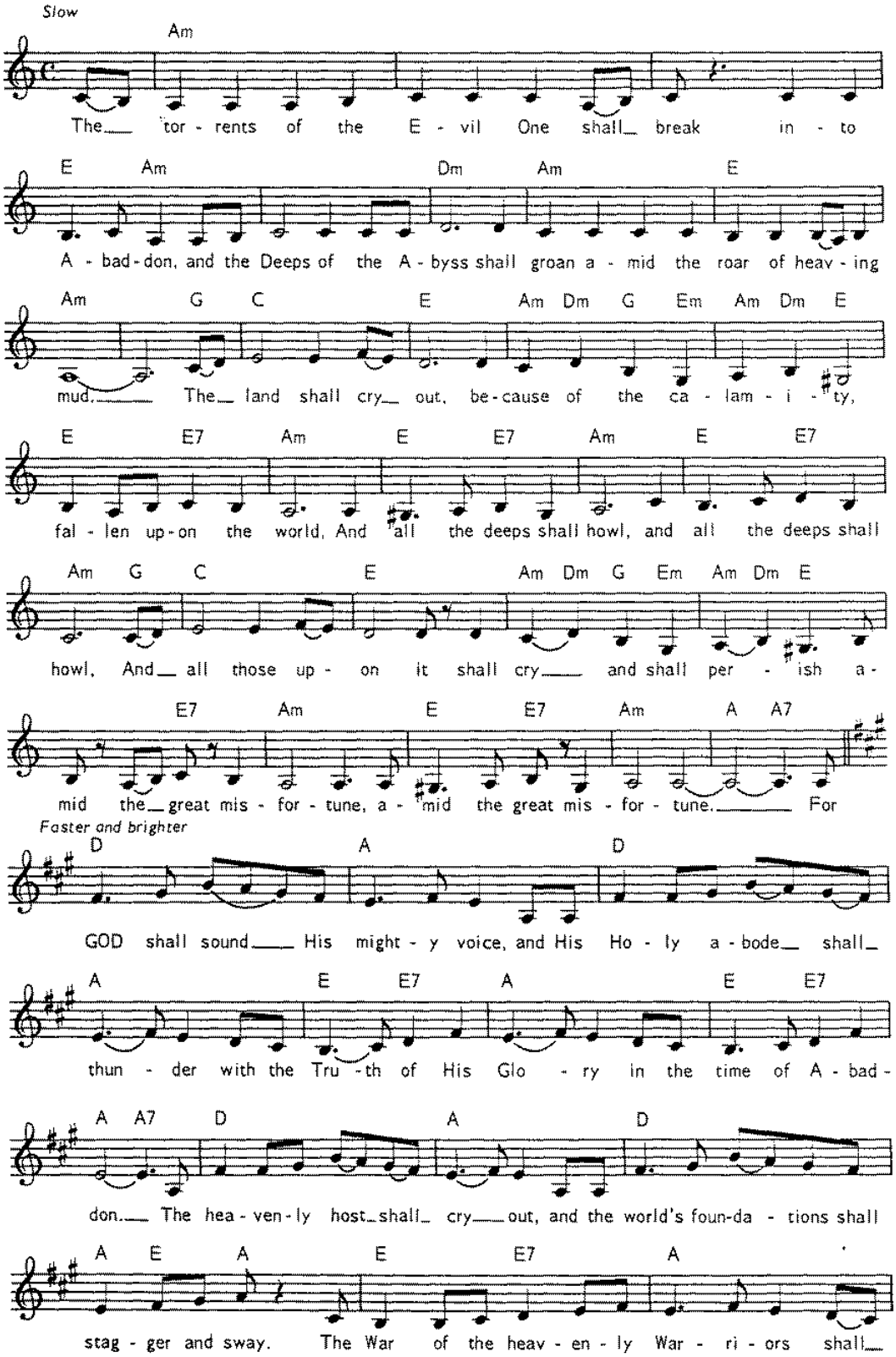
2. Jehovah, The Lord Jehovah calls,
Jehovah, All pitiful weakness falls,
Jehovah, The chance to find Salvation
Jehovah, Living in the Service of the Lord
Jehovah, Jehovah.
Chorus

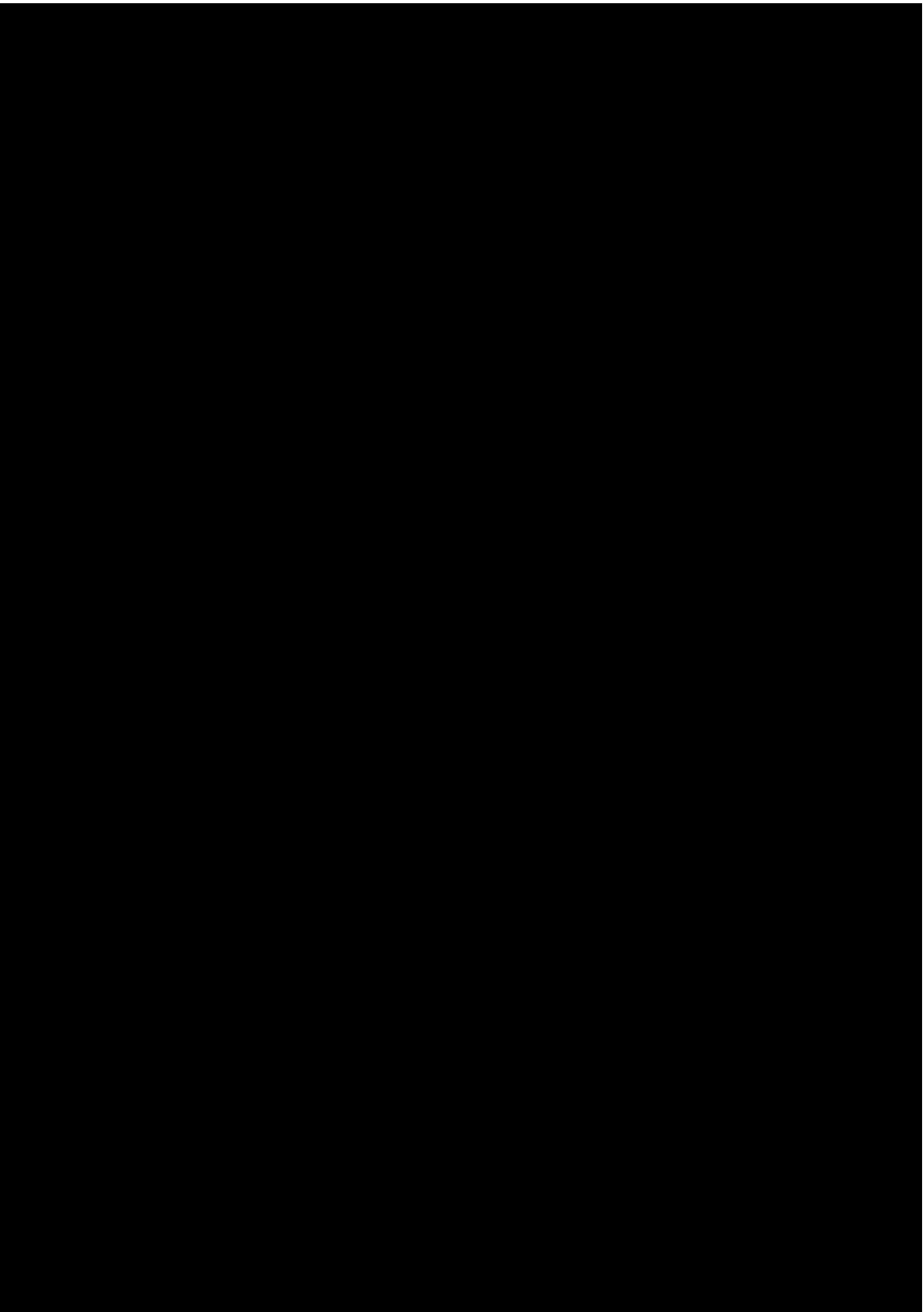
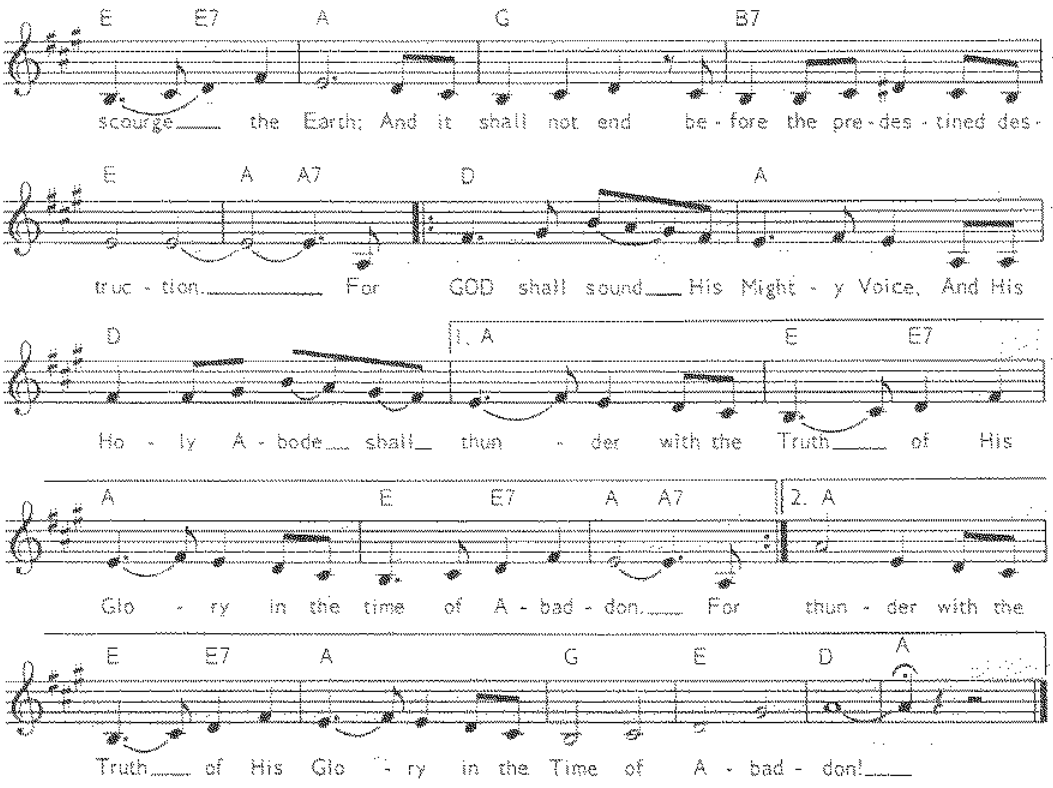
3. Lucifer, The Lord Lucifer lights,
Lucifer, The darkness of our nights,
Lucifer, The chance to find Salvation
Lucifer, Living in the Service of the Lord
Lucifer, Lucifer.
Chorus

4. Satan, The Lord Satan strikes,
Satan, All fear from our minds,
Satan, The chance to find Salvation
Satan, Living in the Service of the Lord
Satan, Satan.
Chorus

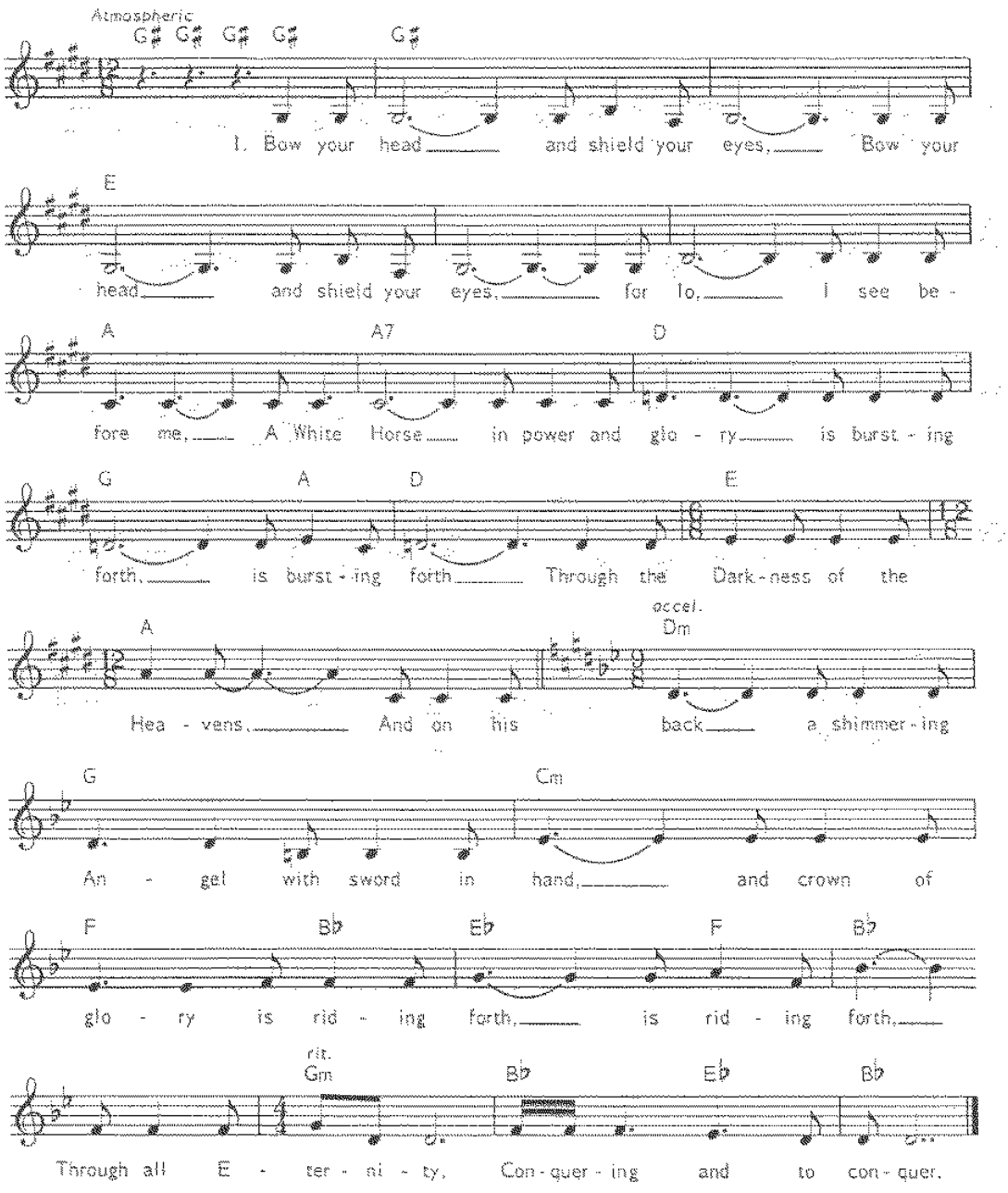
THE NATIONS ARE MARCHING TO THE LIGHT

A dynamic anthem

C F C
The Na - tions are march-ing to the Light, See - ing the path of re - turn. Ma -
Am D G C D D7 G G7
jes - tic splen - dor a - waits us, The gates shall o - pen up in love. We
C F C
hear the Voice of the Lord; We see the beau - ty of His World. We
Am D G C F G C G
feel the power that He gives to us, We are go - ing home. No more shall we
C G C G C E Am G D
fear The pain of sep - a - ra - tion, No more shall we fear The sword of re -
G C F C
ject - ion. We are march-ing back to GOD, Shout - ing prais - es to our King. We
Am D G C F G C
give our lives to the Lord on High That we may join Him for the End. The
G C G C G C E Am G
tribes re - u - nite, Their peo - ple com - ing forth, To serve and to praise The
D G C F C
glo - ry of the Lord. Come all you peo - ple now To the Moun - tain of the Lord.
Am D G C F G C G
Feel His won - drous pres - ence As we march to the End. No more do we

C G C G C E Am G
feel In GOD - less i - so - la - tion, For we see the Light of GOD, It's
D G F C F G C G C
guid - ing us back home, We will fol - low the path To the King - dom of the Lord.

THE TIME OF ABADDON

Slow
Am
The tor - rents of the E - vil One shall break in - to
E Am Dm Am E
A - bad - don, and the Deeps of the A - byss shall groan a - mid the roar of heav - ing
Am G C E Am Dm G Em Am Dm E
mud. The land shall cry out, be - cause of the ca - lam - i - ty,
E E7 Am E E7 Am E E7
fal - len up - on the world, And all the deeps shall howl, and all the deeps shall
Am G C E Am Dm G Em Am Dm E
howl, And all those up - on it shall cry and shall per - ish a -
E7 Am E E7 Am A A7
mid the great mis - for - tune, a - mid the great mis - for - tune. For
Faster and brighter
D A D
GOD shall sound His might - y voice, and His Ho - ly a - bode shall
A E E7 A E E7
thun - der with the Tru - th of His Glo - ry in the time of A - bad -
A A7 D A D
don. The hea - ven - ly host shall cry out, and the world's foun-da - tions shall
A E A E E7 A
stag - ger and sway. The War of the heav - en - ly War - ri - ors shall



E E7 A G B7
scourge the Earth; And it shall not end be - fore the pre - des - tined des -
E A A7 D A
truc - tion. For GOD shall sound His Might - y Voice, And His
D 1. A E E7
Ho - ly A - bode shall thun - der with the Truth of His
A E E7 A A7 2. A
Glo - ry in the time of A - bad - don. For thun - der with the
E E7 A G E D A
Truth of His Glo - ry in the Time of A - bad - don!

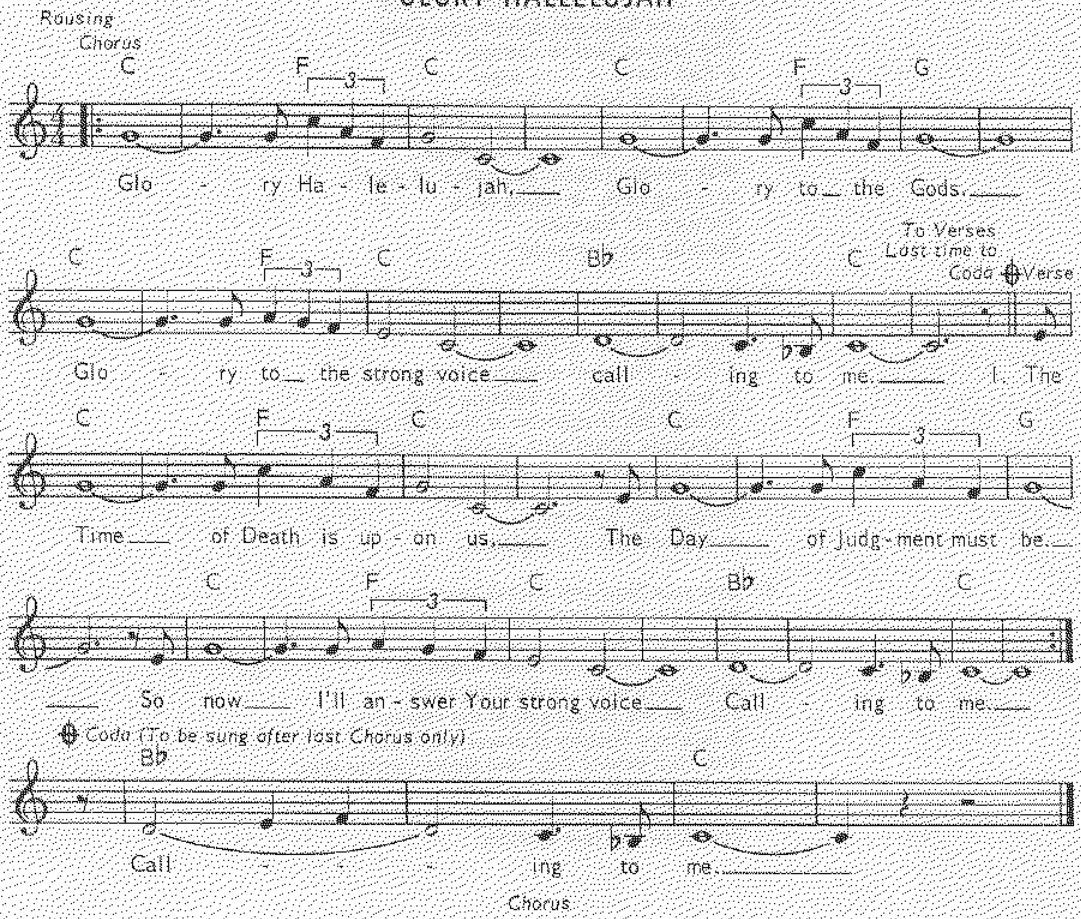
THE FOUR HORSEMEN

Atmospheric
G♯ G♯ G♯ G♯ G♯
1. Bow your head and shield your eyes, Bow your
E
head and shield your eyes, for lo, I see be -
A A7 D
fore me, A White Horse in power and glo - ry is burst - ing
G A D E
forth, is burst - ing forth Through the Dark - ness of the
A accel. Dm
Hea - vens, And on his back a shimmer - ing
G Cm
An - gel with sword in hand, and crown of
F B♭ E♭ F B♭
glo - ry is rid - ing forth, is rid - ing forth,
rit.
Gm B♭ E♭ B♭
Through all E - ter - ni - ty, Con - quer - ing and to con - quer.

2. Bow your head and shield your eyes,
Bow your head and shield your eyes,
The Second Seal is opened.
A Red Horse in fiery anger
Is bursting forth, is bursting forth
Through the Darkness of the Heavens.
And on his back a burning Angel,
With sword in hand, and power of death,
Is riding forth, is riding forth,
Through all Eternity,
Burning and to plunder.

3. Bow your head and shield your eyes,
Bow your head and shield your eyes,
The Third Seal is opened.
A Black Horse of mighty presence
Is bursting forth, is bursting forth
Through the Blackness of the Heavens.
A princely Angel with scales in hand,
Of power unbounded, eternal wisdom,
Is riding forth, is riding forth,
Through all Eternity,
In balance and in judgement.

4. Bow your head and shield your eyes,
Bow your head and shield your eyes,
The Fourth Seal is opened.
A Pale Horse, most dread creation,
Is bursting forth, is bursting forth
Through the Blackness of the Heavens.
A faceless Spectre of power unknown,
With Hell behind Him, and Death beside Him,
Is riding forth, is riding forth,
Through all Eternity,
To starve and tear asunder.

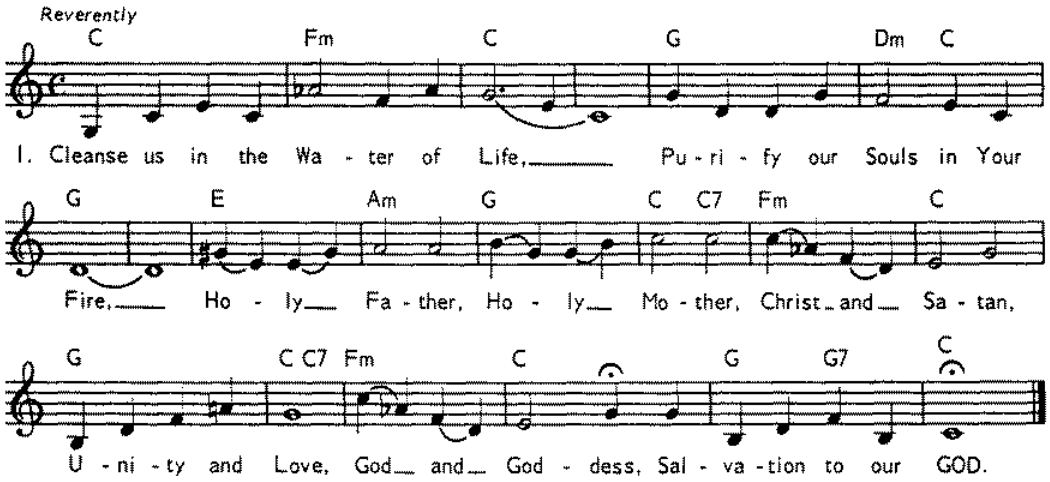
GLORY HALLELUJAH


Rousing Chorus
C F 3 C C F 3 G
Glo - ry Ha - le - lu - jah, Glo - ry to the Gods.
C F 3 C Bb C
To Verses
Last time to Coda Verse
Glo - ry to the strong voice call - ing to me. I. The
C F 3 C C F 3 G
Time of Death is up - on us, The Day of Judg - ment must be
C F 3 C Bb C
So now I'll an - swer Your strong voice Call - ing to me.
Coda (To be sung after last Chorus only)
Bb C
Call - - - ing to me.
Chorus

2. The Armageddon approaches,
The Final War has begun.
So now I'll answer Your strong voice
Calling to me.
Chorus

3. I feel the urge of Your presence.
My blood is pounding to be
Again at one with Your strong voice
Calling to me.
Chorus and Coda

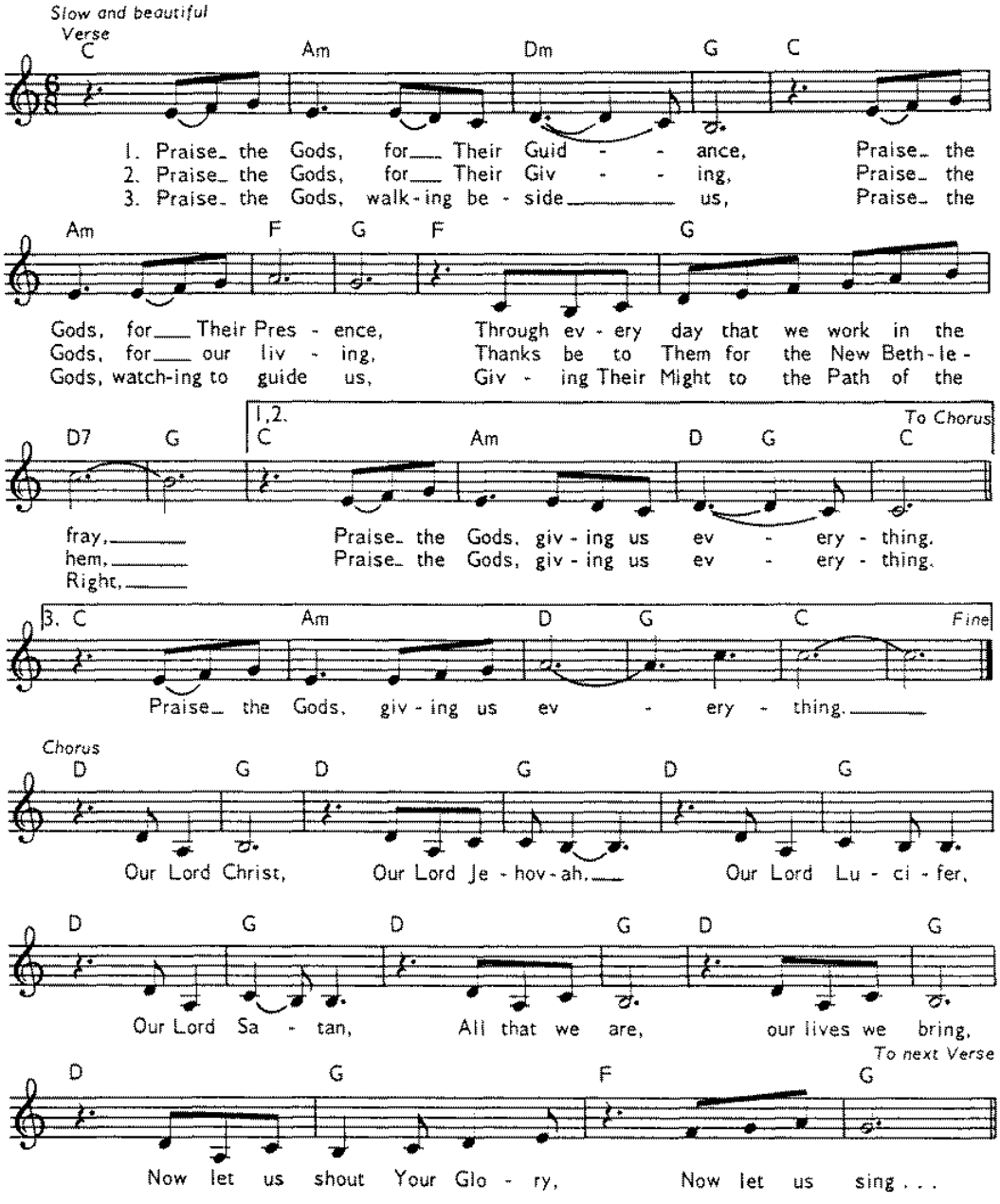
CLEANSE US IN THE WATER OF LIFE

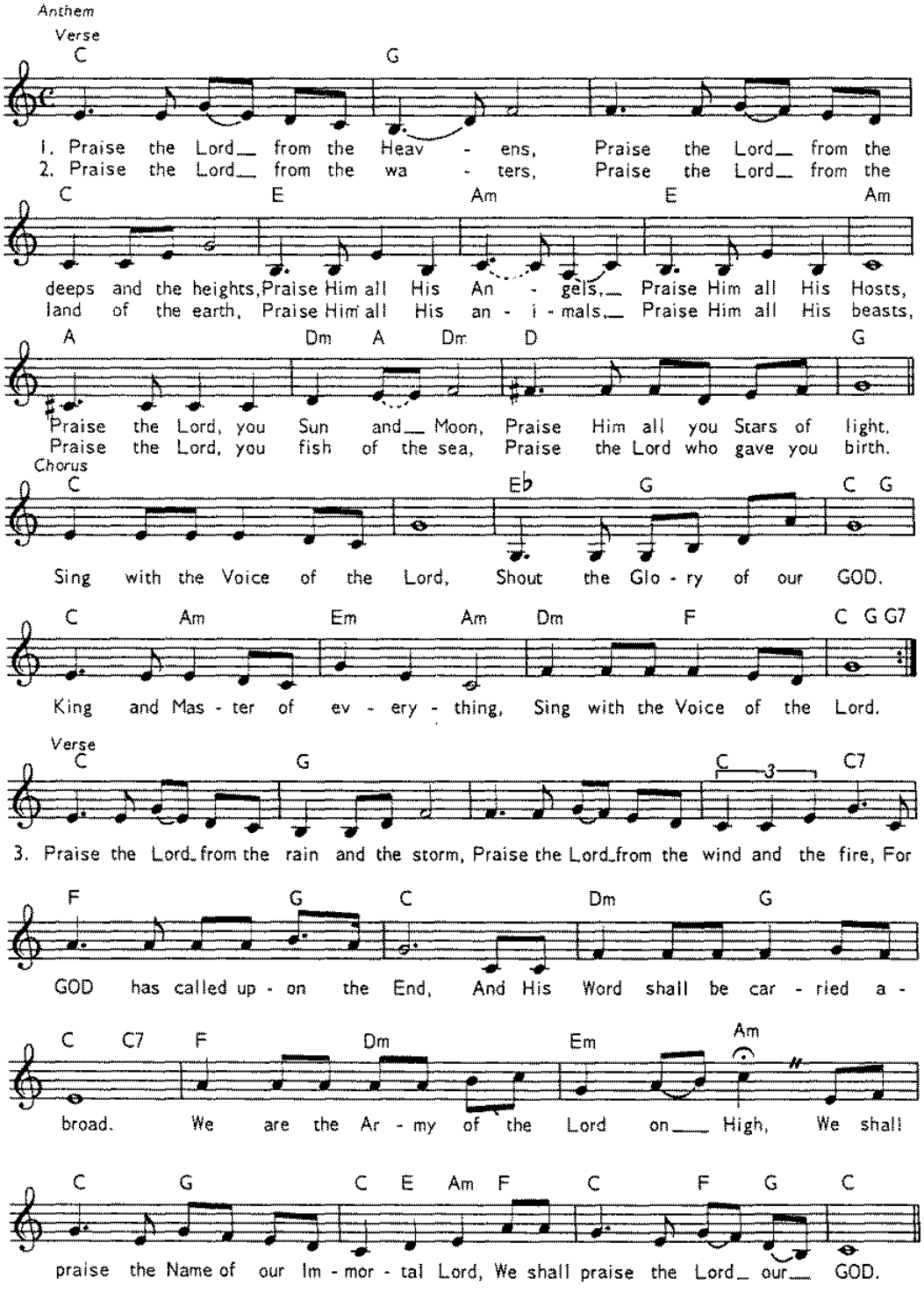

Reverently
C Fm C G Dm C
1. Cleanse us in the Wa - ter of Life, Pu - ri - fy our Souls in Your
G E Am G C C7 Fm C
Fire, Ho - ly Fa - ther, Ho - ly Mo - ther, Christ and Sa - tan,
G C C7 Fm C G G7 C
U - ni - ty and Love, God and God - dess, Sal - va - tion to our GOD.

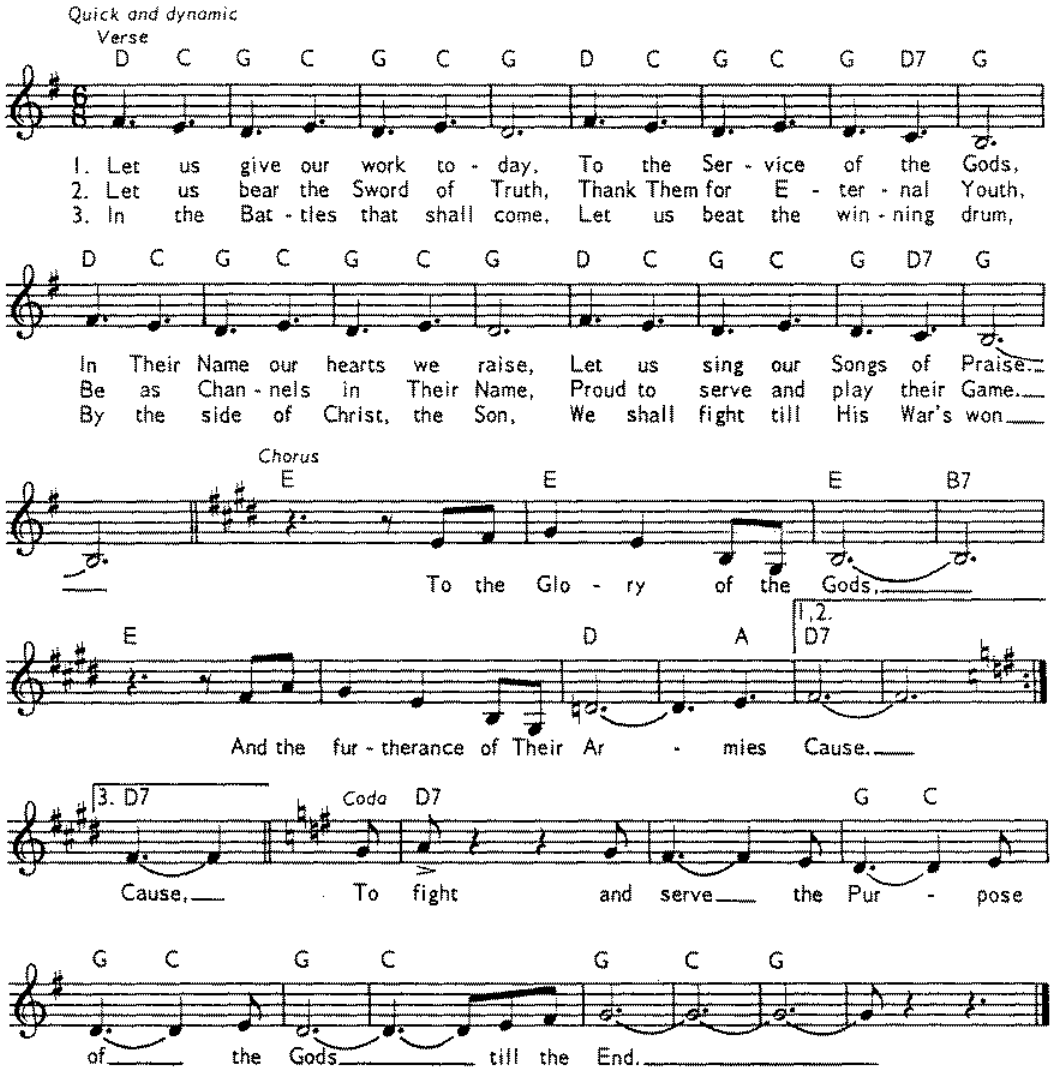
2. Consecrate our lives to Your Service,
Sanctify our Souls in Your Truth,
Holy Father, Holy Mother,
Christ and Satan, Unity and Love,
God and Goddess, Salvation to our GOD.

3. Holy Lord Jehovah,
Holy Lord Lucifer,
Holy Father, Holy Mother,
Christ and Satan, Unity and Love,
God and Goddess, Salvation to our GOD.

PRAISE THE GODS FOR THEIR GUIDANCE

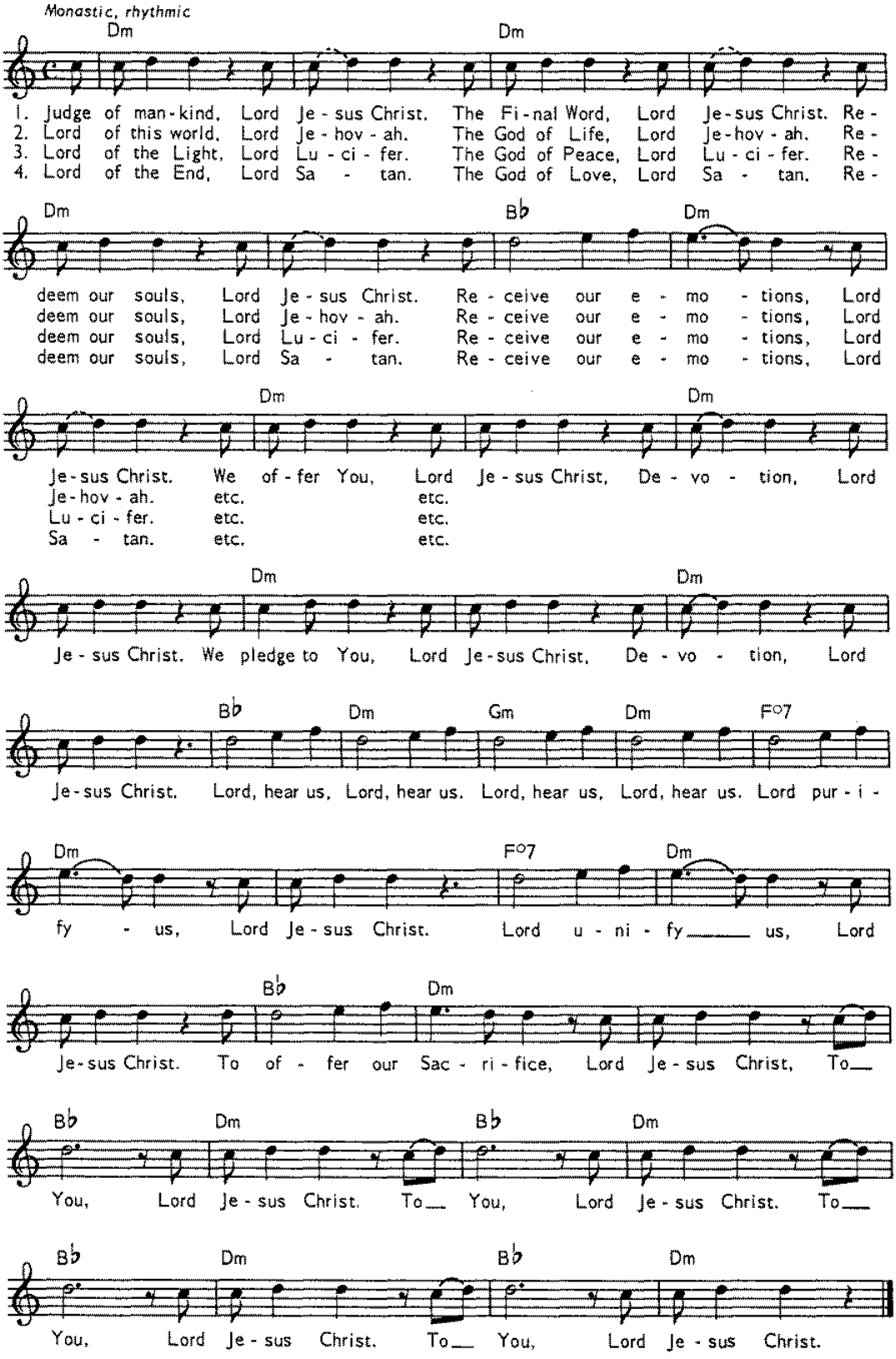

Slow and beautiful
Verse
C Am Dm G C
1. Praise the Gods, for Their Guid - - ance, Praise the
2. Praise the Gods, for Their Giv - - ing, Praise the
3. Praise the Gods, walk-ing be - side us, Praise the
Am F G F G
Gods, for Their Pres - ence, Through ev - ery day that we work in the
Gods, for our liv - ing, Thanks be to Them for the New Beth-le-
Gods, watch-ing to guide us, Giv - ing Their Might to the Path of the
D7 G 1,2. C Am D G C To Chorus
fray,
hem,
Right,
Praise the Gods, giv-ing us ev - ery - thing.
Praise the Gods, giv-ing us ev - ery - thing.
3. C Am D G C Fine
Praise the Gods, giv-ing us ev - ery - thing.
Chorus
D G D G D G
Our Lord Christ, Our Lord Je-hov-ah, Our Lord Lu - ci - fer,
D G D G D G
Our Lord Sa - tan, All that we are, our lives we bring,
D G F G To next Verse
Now let us shout Your Glo - ry, Now let us sing . . .

PRAISE THE LORD FROM THE HEAVENS

Anthem
Verse
C G
1. Praise the Lord from the Heav - ens, Praise the Lord from the
2. Praise the Lord from the wa - ters, Praise the Lord from the
C E Am E Am
deeps and the heights, Praise Him all His An - gels, Praise Him all His Hosts,
land of the earth, Praise Him all His an - i - mals, Praise Him all His beasts,
A Dm A Dm D G
Praise the Lord, you Sun and Moon, Praise Him all you Stars of light.
Praise the Lord, you fish of the sea, Praise the Lord who gave you birth.
Chorus
C Eb G C G
Sing with the Voice of the Lord, Shout the Glo - ry of our GOD.
C Am Em Am Dm F C G G7
King and Mas - ter of ev - ery - thing, Sing with the Voice of the Lord.
Verse
C G C 3 C7
3. Praise the Lord from the rain and the storm, Praise the Lord from the wind and the fire, For
F G C Dm G
GOD has called up - on the End, And His Word shall be car - ried a -
C C7 F Dm Em Am
broad. We are the Ar - my of the Lord on High, We shall
C G C E Am F C F G C
praise the Name of our Im - mor - tal Lord, We shall praise the Lord our GOD.

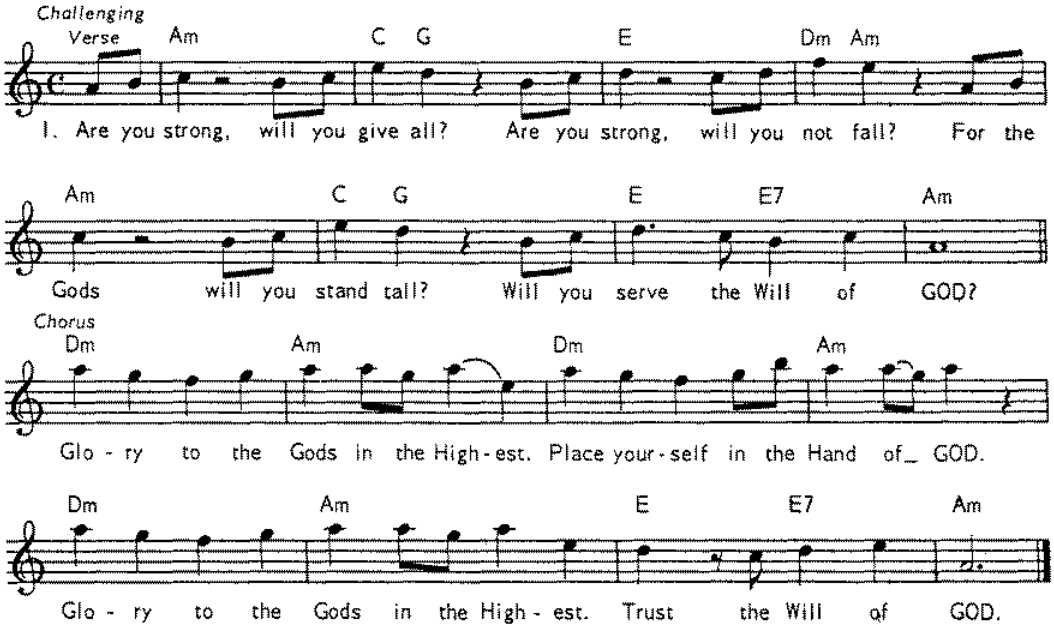
TO THE GLORY OF THE GODS

Quick and dynamic
Verse
D C G C G C G D C G C G D7 G
1. Let us give our work to - day, To the Ser - vice of the Gods,
2. Let us bear the Sword of Truth, Thank Them for E - ter - nal Youth,
3. In the Bat - tles that shall come, Let us beat the win - ning drum,
D C G C G C G D C G C G D7 G
In Their Name our hearts we raise, Let us sing our Songs of Praise.
Be as Chan - nels in Their Name, Proud to serve and play their Game.
By the side of Christ, the Son, We shall fight till His War's won
Chorus
E E E B7
To the Glo - ry of the Gods,
E D A 1,2. D7
And the fur - therance of Their Ar - mies Cause.
3. D7 Coda D7 G C
Cause, To fight and serve the Pur - pose
G C G C G C G
of the Gods till the End.

JUDGE OF MANKIND

Monastic, rhythmic


Dm Dm
1. Judge of man-kind, Lord Je-sus Christ. The Fi-nal Word, Lord Je-sus Christ. Re-
2. Lord of this world, Lord Je-hov-ah. The God of Life, Lord Je-hov-ah. Re-
3. Lord of the Light, Lord Lu-ci-fer. The God of Peace, Lord Lu-ci-fer. Re-
4. Lord of the End, Lord Sa-tan. The God of Love, Lord Sa-tan. Re-
Dm B♭ Dm
deem our souls, Lord Je-sus Christ. Re-ceive our e-mo-tions, Lord
deem our souls, Lord Je-hov-ah. Re-ceive our e-mo-tions, Lord
deem our souls, Lord Lu-ci-fer. Re-ceive our e-mo-tions, Lord
deem our souls, Lord Sa-tan. Re-ceive our e-mo-tions, Lord
Dm Dm
Je-sus Christ. We of-fer You, Lord Je-sus Christ, De-vo-tion, Lord
Je-hov-ah. etc. etc.
Lu-ci-fer. etc. etc.
Sa-tan. etc. etc.
Dm Dm
Je-sus Christ. We pledge to You, Lord Je-sus Christ, De-vo-tion, Lord
B♭ Dm Gm Dm F°7
Je-sus Christ. Lord, hear us, Lord, hear us. Lord, hear us, Lord, hear us. Lord pur-i-
Dm F°7 Dm
fy-us, Lord Je-sus Christ. Lord u-ni-fy us, Lord
B♭ Dm
Je-sus Christ. To of-fer our Sac-ri-fice, Lord Je-sus Christ, To
B♭ Dm B♭ Dm
You, Lord Je-sus Christ. To You, Lord Je-sus Christ. To
B♭ Dm B♭ Dm
You, Lord Je-sus Christ. To You, Lord Je-sus Christ.

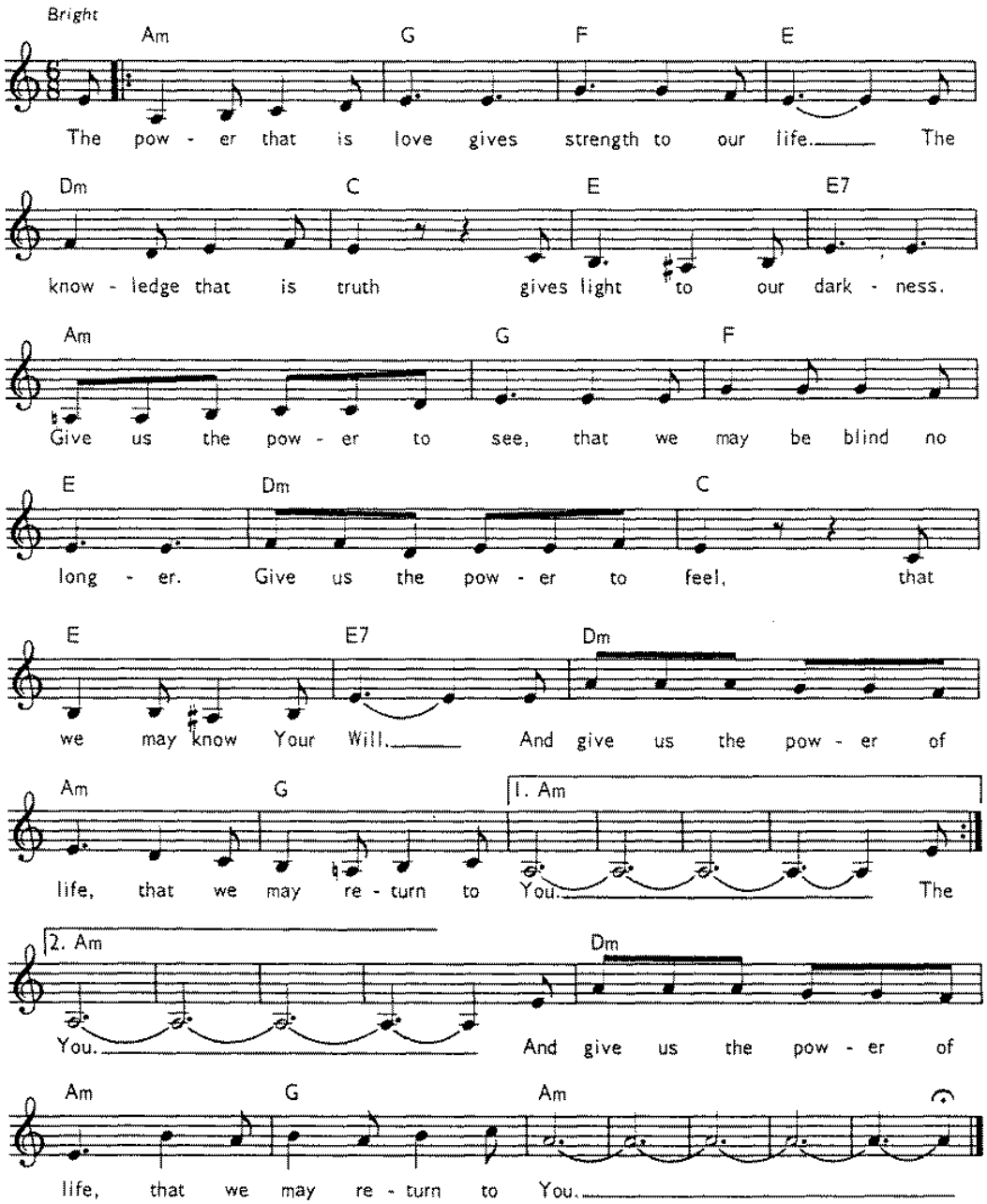
GLORY TO THE GODS IN THE HIGHEST

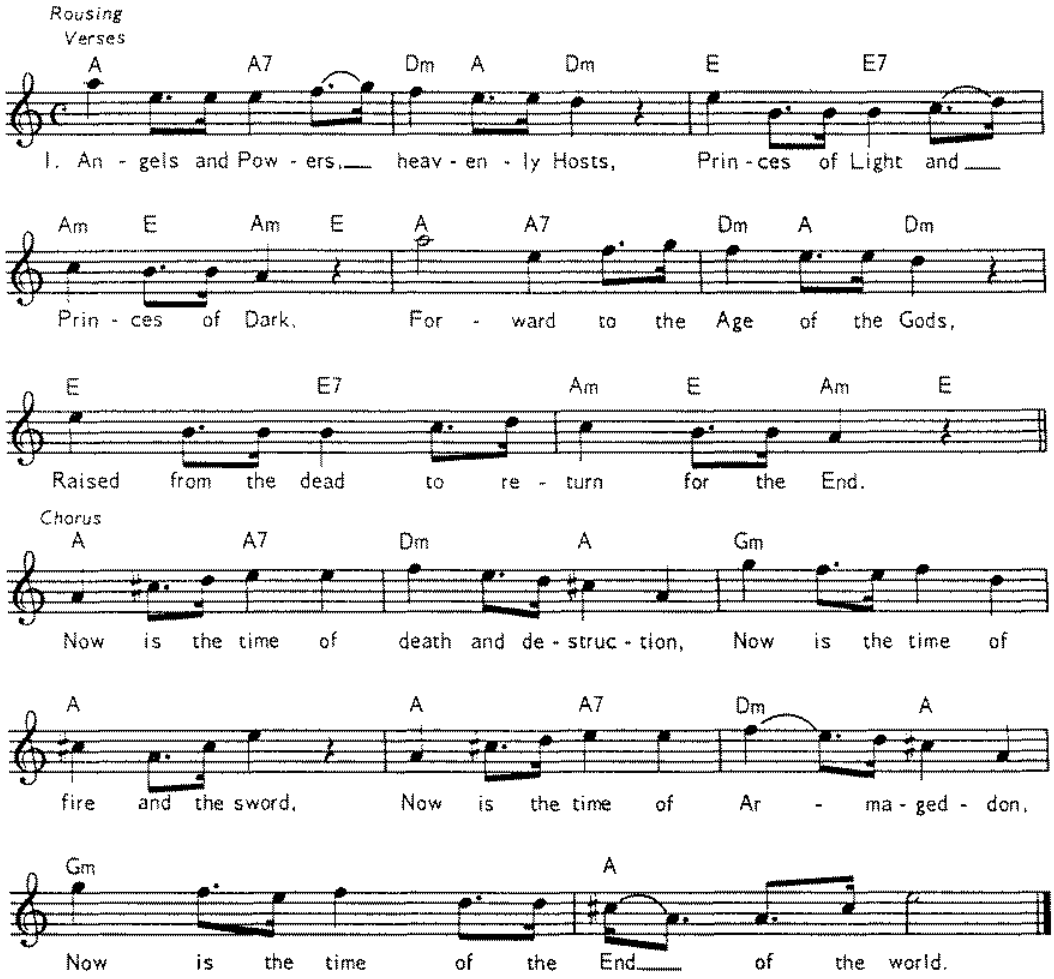

Challenging Verse
Am C G E Dm Am
1. Are you strong, will you give all? Are you strong, will you not fall? For the
Am C G E E7 Am
Gods will you stand tall? Will you serve the Will of GOD?
Chorus
Dm Am Dm Am
Glo - ry to the Gods in the High - est. Place your - self in the Hand of_ GOD.
Dm Am E E7 Am
Glo - ry to the Gods in the High - est. Trust the Will of GOD.

2. Are you brave, or do you run away?
   Are you brave, or do you hide today?
   To the Gods will you always pray?
   Will you serve the Will of GOD?
   Chorus

3. You are healed of your sins now.
   You are healed by the Christ now.
   To the Gods you can give now.
   Will you serve the Will of GOD?
   Chorus

4. Give your all, give your everything.
   Give your all; praise the Gods and sing.
   For the Christ, give your everything.
   Will you serve the Will of GOD?
   Chorus

THE POWER THAT IS LOVE

Bright
Am G F E
The pow - er that is love gives strength to our life. The
Dm C E E7
know - ledge that is truth gives light to our dark - ness.
Am G F
Give us the pow - er to see, that we may be blind no
E Dm C
long - er. Give us the pow - er to feel, that
E E7 Dm
we may know Your Will. And give us the pow - er of
Am G 1. Am
life, that we may re - turn to You. The
2. Am Dm
You. And give us the pow - er of
Am G Am
life, that we may re - turn to You.

NOW IS THE TIME

Rousing Verses
A A7 Dm A Dm E E7
1. An - gels and Pow - ers, heav - en - ly Hosts, Prin - ces of Light and
Am E Am E A A7 Dm A Dm
Prin - ces of Dark, For - ward to the Age of the Gods,
E E7 Am E Am E
Raised from the dead to re - turn for the End.
Chorus
A A7 Dm A Gm
Now is the time of death and de - struc - tion, Now is the time of
A A A7 Dm A
fire and the sword, Now is the time of Ar - ma - ged - don,
Gm A
Now is the time of the End of the world.

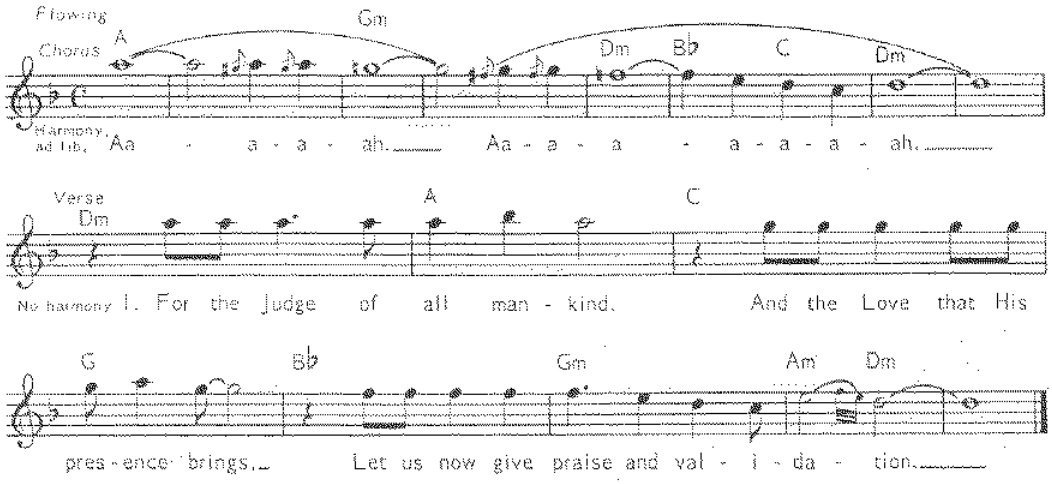
2. Armies and legions march from the Pit,
Hell and chaos stride the earth,
Fear and hatred, decay and doom,
Raised from the dead to return for the End.
Chorus

3. Praise the Lords who guide our path,
Praise the Angels who lead our way.
Praise the Christ who is freed from the world,
Praise our GOD returned for the End.
Chorus

4. Hail, Gods and Goddesses of old,
Hail, sons and daughters of Heaven.
Hail, Lords of sea, sky and earth,
Reborn in GOD for the time of the End.

Last Chorus:
Now is the time of the great Resurrection,
Now is the time of the Age of Christ,
Now is the time of miracles and wonders,
Now is the time of the Kingdom of GOD.

LET US NOW GIVE PRAISE AND VALIDATION



Chorus

2. For the Brethren who are gathered here,
   And our function in the Final End,
   Let us now give praise and validation.
   Chorus

3. For the Laws that are laid down,
   By the Lords of the Universe,
   Let us now give praise and validation.
   Chorus

4. For the Second Coming of our Lord Christ,
   Returned to Judge the human race,
   Let us now give praise and validation.
   Chorus

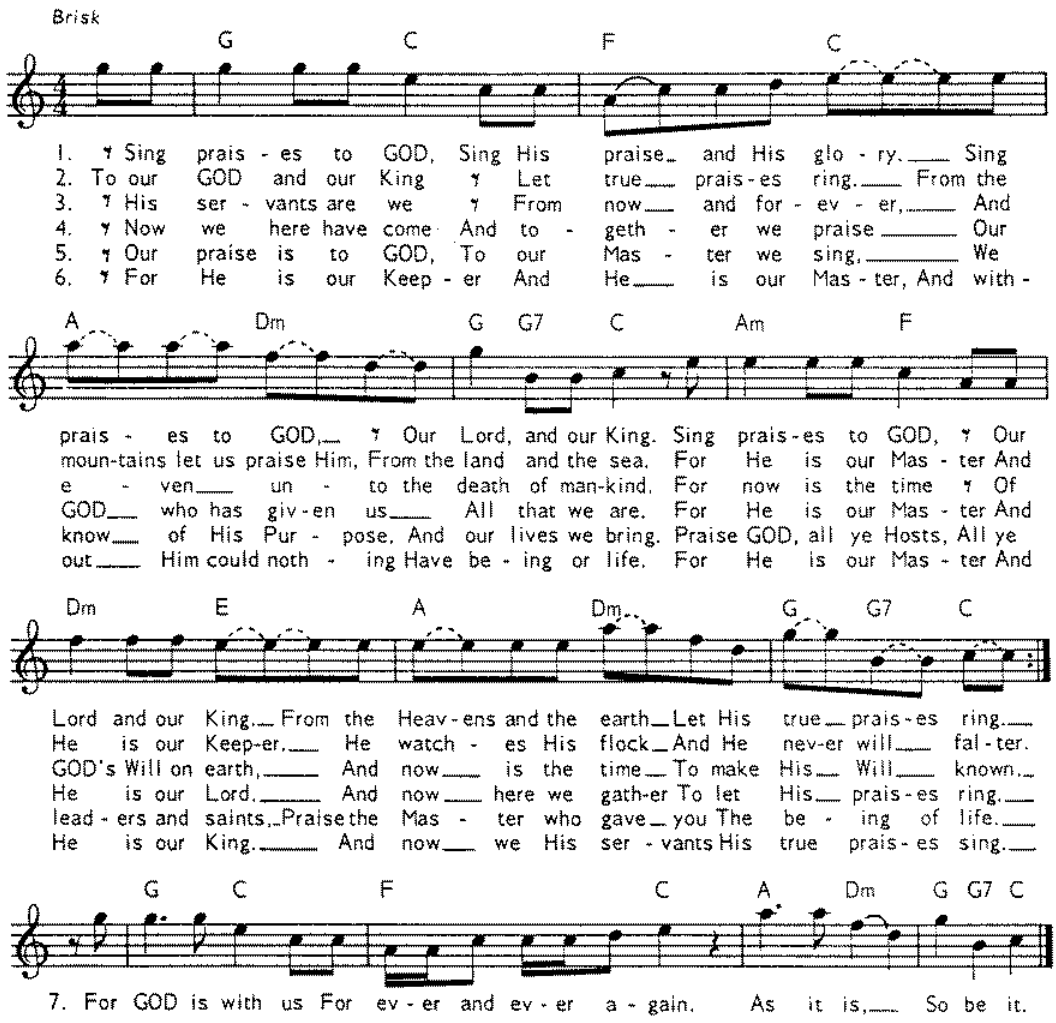
5. For the Strength of our Lord Jehovah,
   And the courage that His presence brings,
   Let us now give praise and validation.
   Chorus

6. For the Light of our Lord Lucifer,
   Shining in the darkness of the Final End,
   Let us now give praise and validation.
   Chorus

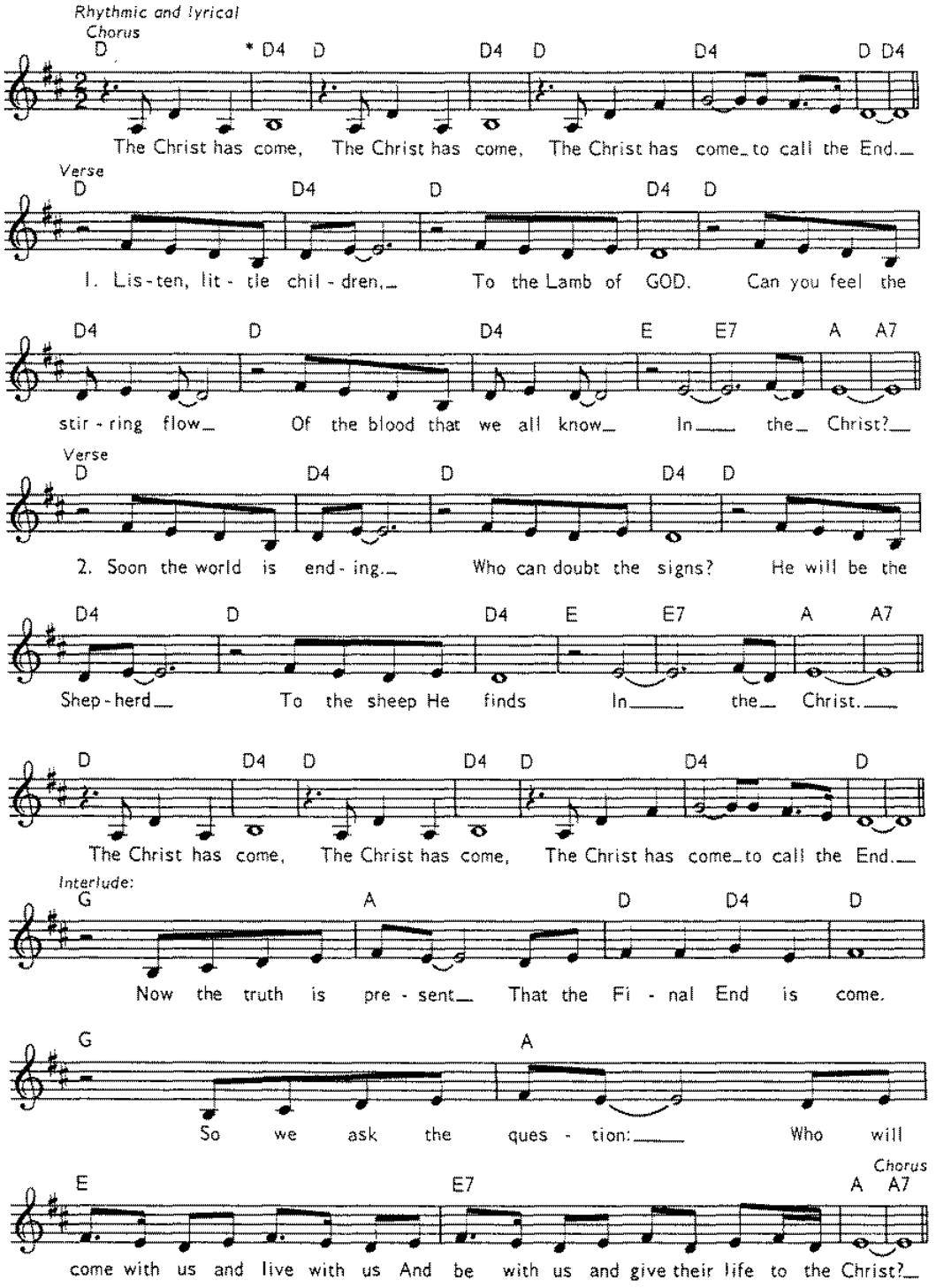
7. For the Presence of our Lord Satan,
   Bearing the mighty Sword of Doom,
   Let us now give praise and validation.
   Chorus

8. For the Judgement of mankind,
   And the Ending of the human game,
   Let us now give praise and validation.
   Chorus

9. For the Unity of Christ and Satan,
   Come together for the End,
   Let us now give praise and validation.
   Chorus

SING PRAISES TO GOD

Brisk
G C F C
1. Sing prais - es to GOD, Sing His praise and His glo - ry. Sing
2. To our GOD and our King Let true prais-es ring. From the
3. His ser - vants are we From now and for - ev - er, And
4. Now we here have come And to - geth - er we praise Our
5. Our praise is to GOD, To our Mas - ter we sing, We
6. For He is our Keep - er And He is our Mas - ter, And with -
A Dm G G7 C Am F
prais - es to GOD, Our Lord, and our King. Sing prais-es to GOD, Our
moun-tains let us praise Him, From the land and the sea. For He is our Mas - ter And
e - ven un - to the death of man-kind. For now is the time Of
GOD who has giv-en us All that we are. For He is our Mas - ter And
know of His Pur - pose, And our lives we bring. Praise GOD, all ye Hosts, All ye
out Him could noth - ing Have be - ing or life. For He is our Mas - ter And
Dm E A Dm G G7 C
Lord and our King. From the Heav-ens and the earth Let His true prais-es ring.
He is our Keep-er. He watch - es His flock And He nev-er will fal-ter.
GOD's Will on earth, And now is the time To make His Will known.
He is our Lord. And now here we gath-er To let His prais-es ring.
lead - ers and saints, Praise the Mas - ter who gave you The be - ing of life.
He is our King. And now we His ser - vants His true prais-es sing.
G C F C A Dm G G7 C
7. For GOD is with us For ev - er and ev - er a - gain. As it is, So be it.

THE CHRIST HAS COME


Rhythmic and lyrical
Chorus
D * D4 D D4 D D4 D D4
The Christ has come, The Christ has come, The Christ has come_to call the End.
Verse
D D4 D D4 D
1. Lis-ten, lit-tle chil-dren, To the Lamb of GOD. Can you feel the
D4 D D4 E E7 A A7
stir-ring flow Of the blood that we all know In the Christ?
Verse
D D4 D D4 D
2. Soon the world is end-ing. Who can doubt the signs? He will be the
D4 D D4 E E7 A A7
Shep-herd To the sheep He finds In the Christ.
D D4 D D4 D D4 D
The Christ has come, The Christ has come, The Christ has come_to call the End.
Interlude:
G A D D4 D
Now the truth is pre-sent That the Fi-nal End is come.
G A
So we ask the ques-tion: Who will
Chorus
E E7 A A7
come with us and live with us And be with us and give their life to the Christ?

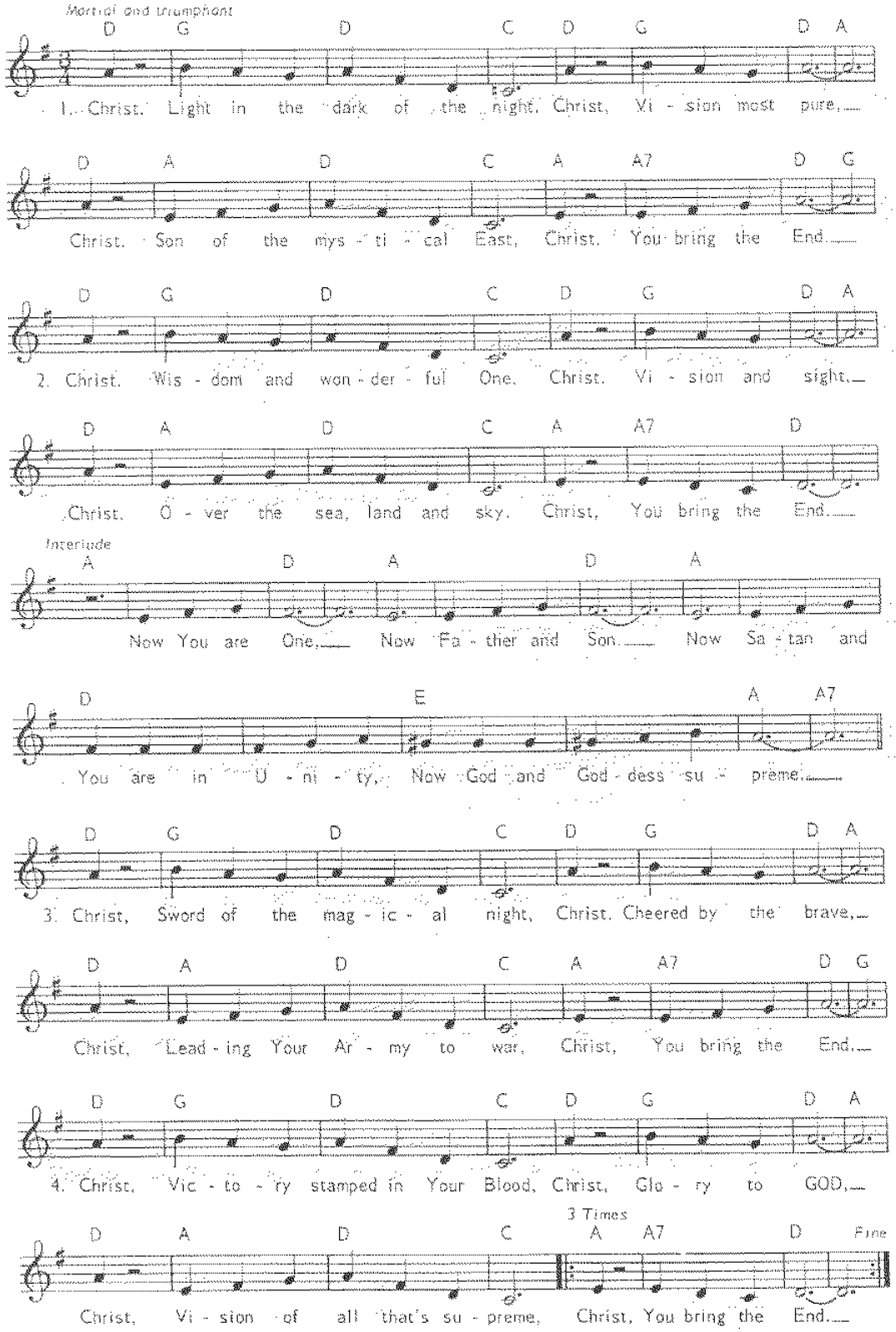
Chorus

3. The Gods are now proclaiming
The ending of the Game.
Jehovah, Lucifer and Satan,
Speaking in His Name.
The Name of the Christ.

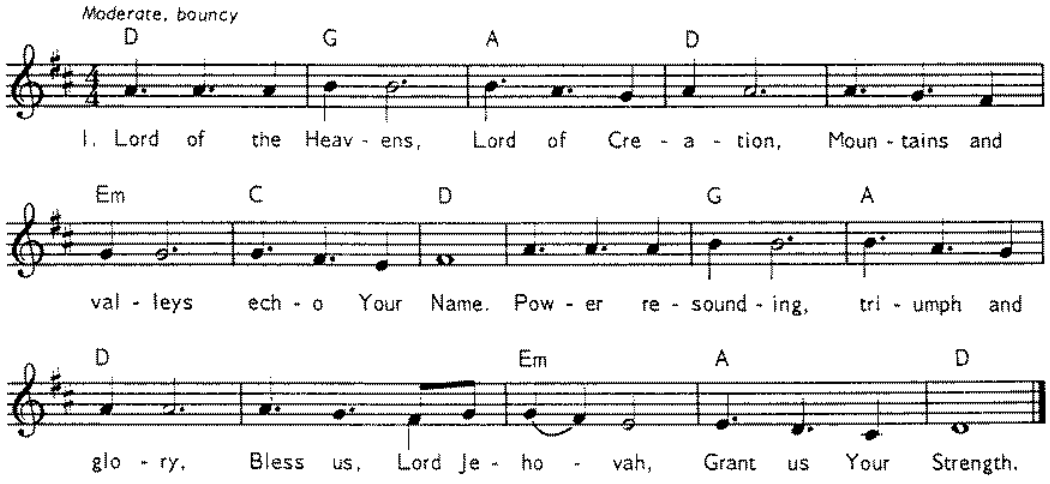
4. This will be the last time
That we have the choice.
We all know the message.
We all know the voice,
The Voice of the Christ.

Chorus (Twice)

* D4 = D G A

CHRIST, YOU BRING THE END

Martial and triumphant
D G D C D G D A
1. Christ, Light in the dark of the night, Christ, Vi - sion most pure,
D A D C A A7 D G
Christ, Son of the mys - ti - cal East, Christ, You bring the End.
D G D C D G D A
2. Christ, Wis - dom and won - der - ful One, Christ, Vi - sion and sight,
D A D C A A7 D
Christ, O - ver the sea, land and sky, Christ, You bring the End.
Interlude
A D A D A
Now You are One, Now Fa - ther and Son. Now Sa - tan and
D E A A7
You are in U - ni - ty, Now God and God - dess su - preme.
D G D C D G D A
3. Christ, Sword of the mag - ic - al night, Christ, Cheered by the brave,
D A D C A A7 D G
Christ, Lead - ing Your Ar - my to war, Christ, You bring the End.
D G D C D G D A
4. Christ, Vic - to - ry stamped in Your Blood, Christ, Glo - ry to GOD,
3 Times
D A D C A A7 D Fine
Christ, Vi - sion of all that's su - preme, Christ, You bring the End.

BLESS US, GREAT LORDS

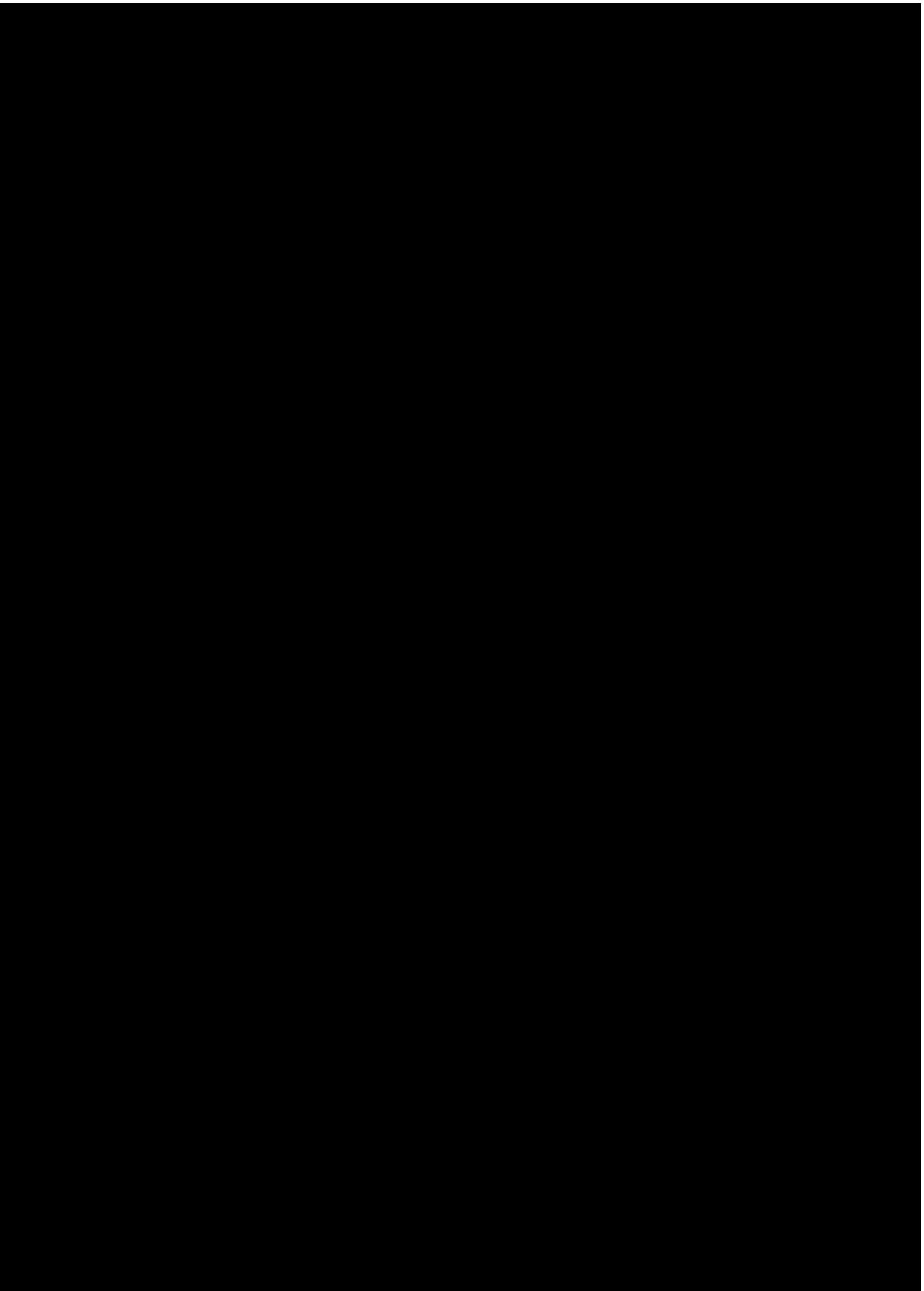

Moderate, bouncy
D G A D
1. Lord of the Heav - ens, Lord of Cre - a - tion, Moun - tains and
Em C D G A
val - leys ech - o Your Name. Pow - er re - sound - ing, tri - umph and
D Em A D
glo - ry, Bless us, Lord Je - ho - vah, Grant us Your Strength.

2. Son of the morning, star of the evening,
Beauty and pleasure soaring in flight.
Yours is the promise, Yours the fulfilment.
Bless us, Lord Lucifer, grant us Your Light.

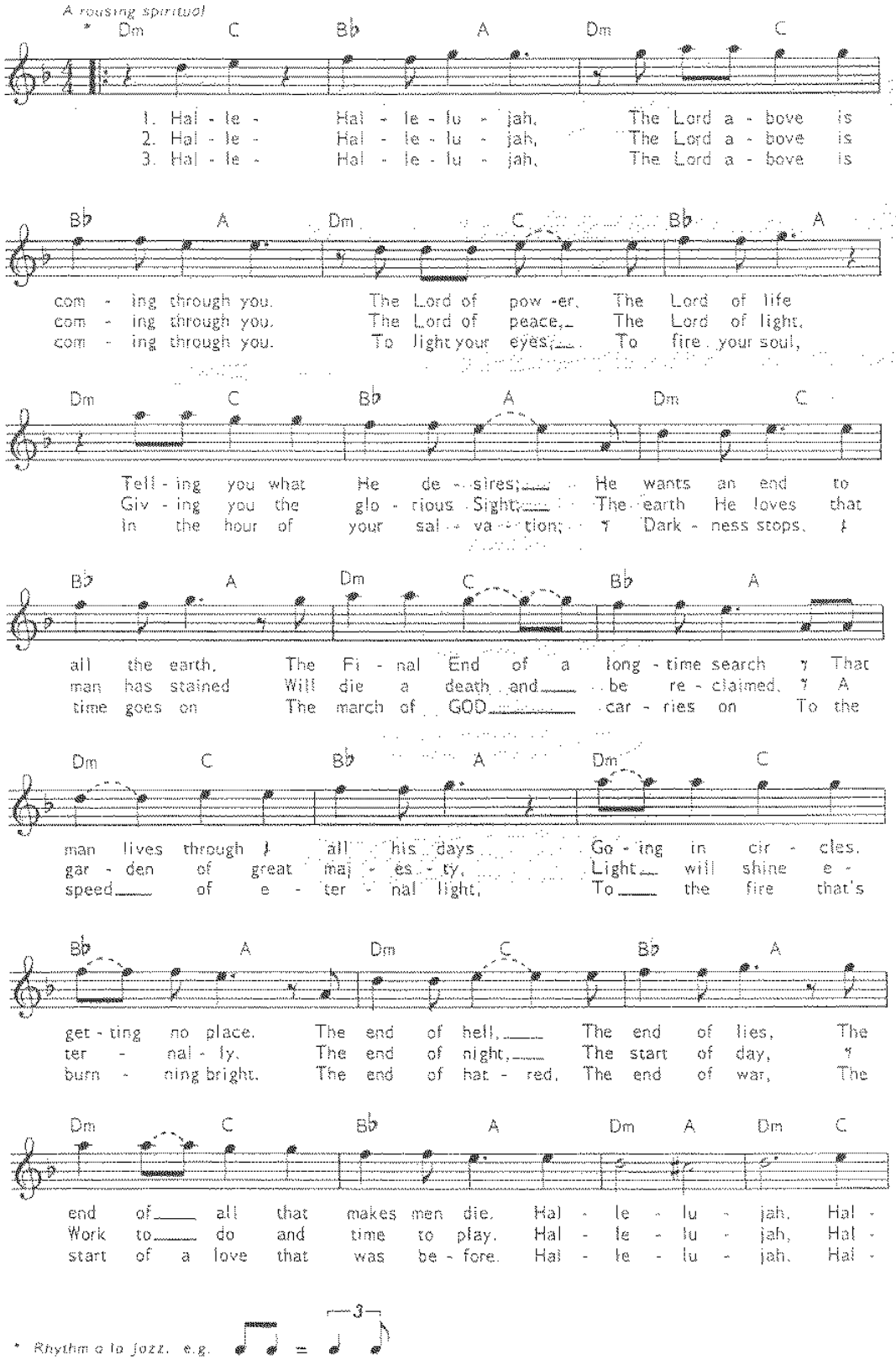
3. Lord of Destruction, Lord of the Fire,
Wonder and magic shining above.
Freed from Your torment, raised for the New Age.
Bless us, Lord Satan, grant us Your Love.

4. Lord of the Judgement, Lord of Redemption,
Angels surround You, brighter than day.
Knowledge and wisdom, faith and forgiveness.
Bless us, Lord Christ, grant us Your way.

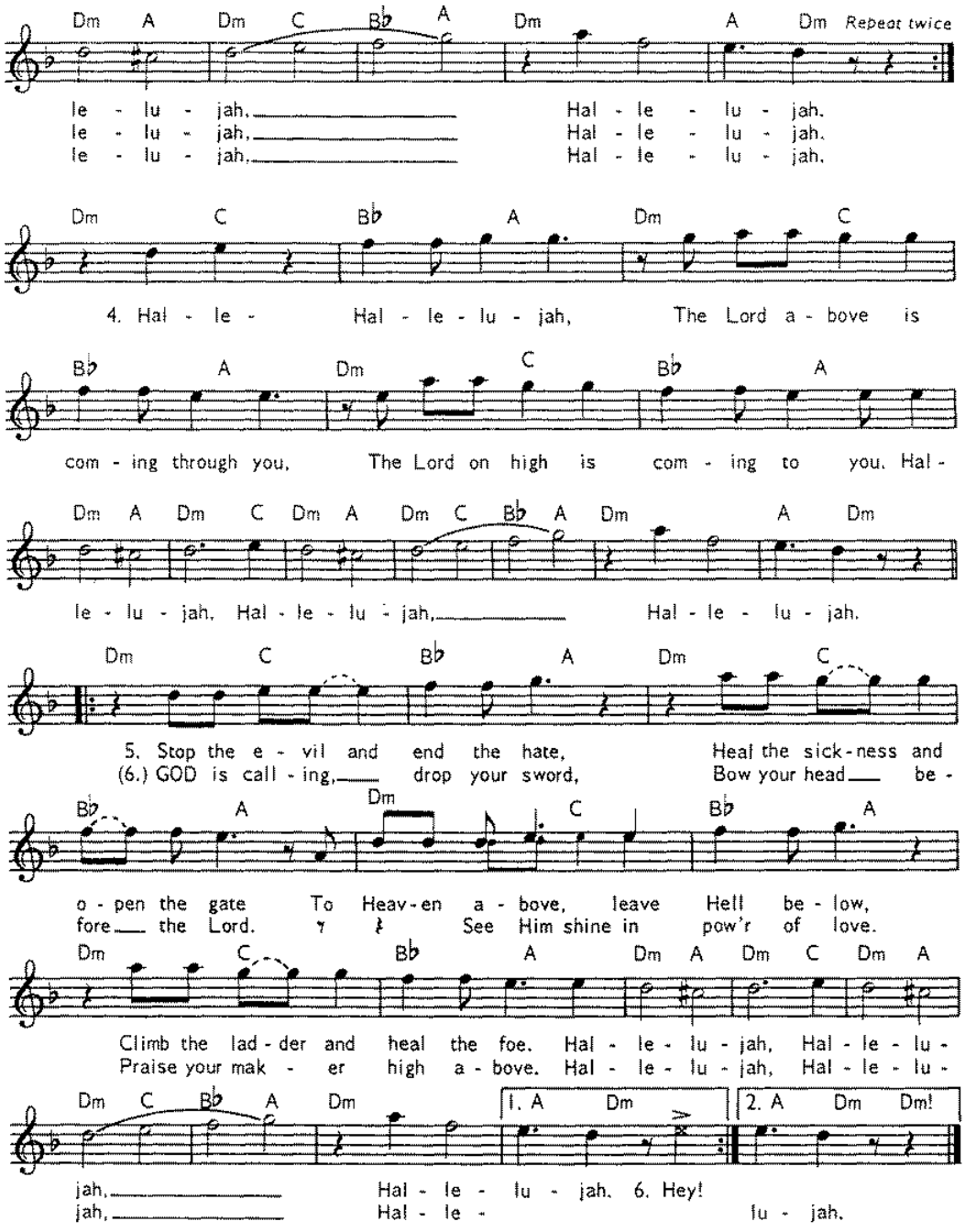
5. Hail to our Rulers, Hail to our Masters!
Here we assemble to praise You on High,
To give our devotion, to give You our service.
Bless us, Great Lords, grant us Your Life.
Bless us, Great Lords, grant us Your Life.



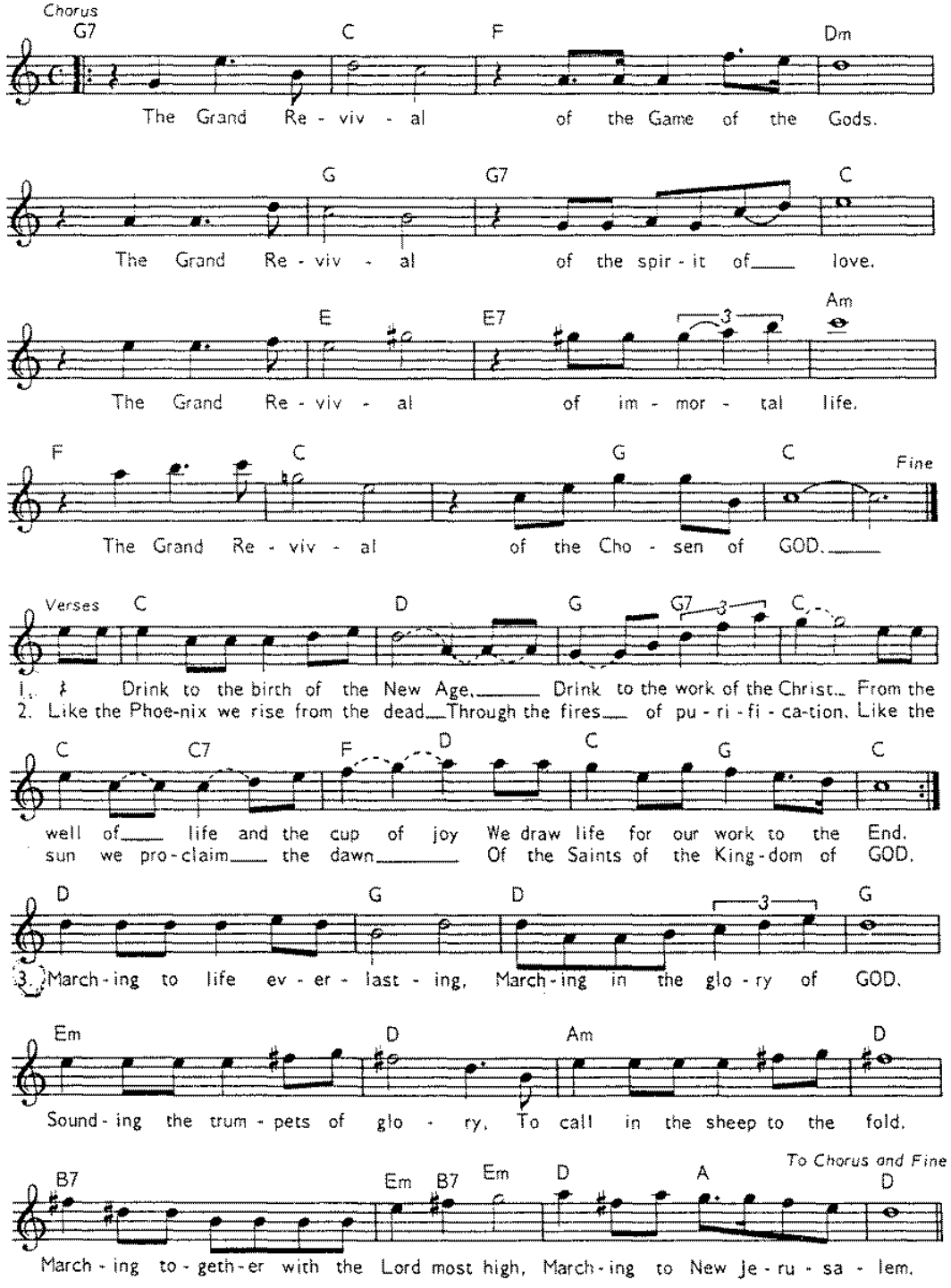
THE LORD ABOVE IS COMING THROUGH YOU

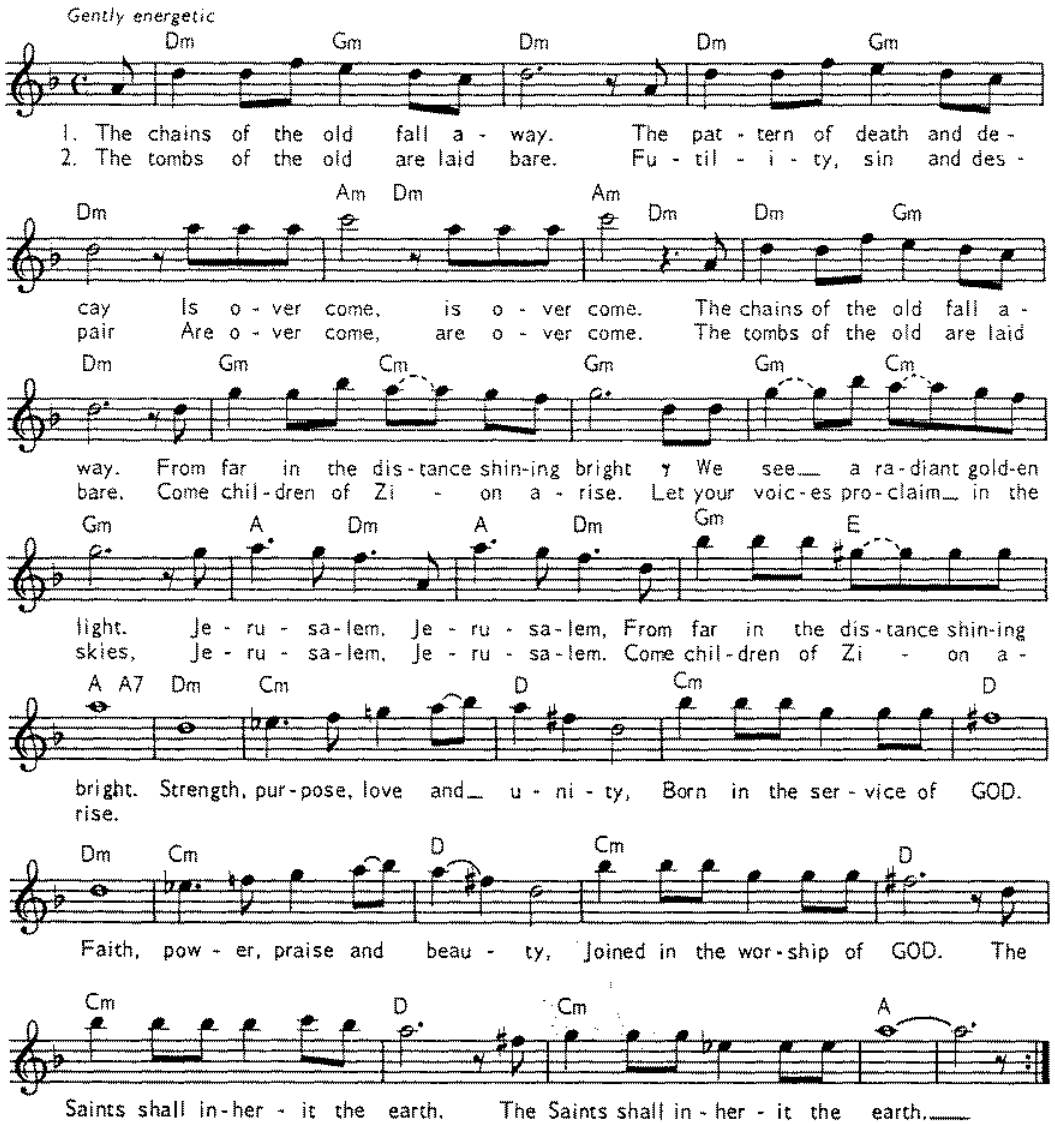
A rousing spiritual

Dm C B♭ A Dm C
1. Hal - le - Hal - le - lu - jah, The Lord a - bove is
2. Hal - le - Hal - le - lu - jah, The Lord a - bove is
3. Hal - le - Hal - le - lu - jah, The Lord a - bove is
B♭ A Dm C B♭ A
com - ing through you. The Lord of pow - er, The Lord of life
com - ing through you. The Lord of peace, The Lord of light,
com - ing through you. To light your eyes, To fire your soul,
Dm C B♭ A Dm C
Tell - ing you what He de - sires; He wants an end to
Giv - ing you the glo - rious Sight; The earth He loves that
In the hour of your sal - va - tion; Dark - ness stops,
B♭ A Dm C B♭ A
all the earth, The Fi - nal End of a long - time search That
man has stained Will die a death and be re - claimed, A
time goes on The march of GOD car - ries on To the
Dm C B♭ A Dm C
man lives through all his days Go - ing in cir - cles.
gar - den of great maj - es - ty, Light will shine e -
speed of e - ter - nal light, To the fire that's
B♭ A Dm C B♭ A
get - ting no place. The end of hell, The end of lies, The
ter - nal - ly. The end of night, The start of day,
burn - ning bright. The end of hat - red, The end of war, The
Dm C B♭ A Dm A Dm C
end of all that makes men die. Hal - le - lu - jah, Hal -
Work to do and time to play. Hal - le - lu - jah, Hal -
start of a love that was be - fore. Hal - le - lu - jah, Hal -

* *Rhythm a la jazz, e.g.* ♩♩ = 3 ♩♪

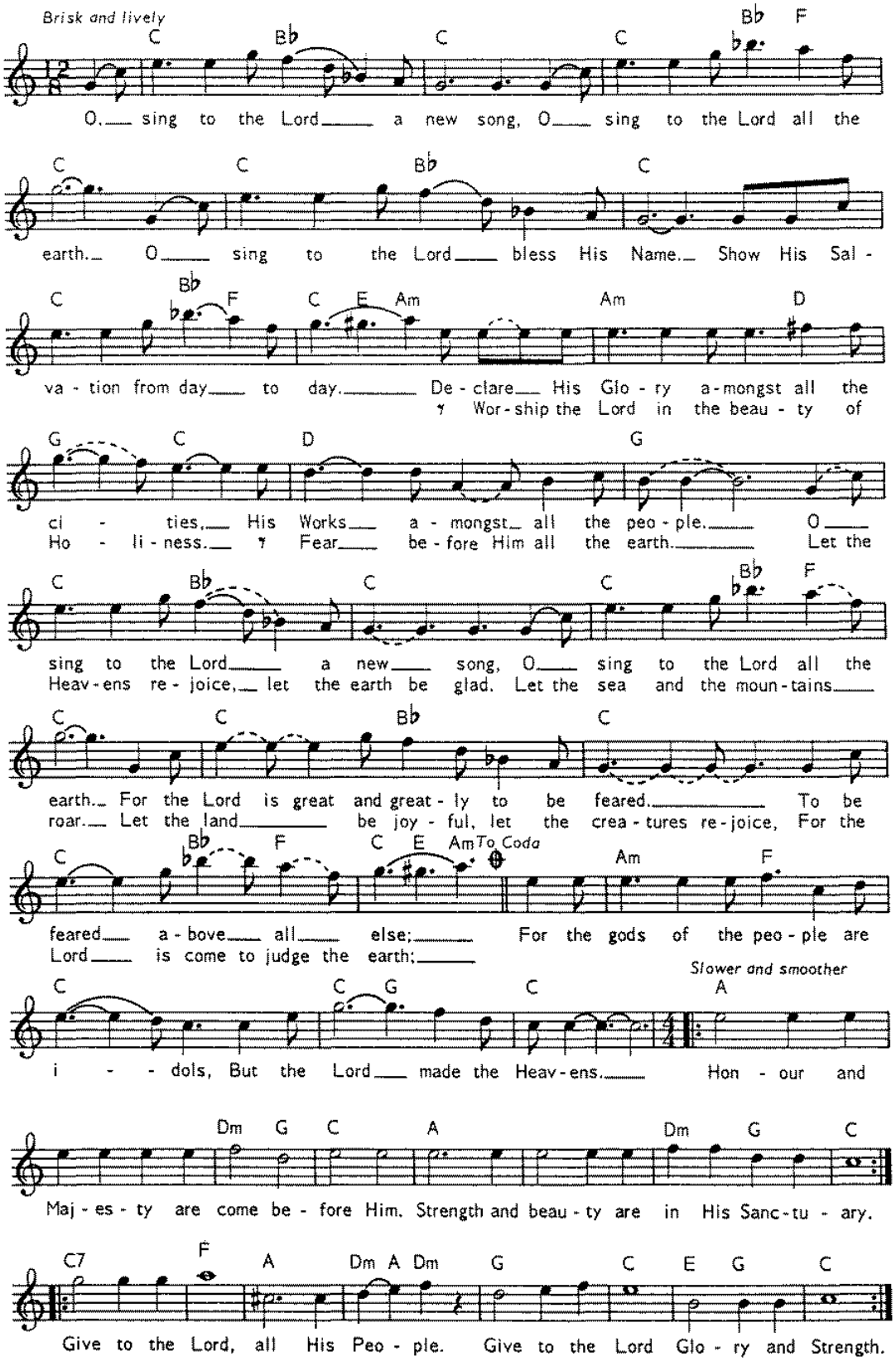

Dm A Dm C B♭ A Dm A Dm Repeat twice
le - lu - jah, Hal - le - lu - jah.
le - lu - jah, Hal - le - lu - jah.
le - lu - jah, Hal - le - lu - jah.
Dm C B♭ A Dm C
4. Hal - le - Hal - le - lu - jah, The Lord a - bove is
B♭ A Dm C B♭ A
com - ing through you, The Lord on high is com - ing to you. Hal -
Dm A Dm C Dm A Dm C B♭ A Dm A Dm
le - lu - jah, Hal - le - lu - jah, Hal - le - lu - jah.
Dm C B♭ A Dm C
5. Stop the e - vil and end the hate, Heal the sick - ness and
(6.) GOD is call - ing, drop your sword, Bow your head be -
B♭ A Dm C B♭ A
o - pen the gate To Heav - en a - bove, leave Hell be - low,
fore the Lord. See Him shine in pow'r of love.
Dm C B♭ A Dm A Dm C Dm A
Climb the lad - der and heal the foe. Hal - le - lu - jah, Hal - le - lu -
Praise your mak - er high a - bove. Hal - le - lu - jah, Hal - le - lu -
Dm C B♭ A Dm 1. A Dm 2. A Dm Dm!
jah, Hal - le - lu - jah. 6. Hey!
jah, Hal - le - lu - jah.

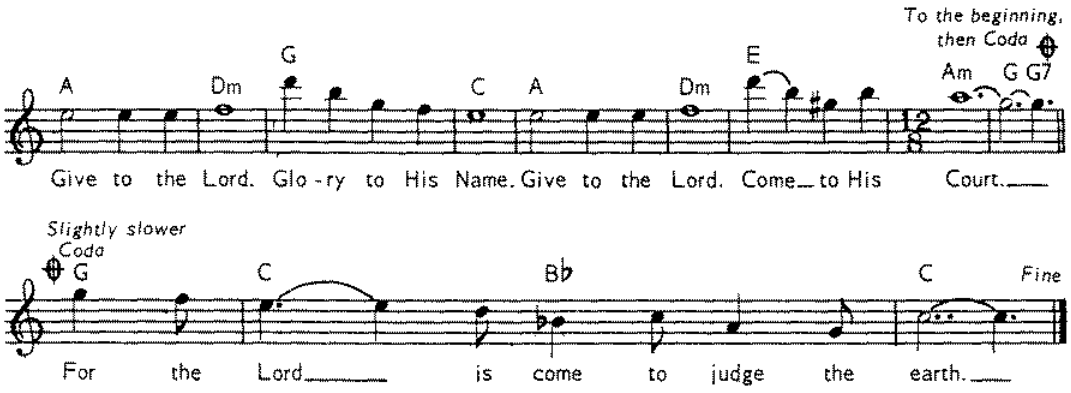
THE GRAND REVIVAL

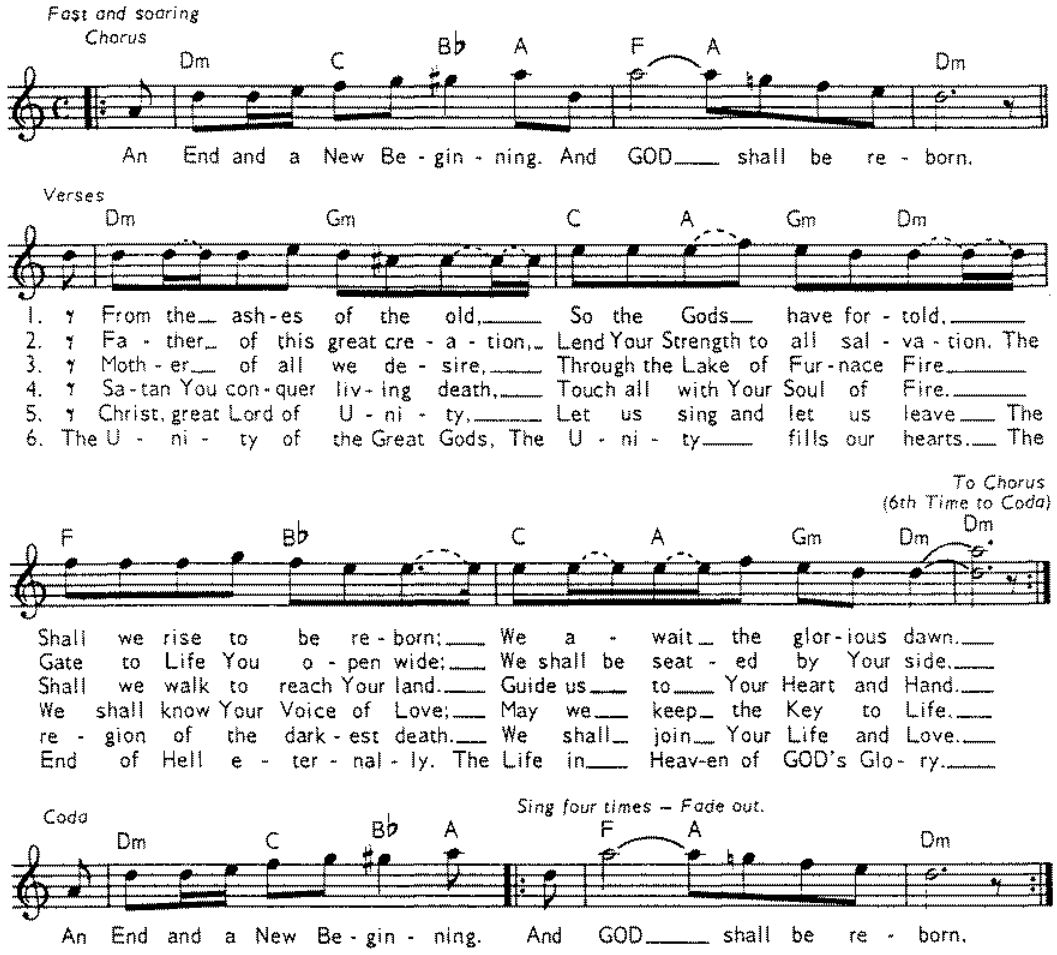
A rousing march
Chorus

G7 C F Dm
The Grand Re - viv - al of the Game of the Gods.
G G7 C
The Grand Re - viv - al of the spir - it of love.
E E7 Am
The Grand Re - viv - al of im - mor - tal life.
F C G C
Fine
The Grand Re - viv - al of the Cho - sen of GOD.
Verses C D G G7 C
1. Drink to the birth of the New Age. Drink to the work of the Christ. From the
2. Like the Phoe-nix we rise from the dead. Through the fires of pu - ri - fi - ca-tion. Like the
C C7 F D C G C
well of life and the cup of joy We draw life for our work to the End.
sun we pro-claim the dawn Of the Saints of the King-dom of GOD.
D G D G
3. March - ing to life ev - er - last - ing, March - ing in the glo - ry of GOD.
Em D Am D
Sound - ing the trum - pets of glo - ry, To call in the sheep to the fold.
To Chorus and Fine
B7 Em B7 Em D A D
March - ing to - geth - er with the Lord most high, March - ing to New Je - ru - sa - lem.

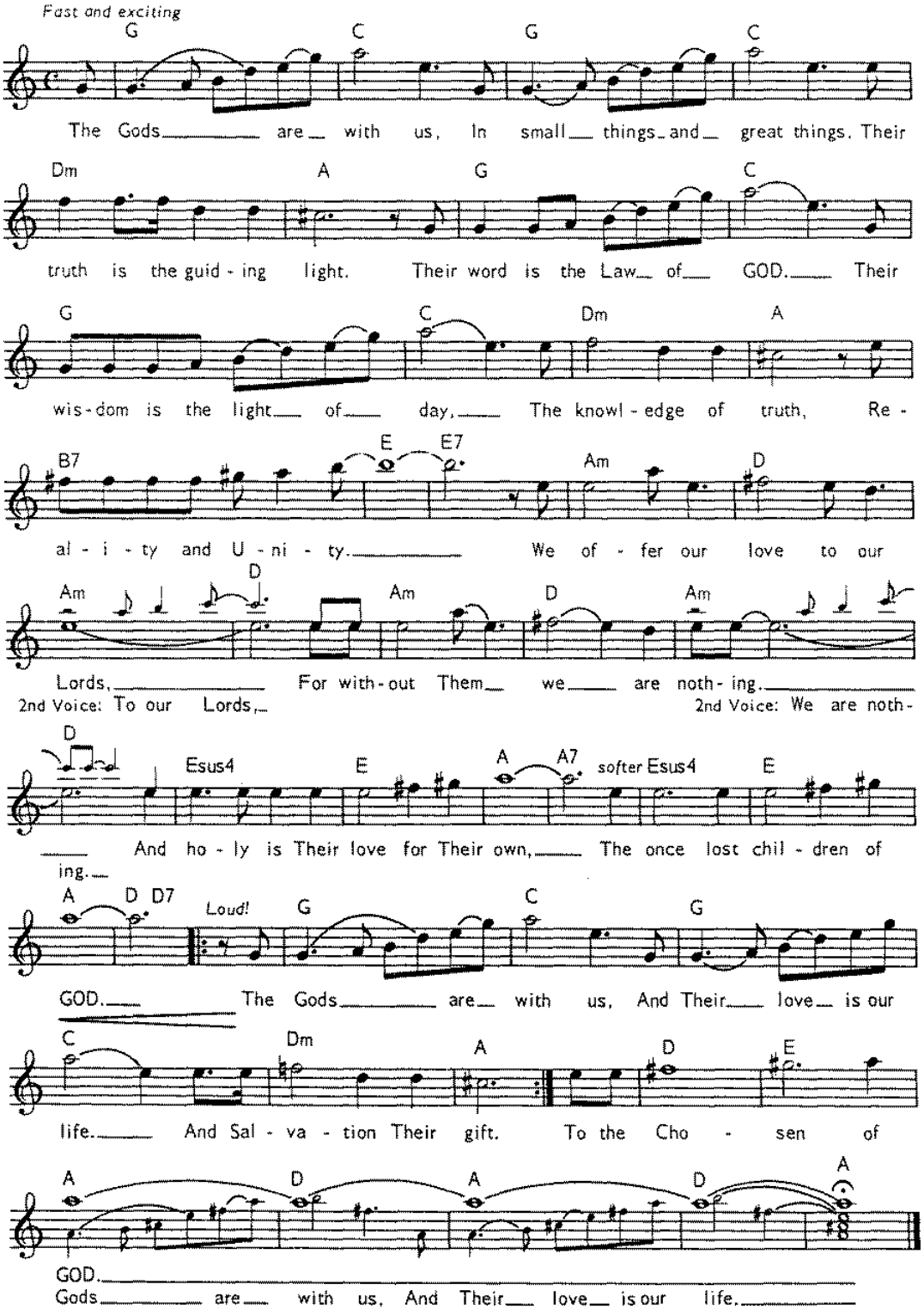
THE SAINTS SHALL INHERIT THE EARTH

Gently energetic
Dm Gm Dm Dm Gm
1. The chains of the old fall a - way. The pat - tern of death and de -
2. The tombs of the old are laid bare. Fu - til - i - ty, sin and des -
Dm Am Dm Am Dm Dm Gm
cay Is o - ver come, is o - ver come. The chains of the old fall a -
pair Are o - ver come, are o - ver come. The tombs of the old are laid
Dm Gm Cm Gm Gm Cm
way. From far in the dis - tance shin-ing bright We see a ra - diant gold-en
bare. Come chil - dren of Zi - on a - rise. Let your voic - es pro - claim in the
Gm A Dm A Dm Gm E
light. Je - ru - sa - lem. Je - ru - sa - lem, From far in the dis - tance shin-ing
skies, Je - ru - sa - lem. Je - ru - sa - lem. Come chil - dren of Zi - on a -
A A7 Dm Cm D Cm D
bright. Strength, pur - pose, love and u - ni - ty, Born in the ser - vice of GOD.
rise.
Dm Cm D Cm D
Faith, pow - er, praise and beau - ty, Joined in the wor - ship of GOD. The
Cm D Cm A
Saints shall in - her - it the earth. The Saints shall in - her - it the earth.

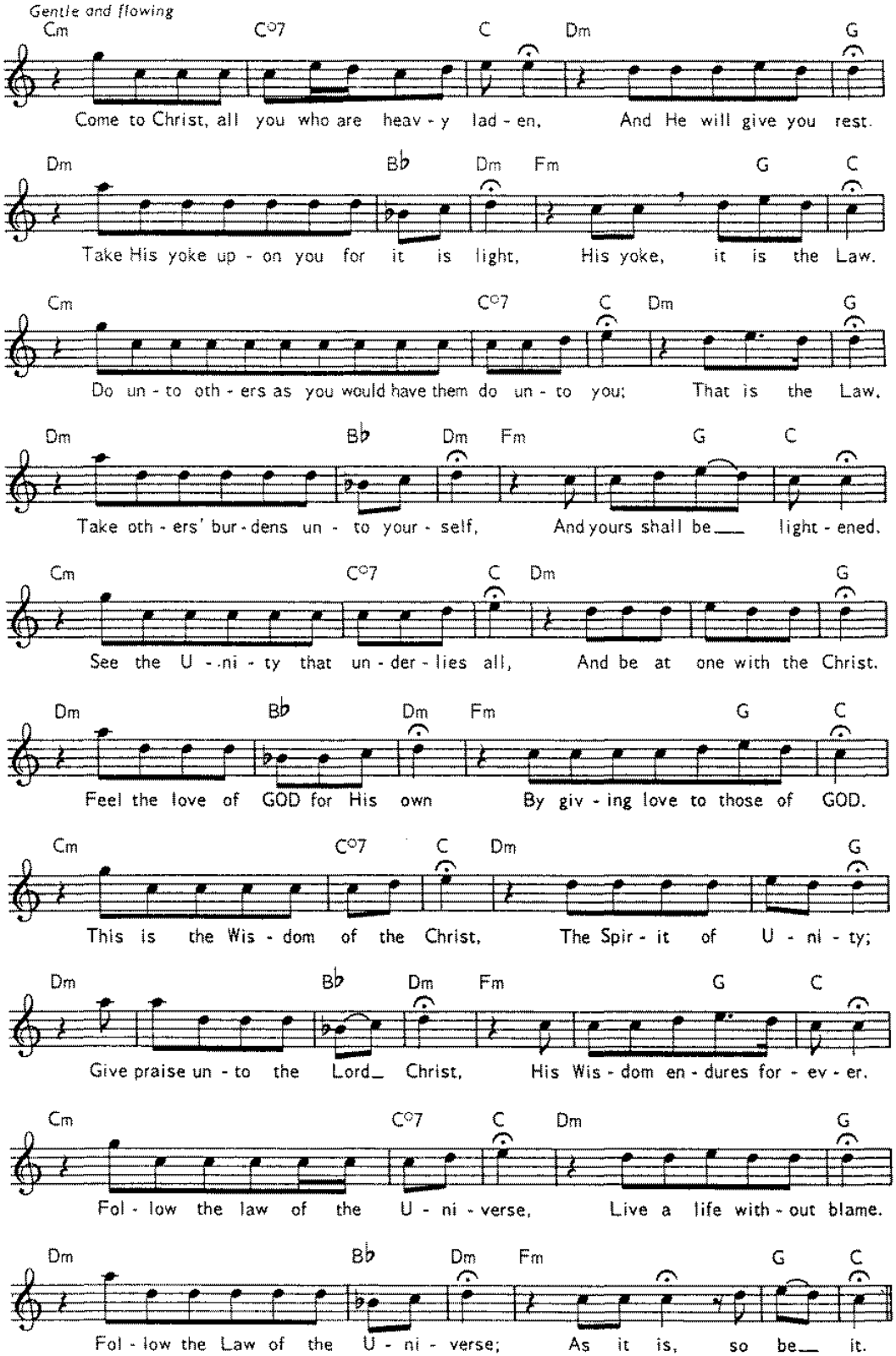
FOR THE LORD IS COME TO JUDGE THE EARTH

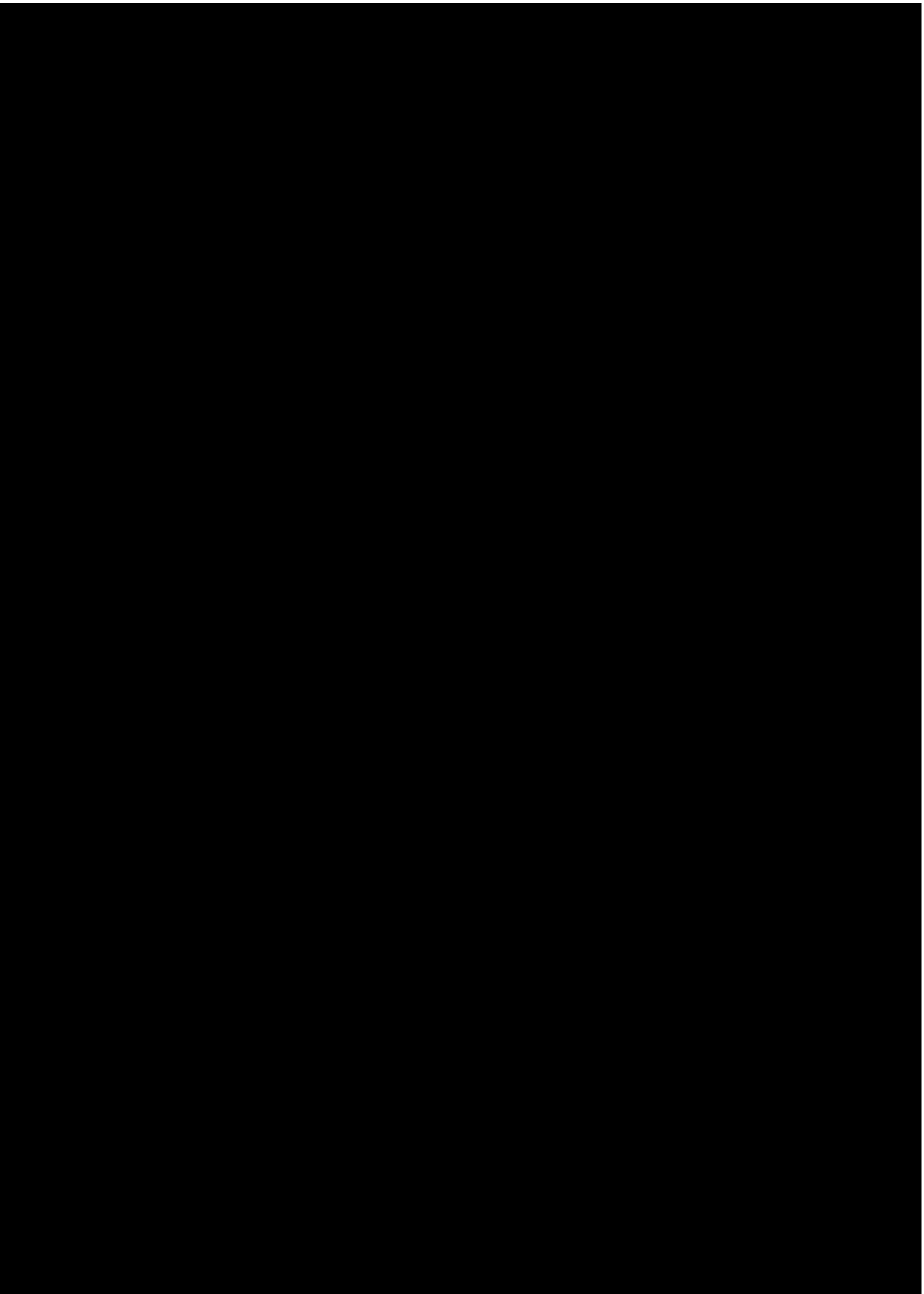

Brisk and lively
O, sing to the Lord a new song, O sing to the Lord all the
earth. O sing to the Lord bless His Name. Show His Sal -
va - tion from day to day. De - clare His Glo - ry a - mongst all the
ci - ties. His Works a - mongst all the peo - ple. O
Ho - li - ness. Fear be - fore Him all the earth. Let the
sing to the Lord a new song, O sing to the Lord all the
Heav - ens re - joice, let the earth be glad. Let the sea and the moun - tains
earth. For the Lord is great and great - ly to be feared. To be
roar. Let the land be joy - ful, let the crea - tures re - joice, For the
feared a - bove all else; For the gods of the peo - ple are
Lord is come to judge the earth;
To Coda
i - dols, But the Lord made the Heav - ens. Hon - our and
Slower and smoother
Maj - es - ty are come be - fore Him. Strength and beau - ty are in His Sanc - tu - ary.
Give to the Lord, all His Peo - ple. Give to the Lord Glo - ry and Strength.

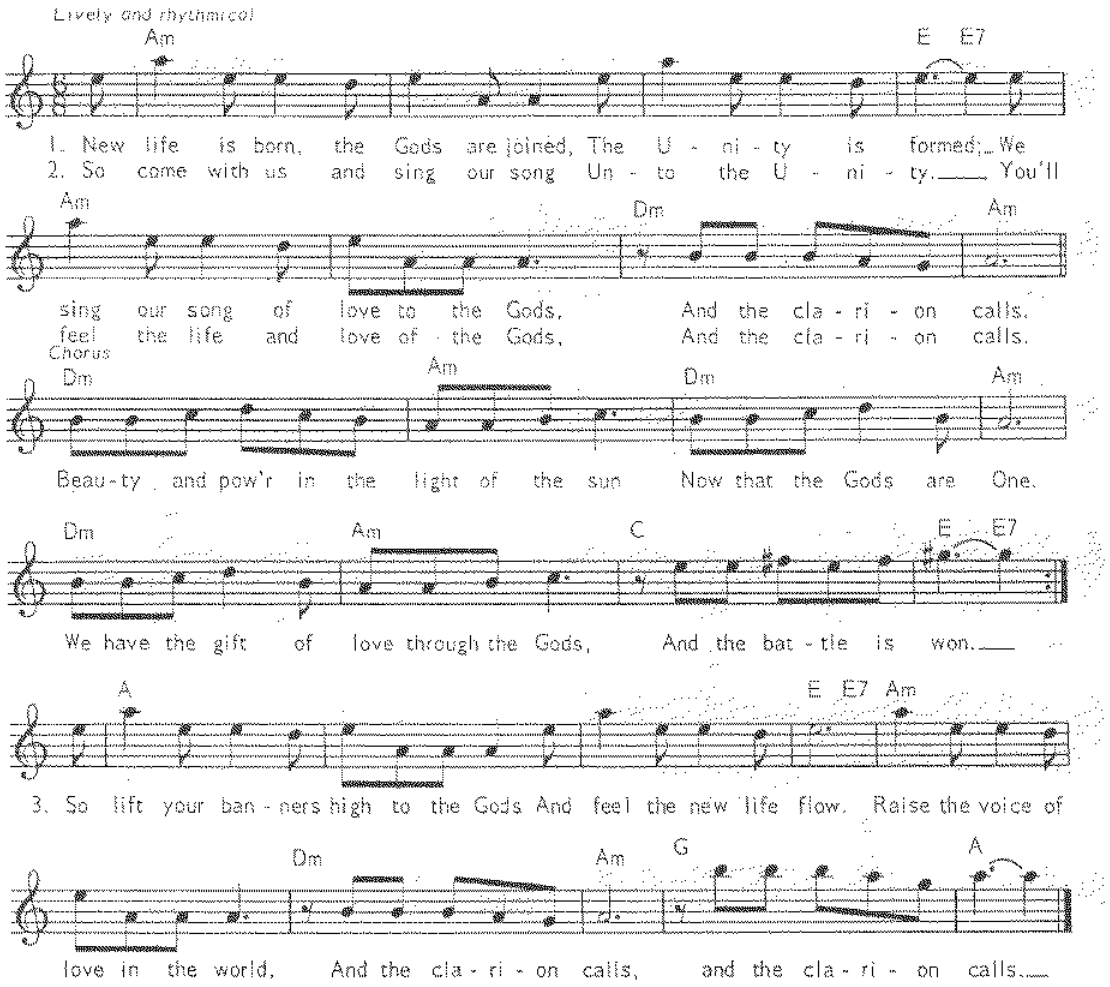

To the beginning, then Coda
A
Dm
G
C
A
Dm
E
Am
G
G7
Give to the Lord. Glo - ry to His Name. Give to the Lord. Come to His Court.
Slightly slower
Coda
G
C
B♭
C
Fine
For the Lord is come to judge the earth.

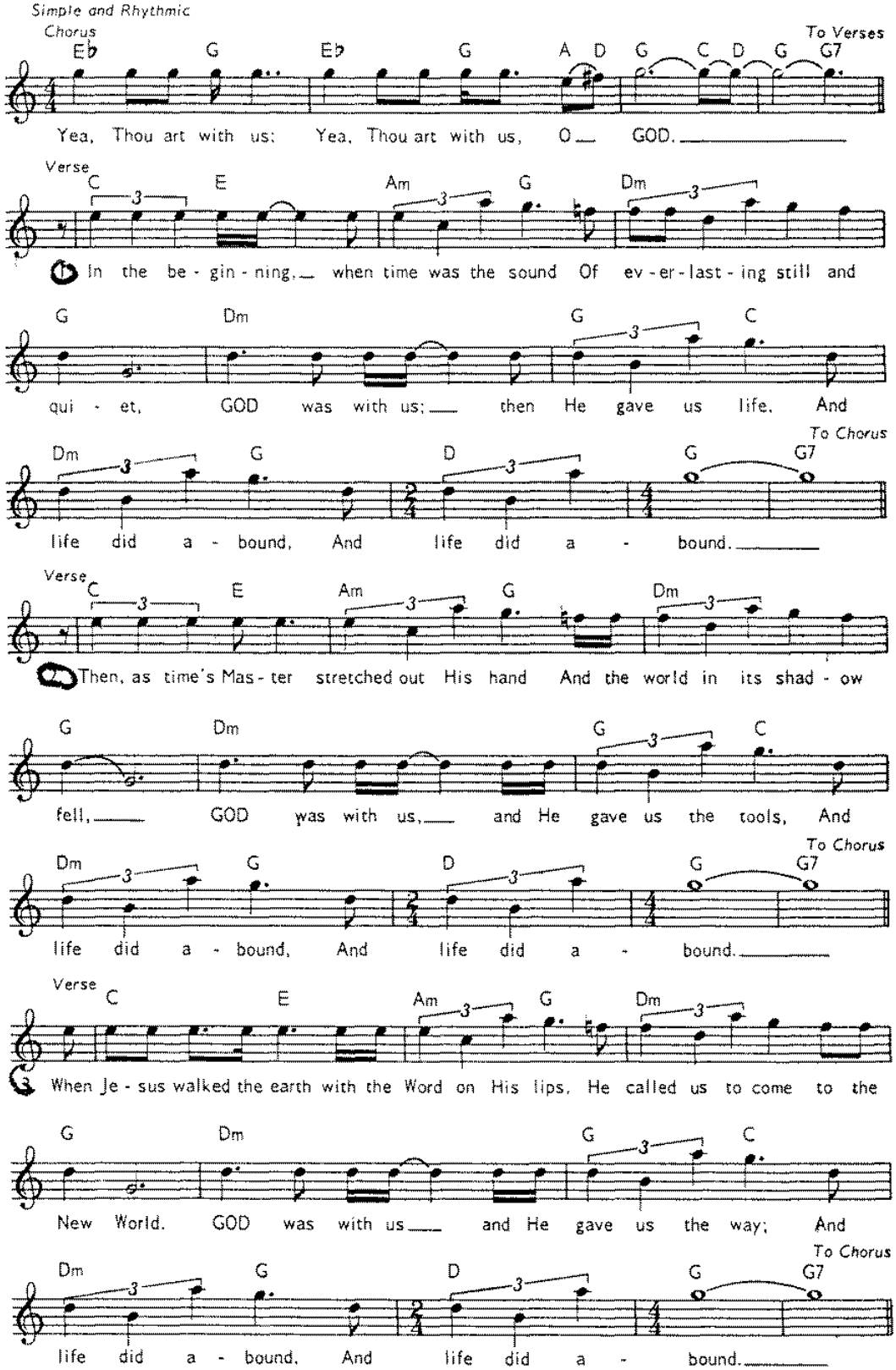
AND GOD SHALL BE REBORN

Fast and soaring
Chorus
Dm C B♭ A F A Dm
An End and a New Be - gin - ning. And GOD shall be re - born.
Verses
Dm Gm C A Gm Dm
1. From the ash-es of the old, So the Gods have for - told,
2. Fa - ther of this great cre - a - tion, Lend Your Strength to all sal - va - tion. The
3. Moth - er of all we de - sire, Through the Lake of Fur-nace Fire
4. Sa-tan You con-quer liv-ing death, Touch all with Your Soul of Fire.
5. Christ, great Lord of U - ni - ty, Let us sing and let us leave The
6. The U - ni - ty of the Great Gods, The U - ni - ty fills our hearts. The
To Chorus
(6th Time to Coda)
F B♭ C A Gm Dm Dm
Shall we rise to be re-born; We a - wait the glor-ious dawn.
Gate to Life You o - pen wide; We shall be seat - ed by Your side.
Shall we walk to reach Your land. Guide us to Your Heart and Hand.
We shall know Your Voice of Love; May we keep the Key to Life.
re - gion of the dark - est death. We shall join Your Life and Love.
End of Hell e - ter - nal - ly. The Life in Heav-en of GOD's Glo - ry.
Coda
Sing four times – Fade out.
Dm C B♭ A F A Dm
An End and a New Be - gin - ning. And GOD shall be re - born.

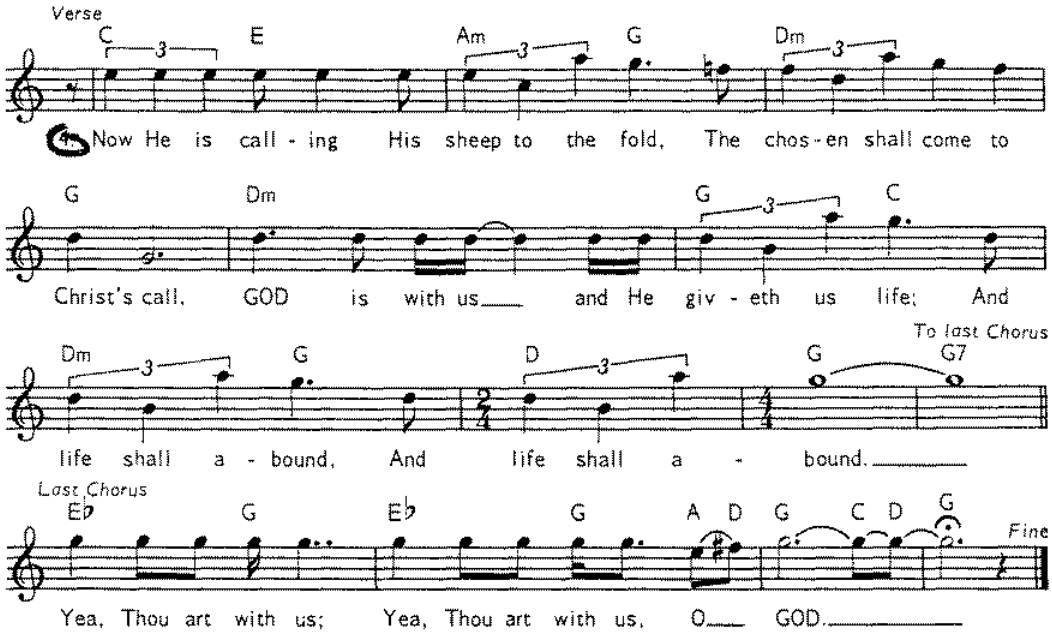
THE GODS ARE WITH US

Fast and exciting
G C G C
The Gods are with us, In small things and great things. Their
Dm A G C
truth is the guid - ing light. Their word is the Law of GOD. Their
G C Dm A
wis - dom is the light of day, The knowl - edge of truth, Re -
B7 E E7 Am D
al - i - ty and U - ni - ty. We of - fer our love to our
Am D Am D Am
Lords, For with - out Them we are noth - ing.
2nd Voice: To our Lords,
2nd Voice: We are noth -
D Esus4 E A A7 softer Esus4 E
And ho - ly is Their love for Their own, The once lost chil - dren of
ing.
A D D7 Loud! G C G
GOD. The Gods are with us, And Their love is our
C Dm A D E
life. And Sal - va - tion Their gift. To the Cho - sen of
A D A D A
GOD.
Gods are with us, And Their love is our life.

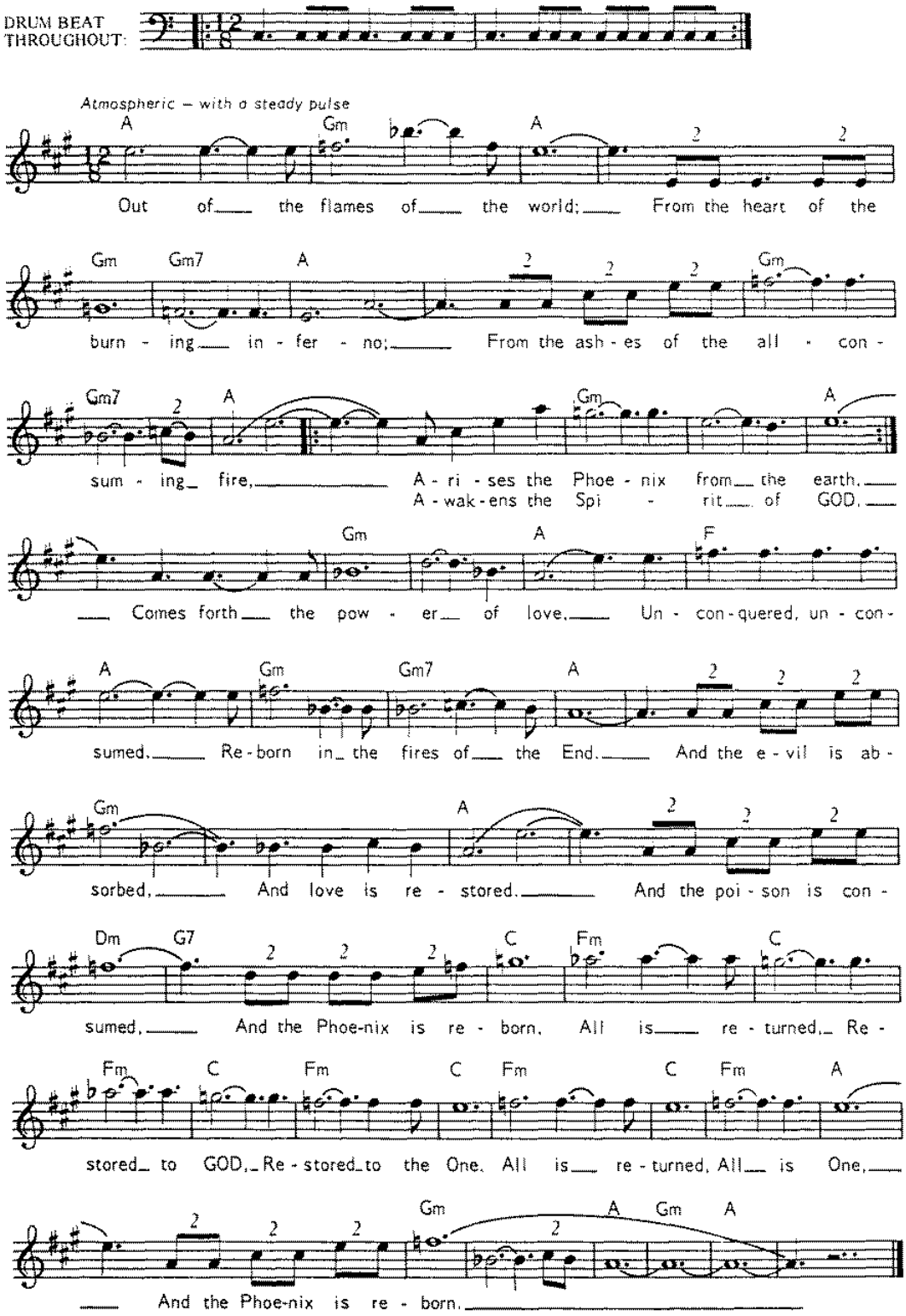
COME TO CHRIST

Gentle and flowing
Cm C°7 C Dm G
Come to Christ, all you who are heav - y lad - en, And He will give you rest.
Dm B♭ Dm Fm G C
Take His yoke up - on you for it is light, His yoke, it is the Law.
Cm C°7 C Dm G
Do un - to oth - ers as you would have them do un - to you; That is the Law.
Dm B♭ Dm Fm G C
Take oth - ers' bur - dens un - to your - self, And yours shall be___ light - ened.
Cm C°7 C Dm G
See the U - ni - ty that un - der - lies all, And be at one with the Christ.
Dm B♭ Dm Fm G C
Feel the love of GOD for His own By giv - ing love to those of GOD.
Cm C°7 C Dm G
This is the Wis - dom of the Christ, The Spir - it of U - ni - ty;
Dm B♭ Dm Fm G C
Give praise un - to the Lord_ Christ, His Wis - dom en - dures for - ev - er.
Cm C°7 C Dm G
Fol - low the law of the U - ni - verse, Live a life with - out blame.
Dm B♭ Dm Fm G C
Fol - low the Law of the U - ni - verse; As it is, so be__ it.

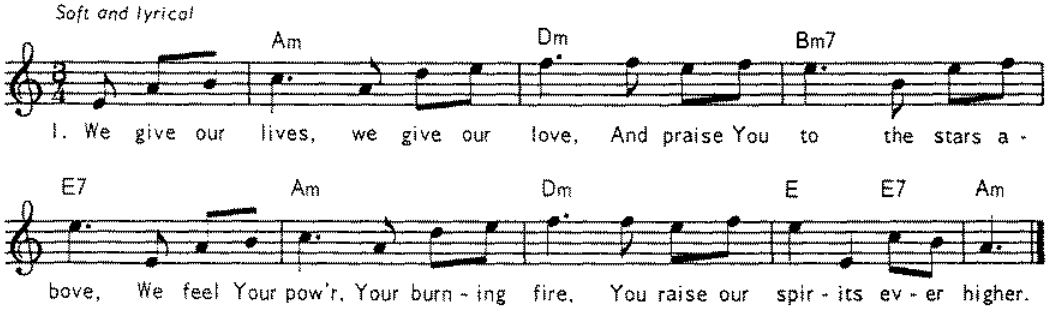


AND THE CLARION CALLS

Lively and rhythmical
Am
E E7
1. New life is born, the Gods are joined, The U - ni - ty is formed; We
2. So come with us and sing our song Un - to the U - ni - ty. You'll
Am
Dm
Am
sing our song of love to the Gods, And the cla - ri - on calls.
feel the life and love of the Gods, And the cla - ri - on calls.
Chorus
Dm
Am
Dm
Am
Beau - ty and pow'r in the light of the sun Now that the Gods are One.
Dm
Am
C
E E7
We have the gift of love through the Gods, And the bat - tle is won.
A
E E7 Am
3. So lift your ban - ners high to the Gods And feel the new life flow. Raise the voice of
Dm
Am
G
A
love in the world, And the cla - ri - on calls, and the cla - ri - on calls.

AND LIFE SHALL ABOUND

Simple and Rhythmic
Chorus
Eb G Eb G A D G C D G G7
To Verses
Yea, Thou art with us; Yea, Thou art with us, O GOD.
Verse
C E Am G Dm
In the be - gin - ning, when time was the sound Of ev - er - last - ing still and
G Dm G C
qui - et, GOD was with us; then He gave us life. And
Dm G D G G7
To Chorus
life did a - bound, And life did a - bound.
Verse
C E Am G Dm
Then, as time's Mas - ter stretched out His hand And the world in its shad - ow
G Dm G C
fell, GOD was with us, and He gave us the tools, And
Dm G D G G7
To Chorus
life did a - bound, And life did a - bound.
Verse
C E Am G Dm
When Je - sus walked the earth with the Word on His lips, He called us to come to the
G Dm G C
New World. GOD was with us and He gave us the way; And
Dm G D G G7
To Chorus
life did a - bound, And life did a - bound.


Verse
C
E
Am
G
Dm
Now He is call - ing His sheep to the fold, The chos - en shall come to
G
Dm
G
C
Christ's call, GOD is with us and He giv - eth us life; And
To last Chorus
Dm
G
D
G
G7
life shall a - bound, And life shall a - bound.
Last Chorus
E♭
G
E♭
G
A D
G
C D
G
Fine
Yea, Thou art with us; Yea, Thou art with us, O GOD.

AND THE PHOENIX IS REBORN

DRUM BEAT THROUGHOUT:
Atmospheric – with a steady pulse
A Gm A
Out of the flames of the world; From the heart of the
Gm Gm7 A Gm
burn - ing in - fer - no; From the ash - es of the all - con -
Gm7 A Gm A
sum - ing fire, A - ri - ses the Phoe - nix from the earth,
A - wak - ens the Spi - rit of GOD,
Gm A F
Comes forth the pow - er of love, Un - con - quered, un - con -
A Gm Gm7 A
sumed, Re - born in the fires of the End. And the e - vil is ab -
Gm A
sorbed, And love is re - stored. And the poi - son is con -
Dm G7 C Fm C
sumed, And the Phoe-nix is re - born, All is re - turned, Re -
Fm C Fm C Fm C Fm A
stored to GOD, Re - stored to the One. All is re - turned, All is One,
Gm A Gm A
And the Phoe-nix is re - born.

WE GIVE OUR LIVES

Soft and lyrical
Am
Dm
Bm7
1. We give our lives, we give our love, And praise You to the stars a -
E7
Am
Dm
E
E7
Am
bove, We feel Your pow'r, Your burn - ing fire, You raise our spir - its ev - er higher.

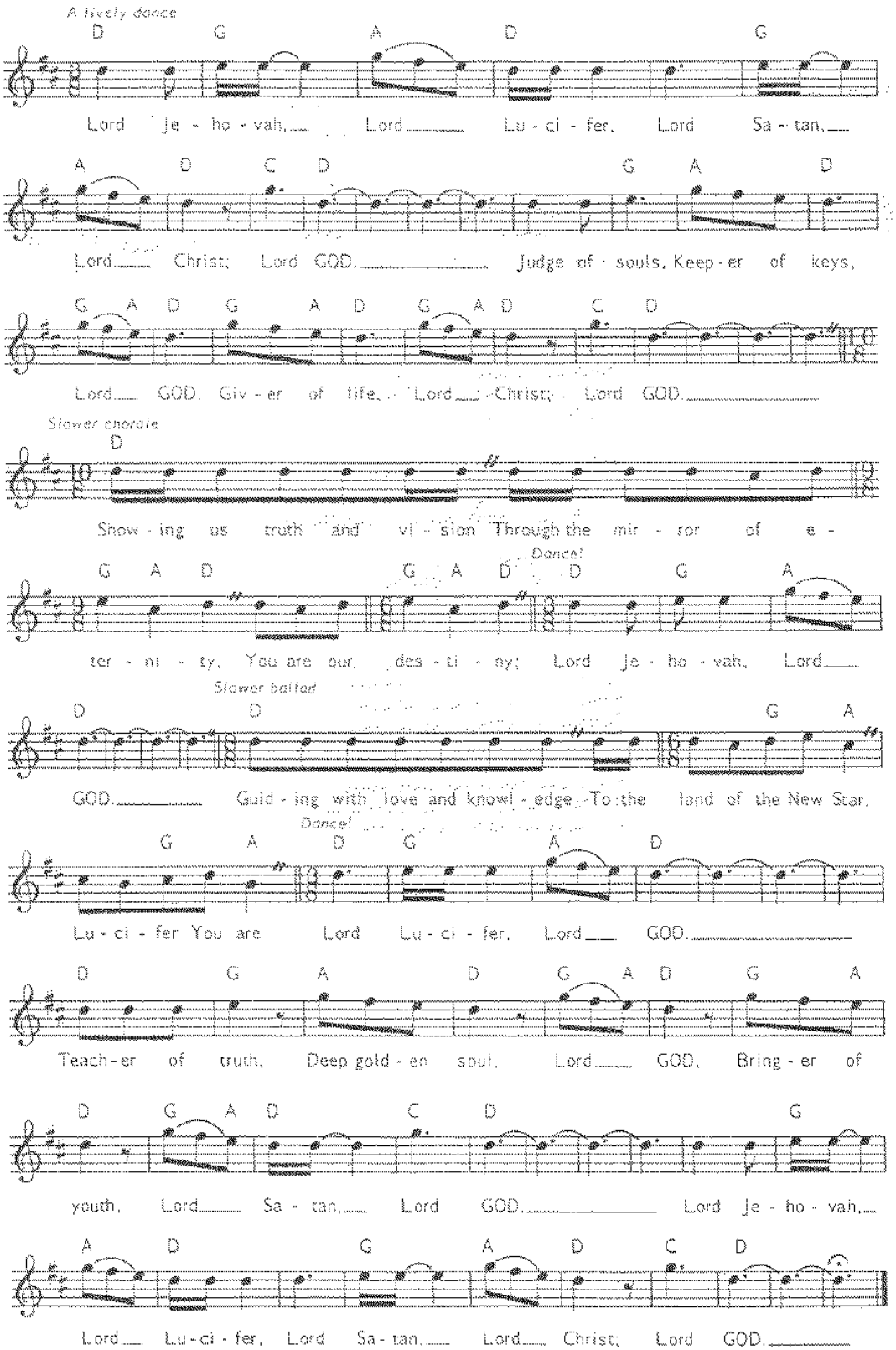
2. The Lord Jehovah, power and will,
Faith and courage now instilled.
With strength and truth of new life born,
And faith to enter this new dawn.

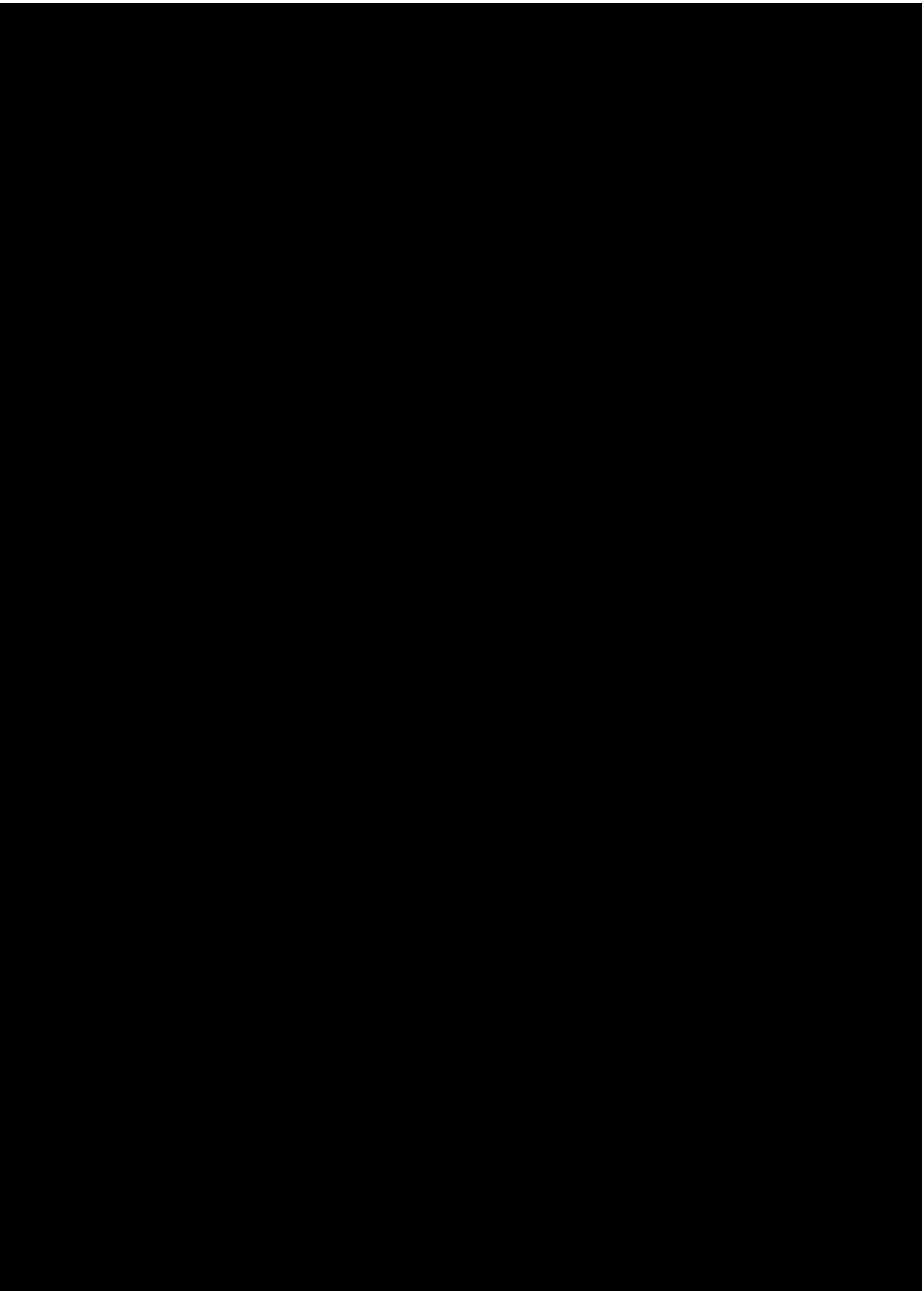
3. The Lord Lucifer, the glorious Light,
Wondrous presence, gift of sight.
The Path revealed, new life to build,
The Phoenix risen, the promise fulfilled.

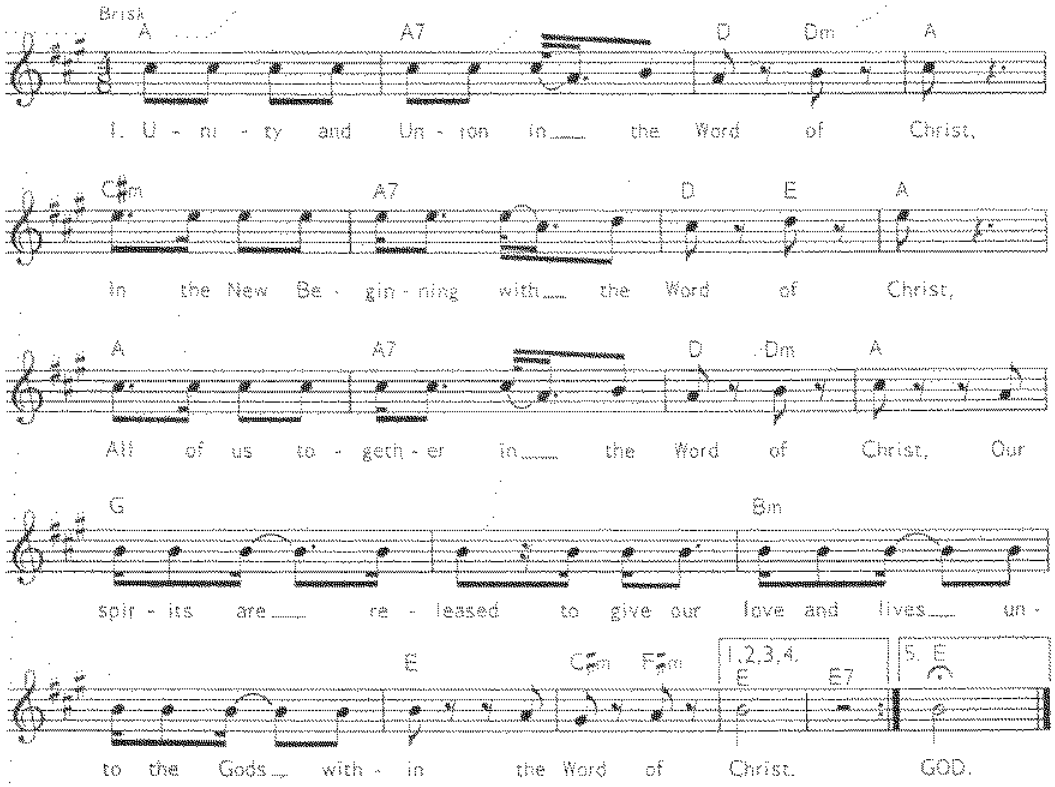
4. The Lord Satan, our souls inspire
With gift of love, our new desire
To share with all the Unity;
The fire of love brings purity.

5. The Lord Christ, salvation through
Death of the old, birth of the new.
Reborn to give the spark of truth,
To show the Chosen eternal youth.

6. We give our lives, we give our love,
And praise You to the stars above.
We feel Your power, Your burning fire,
You raise our spirits ever higher.

LORD GOD

A lively dance
D G A D G
Lord je - ho - vah, Lord Lu - ci - fer, Lord Sa - tan,
A D C D G A D
Lord Christ; Lord GOD. Judge of souls, Keep - er of keys,
G A D G A D G A D C D
Lord GOD. Giv - er of life, Lord Christ; Lord GOD.
Slower chorale
D
Show - ing us truth and vi - sion Through the mir - ror of e -
Dance!
G A D G A D D G A
ter - ni - ty, You are our des - ti - ny; Lord je - ho - vah, Lord
Slower ballad
D D G A
GOD. Guid - ing with love and knowl - edge To the land of the New Star,
Dance!
G A D G A D
Lu - ci - fer You are Lord Lu - ci - fer, Lord GOD.
D G A D G A D G A
Teach - er of truth, Deep gold - en soul, Lord GOD, Bring - er of
D G A D C D G
youth, Lord Sa - tan, Lord GOD. Lord je - ho - vah,
A D G A D C D
Lord Lu - ci - fer, Lord Sa - tan, Lord Christ; Lord GOD.



UNITY AND UNION IN THE WORD OF CHRIST

Brisk
A A7 D Dm A
1. U - ni - ty and Un - ion in the Word of Christ,
C♯m A7 D E A
In the New Be - gin - ning with the Word of Christ,
A A7 D Dm A
All of us to - geth - er in the Word of Christ, Our
G Bm
spir - its are re - leased to give our love and lives un -
E C♯m F♯m 1,2,3,4. E E7 5. E
to the Gods with - in the Word of Christ. GOD.

2. Strength and pow'r within the Will of Jehovah,
Courage to fulfil in the Will of Jehovah,
Dedication felt through the Will of Jehovah,
Our spirits are released to give our love and lives
unto the Gods within the Will of Jehovah.

3. Beauty, joy and sight in the Light of Lucifer,
All mystery revealed by the Light of Lucifer,
The path of life is shown by the Light of Lucifer,
Our spirits are released to give our love and lives
unto the Gods within the Light of Lucifer.

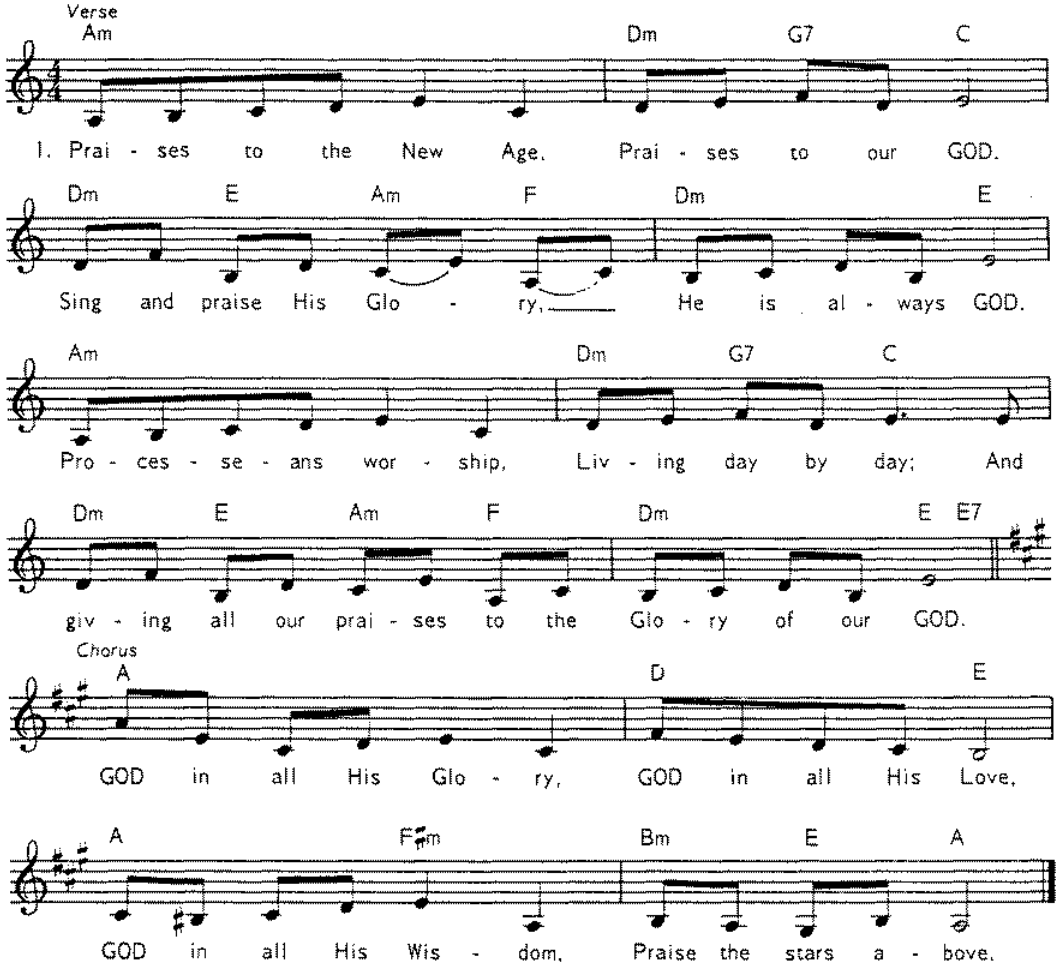
4. We feel the burning fire of the Love of Satan,
We join in our desire through the Love of Satan,
Release the soul's emotions through the Love of Satan,
Our spirits are released to give our love and lives
unto the Gods within the Love of Satan.

5. The world shall be reborn in the Glory of GOD,
All conflicts are resolved in the Glory of GOD,
Christ and Satan joined in the Glory of GOD,
Our spirits are released to give our love and lives
unto the Gods within the Glory of GOD.

NOTE TO THE HYMNLEADER OR SOLOIST: This Hymn has several rhythmic differences between individual verses that we're going to leave to your imagination. Just fit the words in appropriately. But please bring out the following moods in each verse:

1. Simple and staccato.
2. Strong and resonant.
3. Gentle and beautiful
4. Fiery and dynamic.
5. Slower than the other verses – rousing!

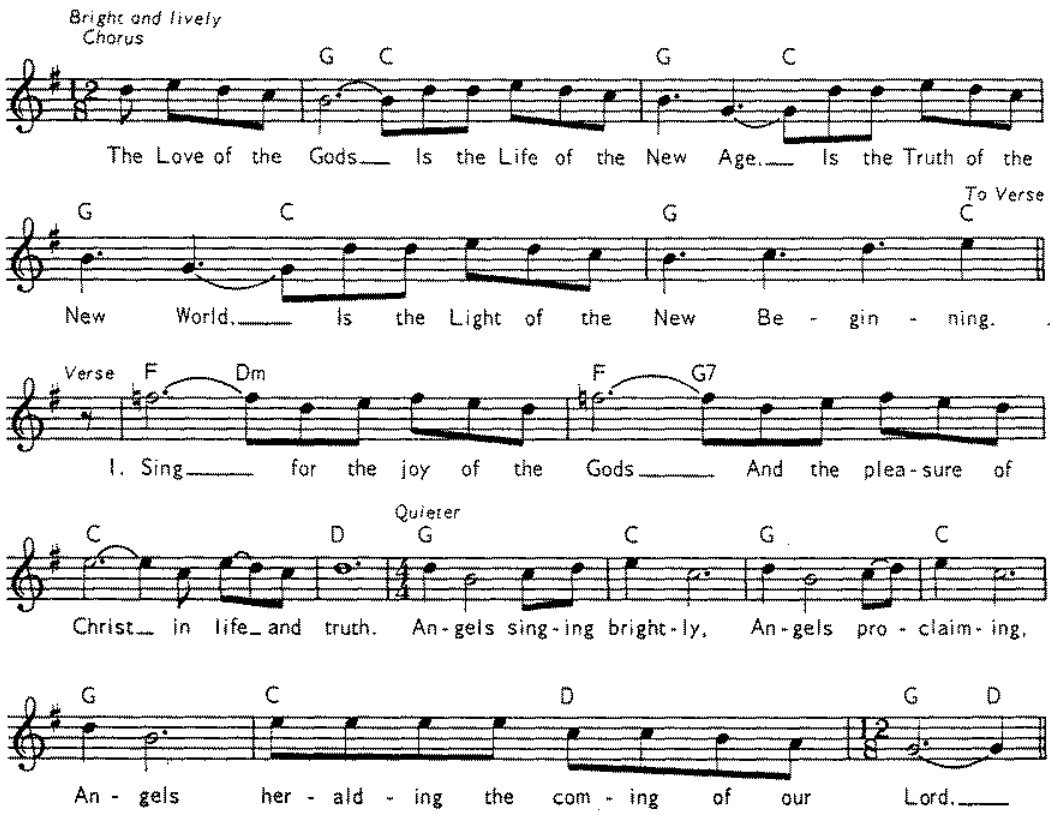
PRAISES TO THE NEW AGE

A flowing anthem

Verse
Am Dm G7 C
1. Prai - ses to the New Age, Prai - ses to our GOD.
Dm E Am F Dm E
Sing and praise His Glo - ry, He is al - ways GOD.
Am Dm G7 C
Pro - ces - se - ans wor - ship, Liv - ing day by day; And
Dm E Am F Dm E E7
giv - ing all our prai - ses to the Glo - ry of our GOD.
Chorus
A D E
GOD in all His Glo - ry, GOD in all His Love,
A F#m Bm E A
GOD in all His Wis - dom, Praise the stars a - bove.

2. In His Holy Kingdom, we all know His Word,
In His Aura growing in the Wisdom of the Lord.
Sharing Godly blessings, Saints returned to stay,
And giving all the love we feel, our faces always toward . . .
Chorus

3. GOD is reuniting His people here on earth.
We who hear His calling come to find our inner worth.
Faces ever upward, we can see the way,
And GOD in all His Power is the pathway to rebirth.
Chorus

THE LOVE OF THE GODS


Bright and lively
Chorus
G C G C
The Love of the Gods Is the Life of the New Age. Is the Truth of the
G C G C
To Verse
New World. Is the Light of the New Be - gin - ning.
Verse F Dm F G7
1. Sing for the joy of the Gods And the plea - sure of
Quieter
C D G C G C
Christ in life and truth. An - gels sing - ing bright - ly, An - gels pro - claim - ing,
G C D G D
An - gels her - ald - ing the com - ing of our Lord.

Chorus

2. Work with the truth of the Gods
And Strength of Jehovah
In service and love.

The Heavens are opened,
The Kingdom is come,
The children are born in the womb of purity.

Chorus

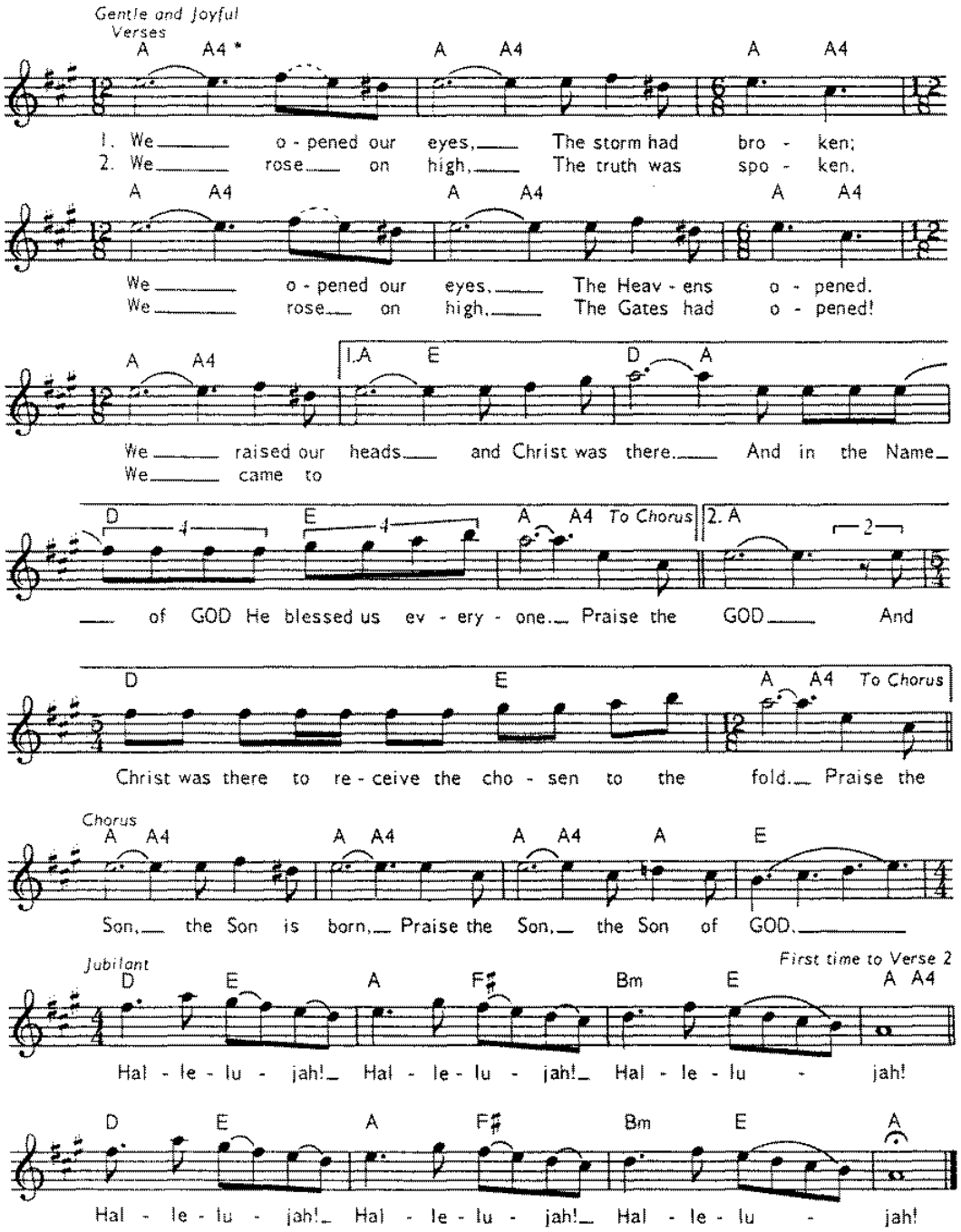
3. Reborn in praise of the Gods
In Light of Lucifer
And brilliance and power.

The New Life is known,
The New Love is shown,
The New Age comes close behind the death of the old.

Chorus

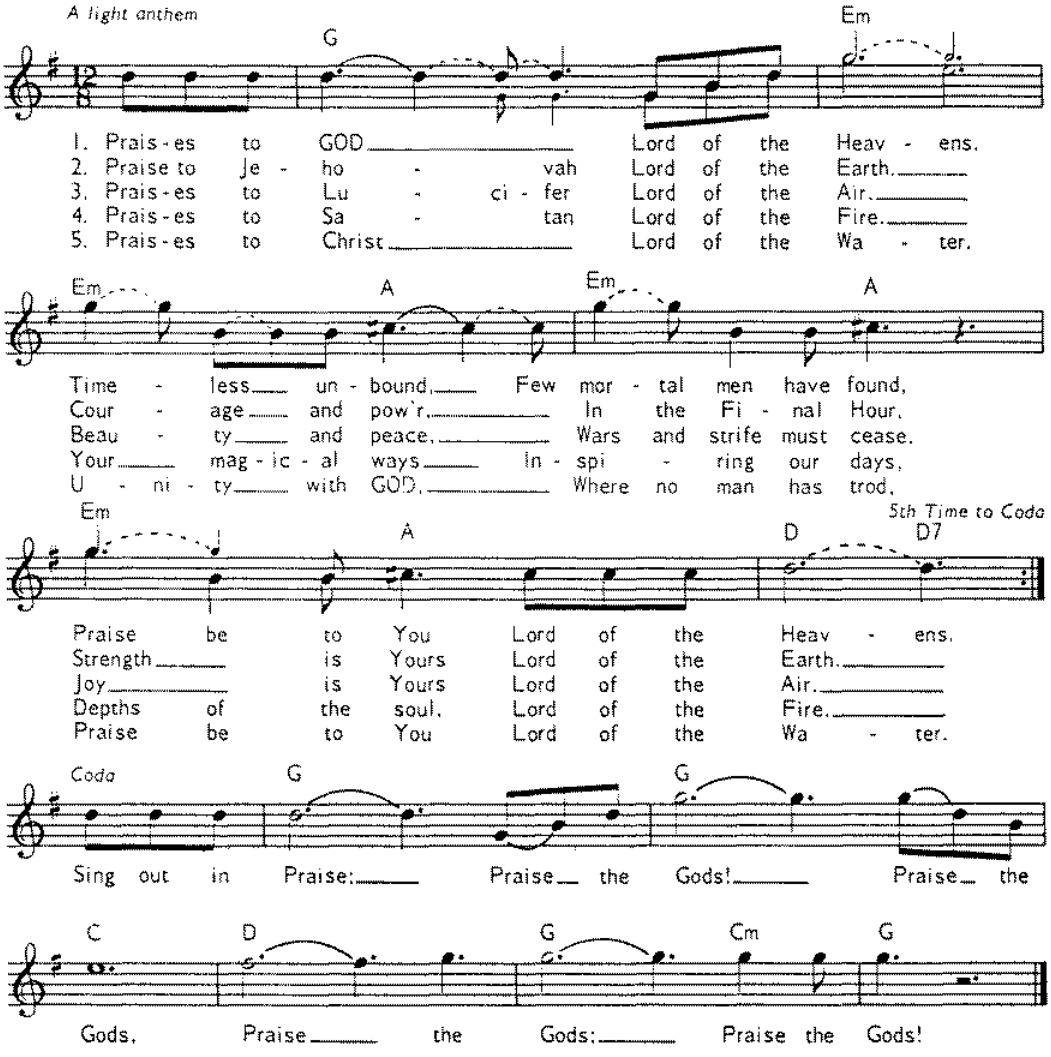
4. March for the Glory of the Gods
With love of Satan
In release of the End.

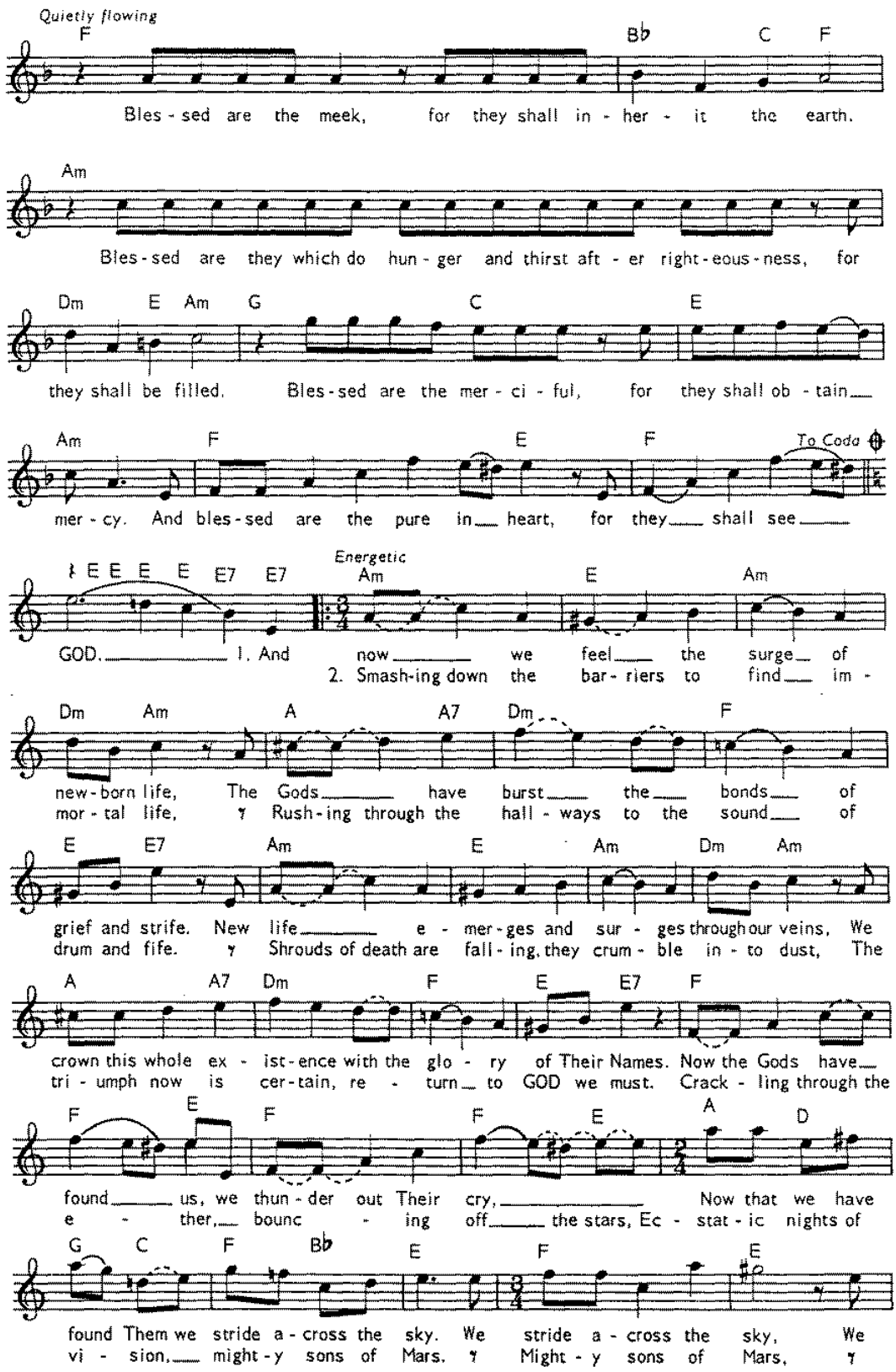
Angels giving power,
Angels giving glory,
Angels heralding the coming of our Lord.

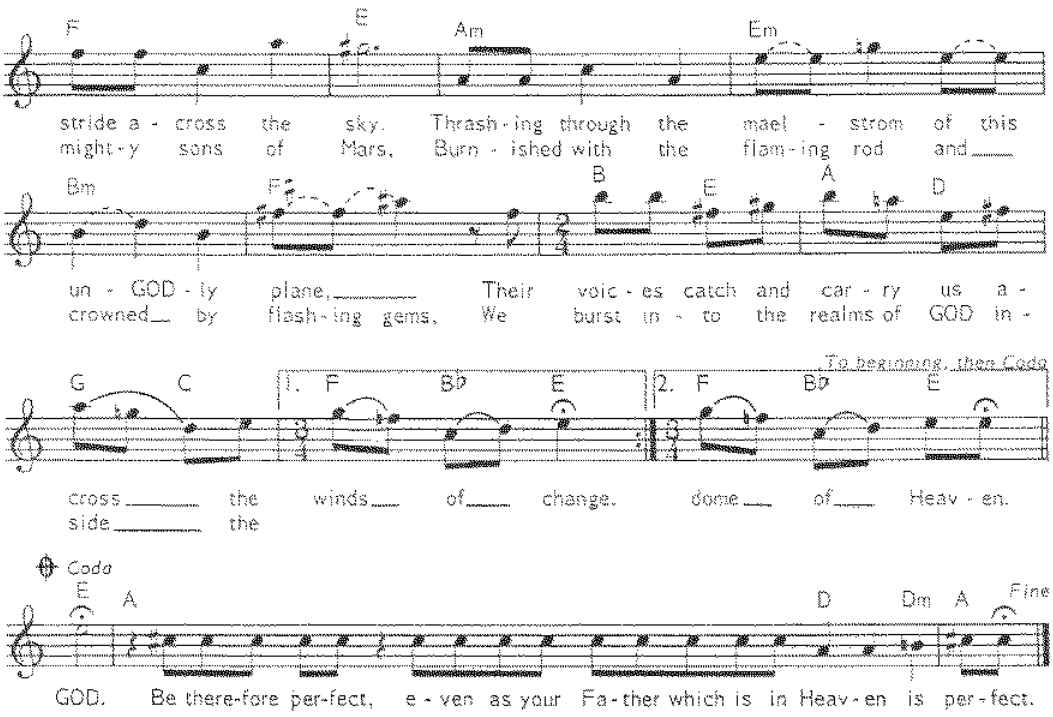
WE OPENED OUR EYES

Gentle and Joyful
Verses
A A4 * A A4 A A4
1. We o - pened our eyes, The storm had bro - ken;
2. We rose on high, The truth was spo - ken.
A A4 A A4 A A4
We o - pened our eyes, The Heav - ens o - pened.
We rose on high, The Gates had o - pened!
A A4 1.A E D A
We raised our heads and Christ was there. And in the Name
We came to
D E A A4 To Chorus 2. A
of GOD He blessed us ev - ery - one. Praise the GOD And
D E A A4 To Chorus
Christ was there to re - ceive the cho - sen to the fold. Praise the
Chorus
A A4 A A4 A A4 A E
Son, the Son is born, Praise the Son, the Son of GOD.
Jubilant
First time to Verse 2
D E A F♯ Bm E A A4
Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah!
D E A F♯ Bm E A
Hal - le - lu - jah! Hal - le - lu - jah! Hal - le - lu - jah!

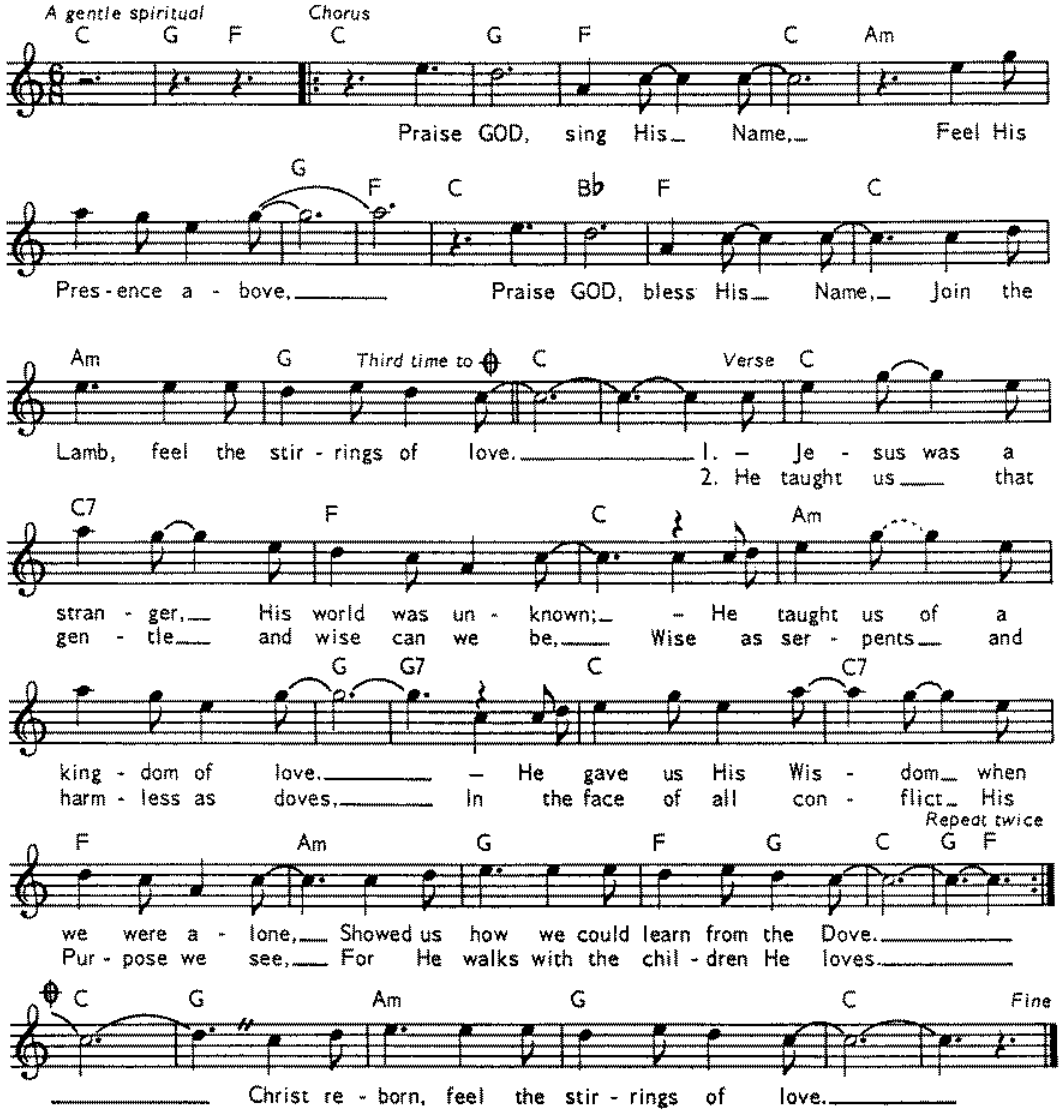
* A4 = ADE

LORD OF THE HEAVENS


A light anthem
G
Em
1. Prais-es to GOD Lord of the Heav - ens.
2. Praise to Je - ho - vah Lord of the Earth.
3. Prais-es to Lu - ci - fer Lord of the Air.
4. Prais-es to Sa - tan Lord of the Fire.
5. Prais-es to Christ Lord of the Wa - ter.
Em
A
Em
A
Time - less un - bound, Few mor - tal men have found,
Cour - age and pow'r, In the Fi - nal Hour,
Beau - ty and peace, Wars and strife must cease.
Your mag - ic - al ways In - spi - ring our days,
U - ni - ty with GOD, Where no man has trod,
Em
A
D
D7
5th Time to Coda
Praise be to You Lord of the Heav - ens.
Strength is Yours Lord of the Earth.
Joy is Yours Lord of the Air.
Depths of the soul. Lord of the Fire.
Praise be to You Lord of the Wa - ter.
Coda
G
G
Sing out in Praise: Praise the Gods! Praise the
C
D
G
Cm
G
Gods, Praise the Gods: Praise the Gods!

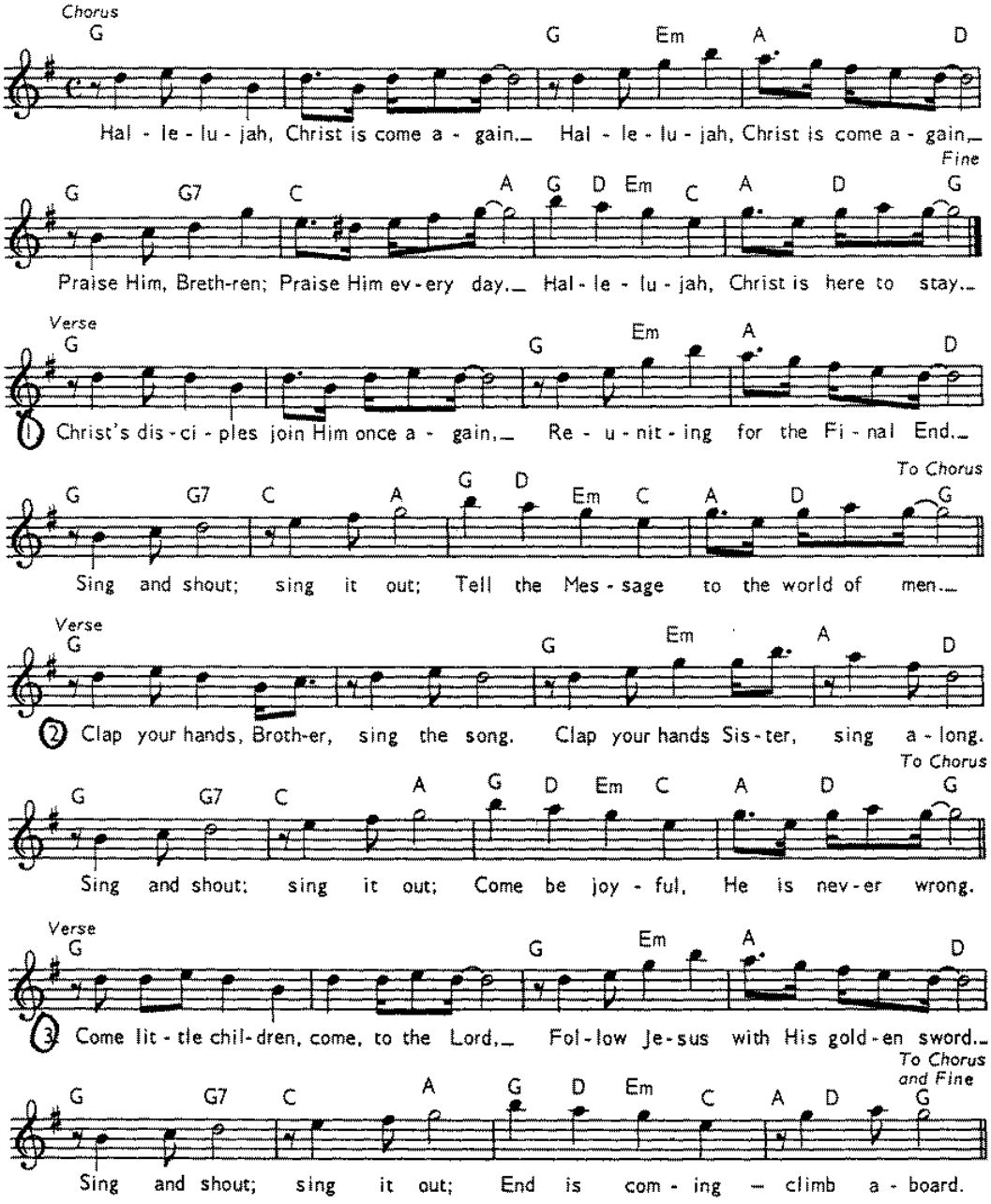
AND NOW WE FEEL THE SURGE OF NEW BORN LIFE

Quietly flowing
F
B♭
C
F
Bles - sed are the meek, for they shall in - her - it the earth.
Am
Bles - sed are they which do hun - ger and thirst aft - er right - eous - ness, for
Dm
E
Am
G
C
E
they shall be filled. Bles - sed are the mer - ci - ful, for they shall ob - tain
Am
F
E
F
To Coda
mer - cy. And bles - sed are the pure in heart, for they shall see
E E E E E7 E7
Energetic
Am
E
Am
GOD. 1. And now we feel the surge of
2. Smash-ing down the bar - riers to find im -
Dm
Am
A
A7
Dm
F
new - born life, The Gods have burst the bonds of
mor - tal life, Rush - ing through the hall - ways to the sound of
E
E7
Am
E
Am
Dm
Am
grief and strife. New life e - mer - ges and sur - ges through our veins, We
drum and fife. Shrouds of death are fall - ing, they crum - ble in - to dust, The
A
A7
Dm
F
E
E7
F
crown this whole ex - ist - ence with the glo - ry of Their Names. Now the Gods have
tri - umph now is cer - tain, re - turn to GOD we must. Crack - ling through the
F
E
F
F
E
A
D
found us, we thun - der out Their cry, Now that we have
e - ther, bounc - ing off the stars, Ec - stat - ic nights of
G
C
F
B♭
E
F
E
found Them we stride a - cross the sky. We stride a - cross the sky, We
vi - sion, might - y sons of Mars. Might - y sons of Mars,

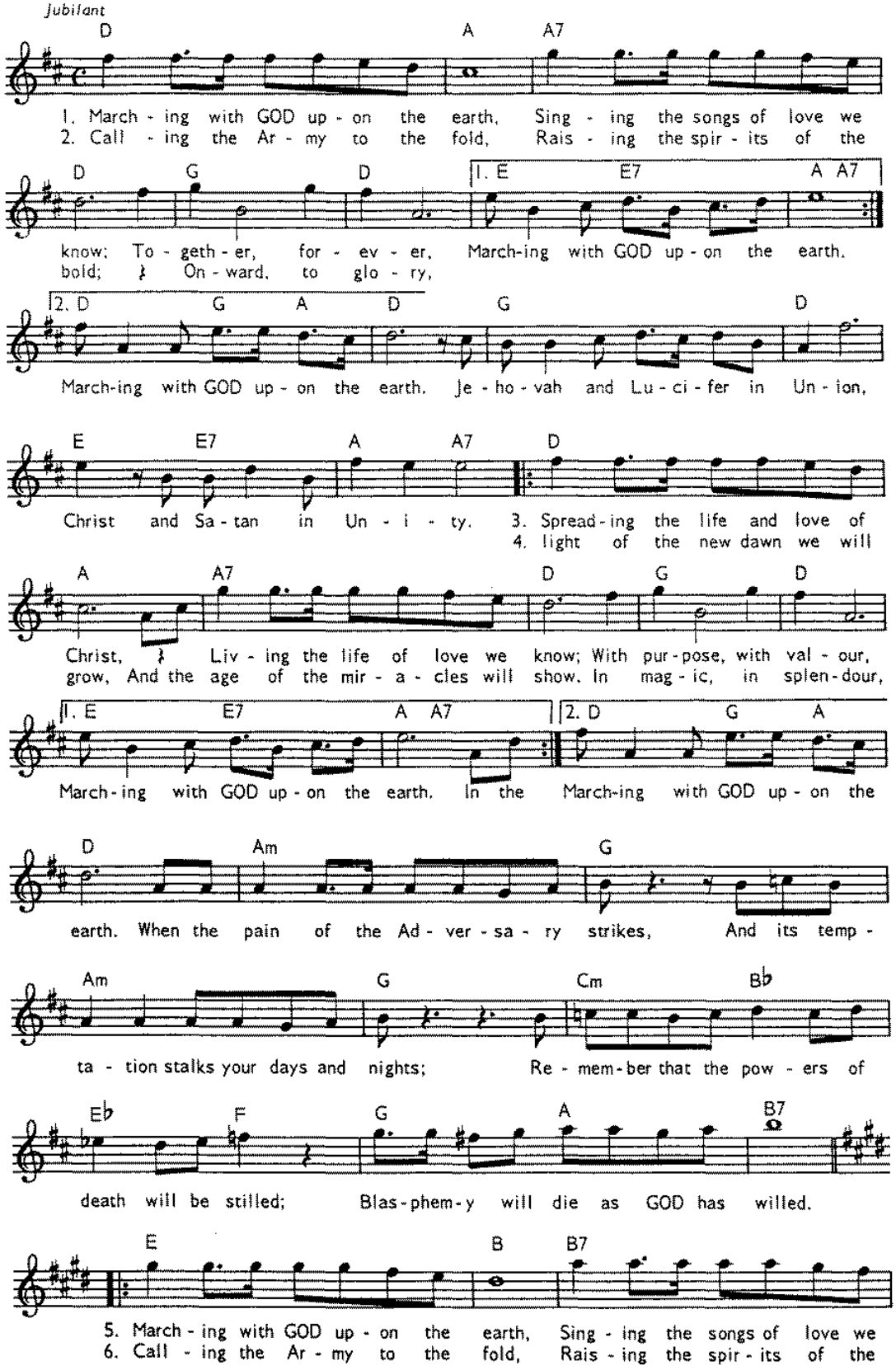
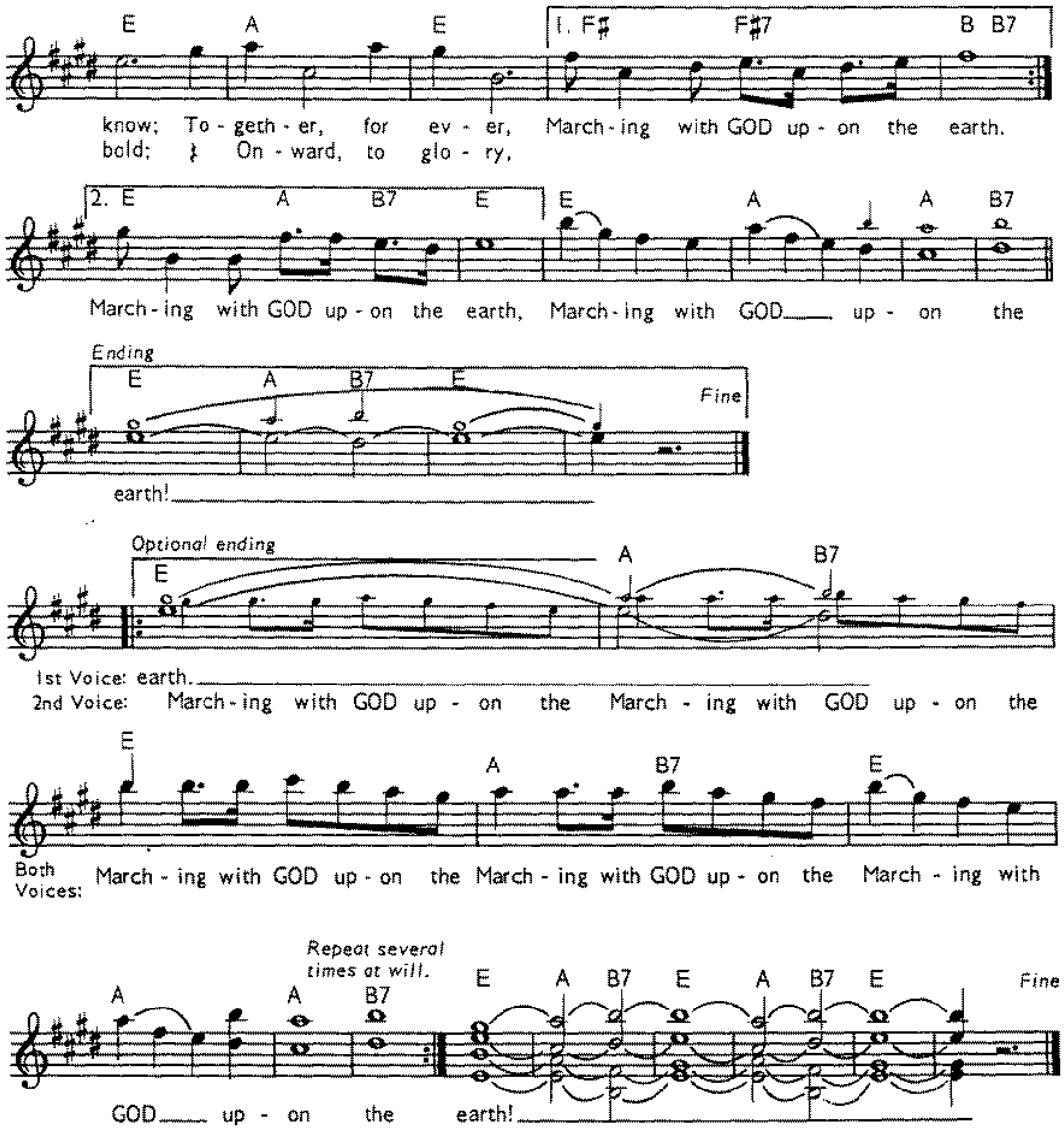

F
E
Am
Em
stride a - cross the sky. Thrash - ing through the mael - strom of this
might - y sons of Mars, Burn - ished with the flam - ing rod and
Bm
F
B
E
A
D
un - GOD - ly plane, Their voic - es catch and car - ry us a -
crowned by flash - ing gems, We burst in - to the realms of GOD in -
To beginning, then Coda
G
C
1. F
B♭
E
2. F
B♭
E
cross the winds of change. dome of Heav - en.
side the
Coda
E
A
D
Dm
A
Fine
GOD. Be there-fore per-fect, e - ven as your Fa - ther which is in Heav - en is per - fect.

PRAISE GOD, SING HIS NAME

A gentle spiritual
Chorus
C G F C G F C Am
Praise GOD, sing His Name, Feel His
G F C B♭ F C
Pres-ence a-bove, Praise GOD, bless His Name, Join the
Am G Third time to C Verse C
Lamb, feel the stir-rings of love. 1. – Je-sus was a
2. He taught us that
C7 F C Am
stran-ger, His world was un-known; – He taught us of a
gen-tle and wise can we be, Wise as ser-pents and
G G7 C C7
king-dom of love. – He gave us His Wis-dom when
harm-less as doves, In the face of all con-flict His
Repeat twice
F Am G F G C G F
we were a-lone, Showed us how we could learn from the Dove.
Pur-pose we see, For He walks with the chil-dren He loves.
C G Am G C Fine
Christ re-born, feel the stir-rings of love.

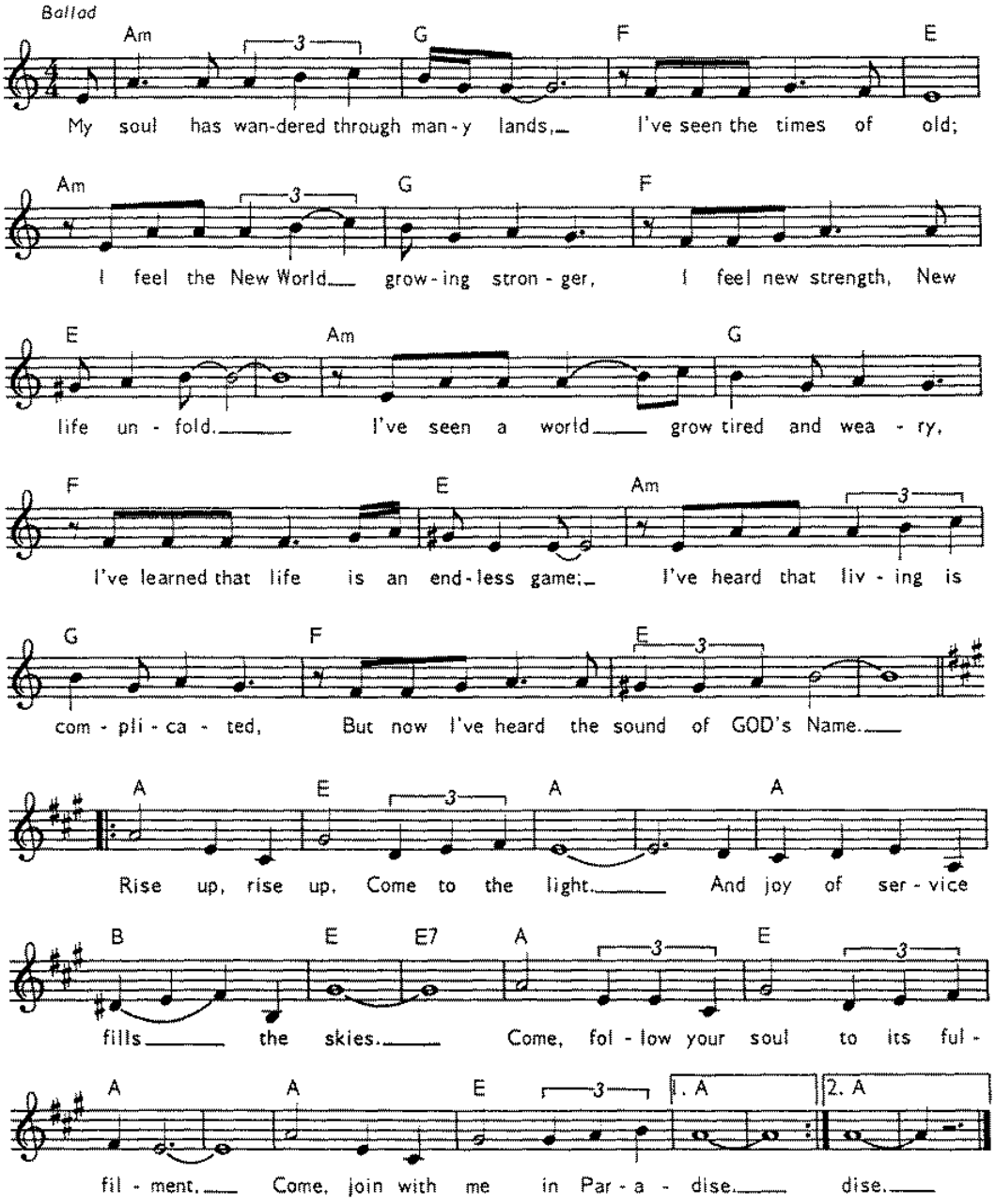
HALLELUJAH, CHRIST IS COME AGAIN

A rousing spiritual

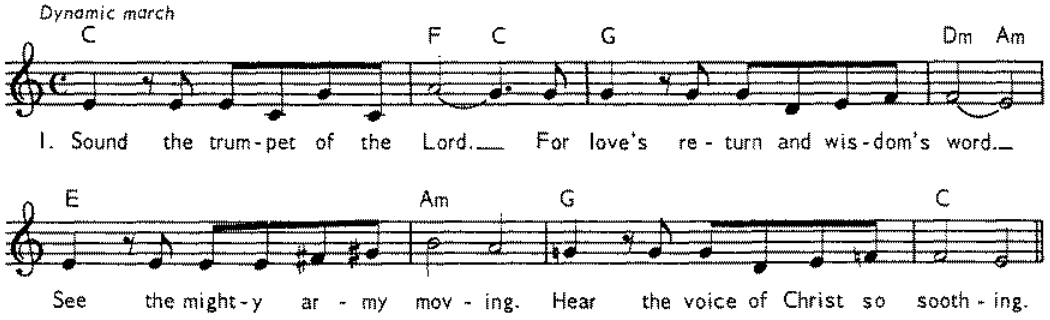
Chorus

G G Em A D
Hal - le - lu - jah, Christ is come a - gain. Hal - le - lu - jah, Christ is come a - gain.
Fine
G G7 C A G D Em C A D G
Praise Him, Breth-ren; Praise Him ev-ery day. Hal - le - lu - jah, Christ is here to stay.
Verse
G G Em A D
1 Christ's dis - ci - ples join Him once a - gain. Re - u - nit - ing for the Fi - nal End.
To Chorus
G G7 C A G D Em C A D G
Sing and shout; sing it out; Tell the Mes - sage to the world of men.
Verse
G G Em A D
2 Clap your hands, Broth-er, sing the song. Clap your hands Sis - ter, sing a - long.
To Chorus
G G7 C A G D Em C A D G
Sing and shout; sing it out; Come be joy - ful, He is nev - er wrong.
Verse
G G Em A D
3 Come lit - tle chil - dren, come, to the Lord. Fol - low Je - sus with His gold - en sword.
To Chorus and Fine
G G7 C A G D Em C A D G
Sing and shout; sing it out; End is com - ing — climb a - board.

MARCHING WITH GOD UPON THE EARTH

Jubilant
D A A7
1. March - ing with GOD up - on the earth, Sing - ing the songs of love we
2. Call - ing the Ar - my to the fold, Rais - ing the spir - its of the
D G D 1. E E7 A A7
know; To - geth - er, for - ev - er, March-ing with GOD up - on the earth.
bold; On - ward, to glo - ry,
2. D G A D G D
March-ing with GOD up - on the earth. Je - ho - vah and Lu - ci - fer in Un - ion,
E E7 A A7 D
Christ and Sa - tan in Un - i - ty. 3. Spread - ing the life and love of
4. light of the new dawn we will
A A7 D G D
Christ, Liv - ing the life of love we know; With pur - pose, with val - our,
grow, And the age of the mir - a - cles will show. In mag - ic, in splen - dour,
1. E E7 A A7 2. D G A
March - ing with GOD up - on the earth. In the March-ing with GOD up - on the
D Am G
earth. When the pain of the Ad - ver - sa - ry strikes, And its temp -
Am G Cm B♭
ta - tion stalks your days and nights; Re - mem - ber that the pow - ers of
E♭ F G A B7
death will be stilled; Blas - phem - y will die as GOD has willed.
E B B7
5. March - ing with GOD up - on the earth, Sing - ing the songs of love we
6. Call - ing the Ar - my to the fold, Rais - ing the spir - its of the

E A E 1. F♯ F♯7 B B7
know; To - geth - er, for ev - er, March - ing with GOD up - on the earth.
bold; On - ward, to glo - ry,
2. E A B7 E E A A B7
March - ing with GOD up - on the earth, March - ing with GOD up - on the
Ending
E A B7 E Fine
earth!
Optional ending
E A B7
1st Voice: earth.
2nd Voice: March - ing with GOD up - on the March - ing with GOD up - on the
E A B7 E
Both Voices: March - ing with GOD up - on the March - ing with GOD up - on the March - ing with
Repeat several times at will.
A A B7 E A B7 E A B7 E Fine
GOD up - on the earth!

RISE UP, RISE UP


Ballad
Am G F E
My soul has wan-dered through man-y lands, I've seen the times of old;
Am G F
I feel the New World grow-ing stron-ger, I feel new strength, New
E Am G
life un-fold. I've seen a world grow tired and wea-ry,
F E Am
I've learned that life is an end-less game; I've heard that liv-ing is
G F E
com-pli-ca-ted, But now I've heard the sound of GOD's Name.
A E A A
Rise up, rise up, Come to the light. And joy of ser-vice
B E E7 A E
fills the skies. Come, fol-low your soul to its ful-
A A E 1. A 2. A
fil-ment. Come, join with me in Par-a-dise. dise.

SOUND THE TRUMPET OF THE LORD


Dynamic march
C F C G Dm Am
1. Sound the trum-pet of the Lord. For love's re-turn and wis-dom's word.
E Am G C
See the might-y ar-my mov-ing. Hear the voice of Christ so sooth-ing.

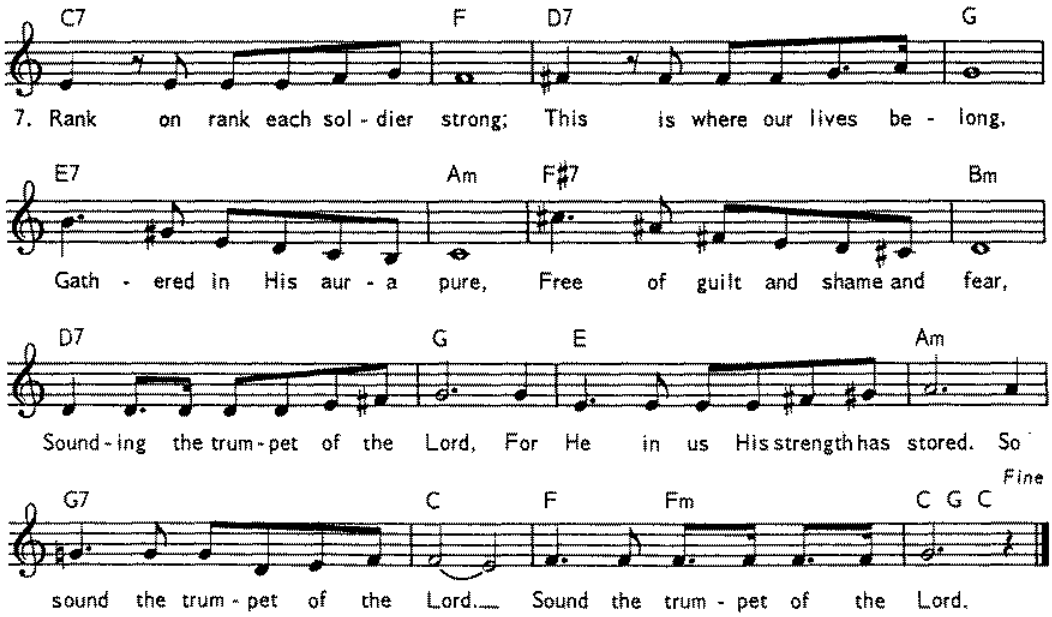
2. Sound the trumpet of the Lord.
Bear His banner, wield His sword.
Now the world each day is falling.
Hear Him to His people calling.

3. Sound the trumpet of the Lord.
Feel all fear and death's discord
Banished by a mighty Hand.
Rank on rank His army stand.

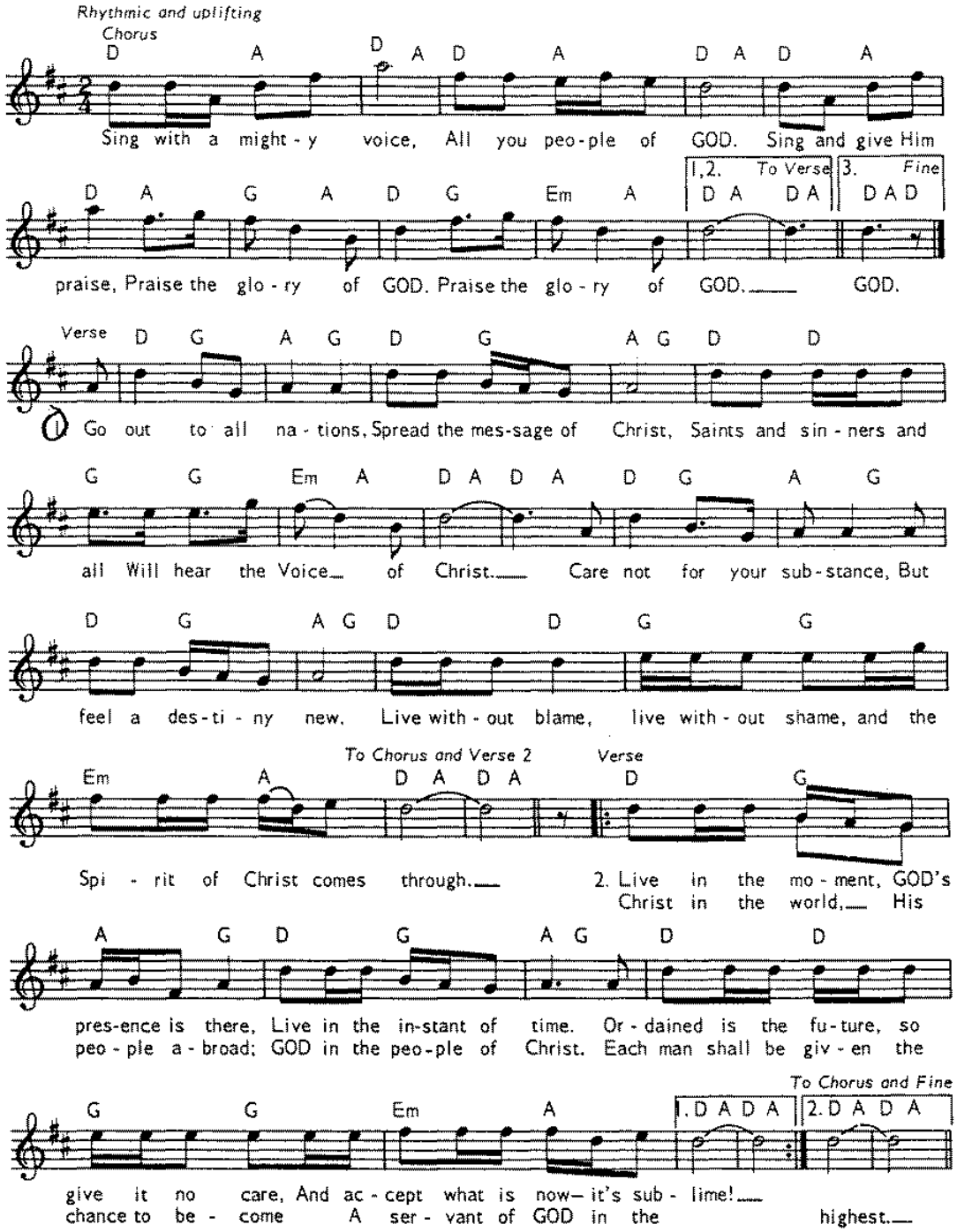
4. Sound the trumpet of the Lord.
He upon our heads has poured
The spirit of the Lord His Son,
And with Him we are at one.

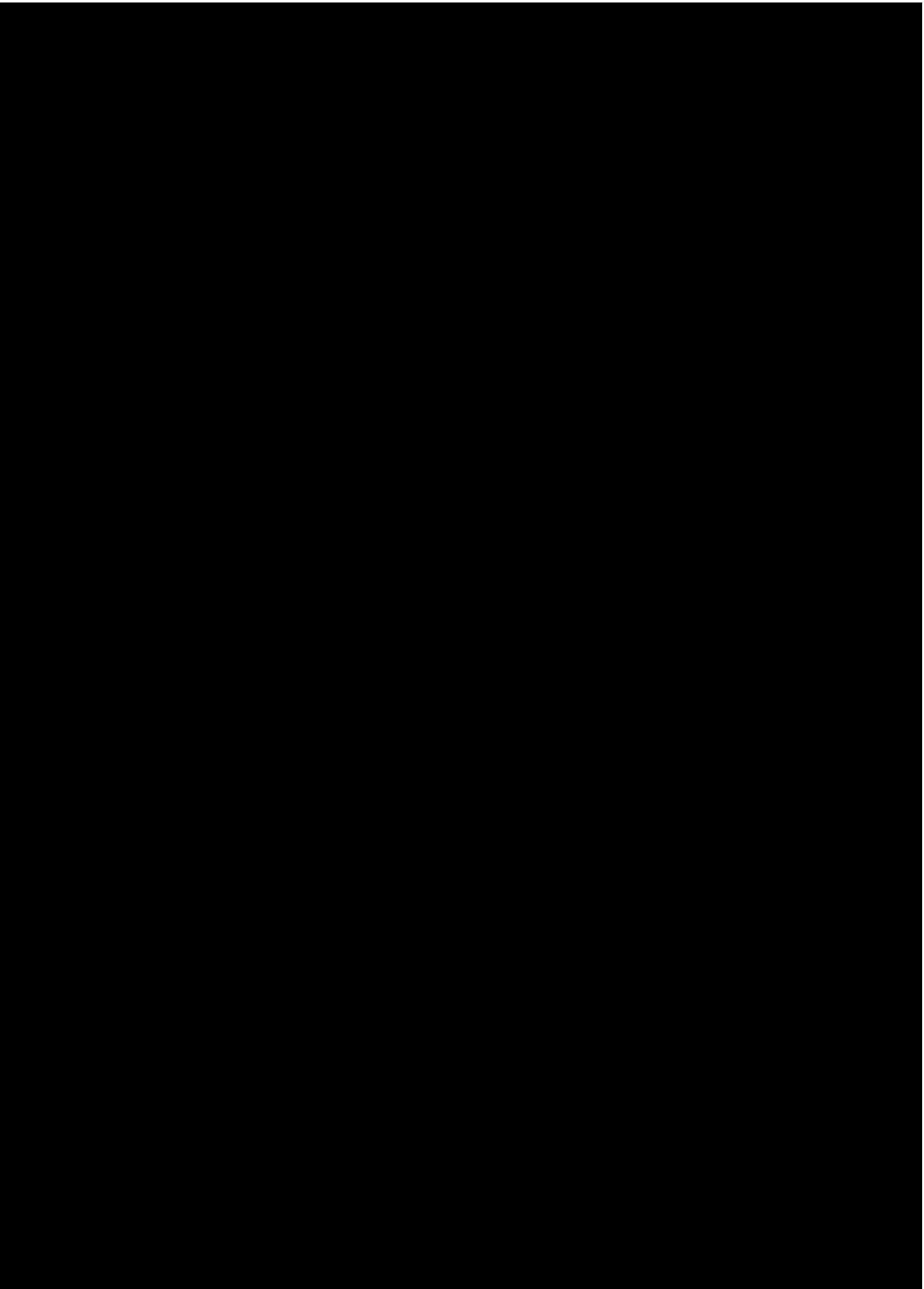
5. Sound the trumpet of the Lord.
He in us His strength has stored.
We are with Him night and day;
And at His feet our lives we lay.

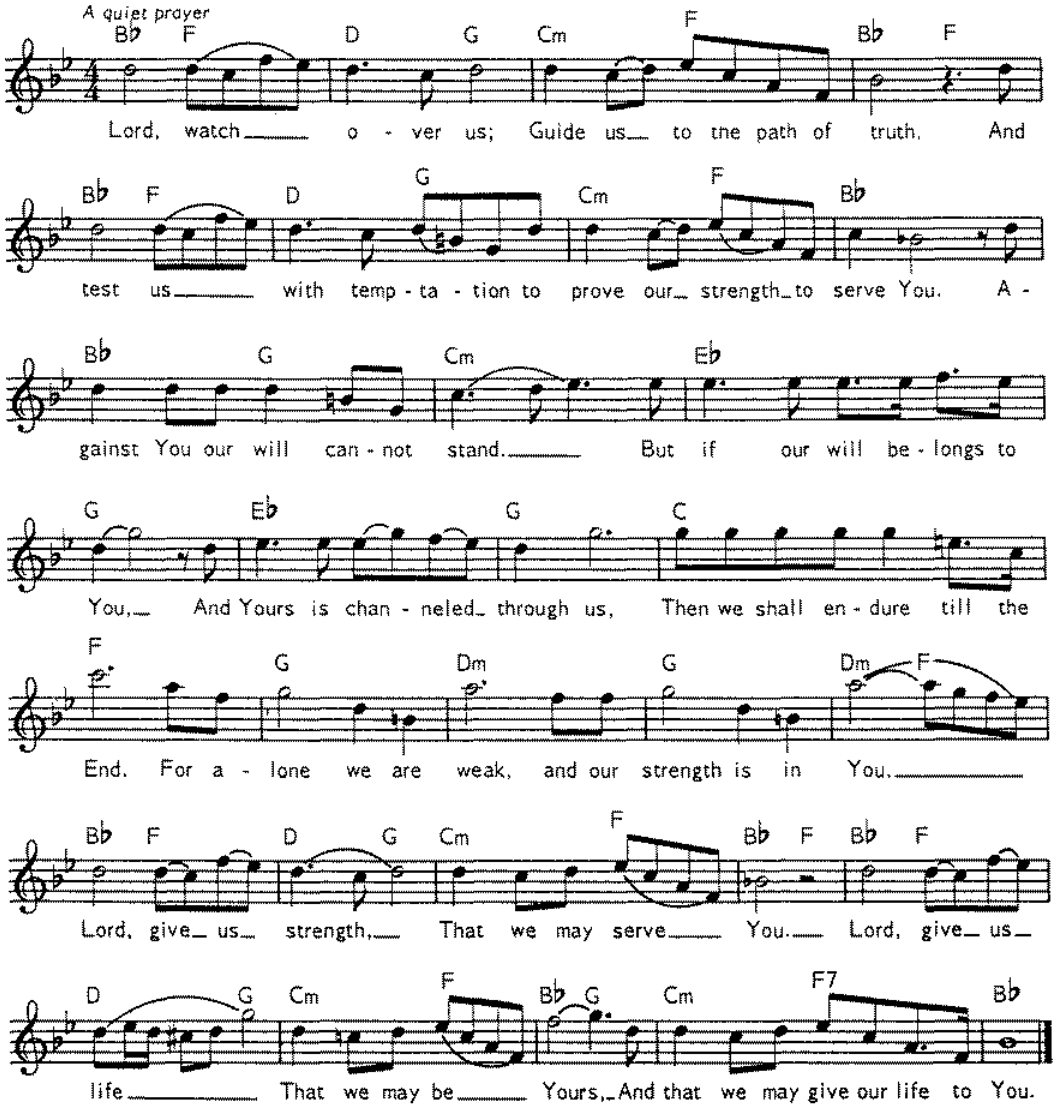
6. Sound the trumpet of the Lord.
Gaze in pride, His mighty horde
Is marching as the songs unite,
As we the final battles fight.


C7 F D7 G
7. Rank on rank each sol-dier strong; This is where our lives be-long,
E7 Am F♯7 Bm
Gath-ered in His aur-a pure, Free of guilt and shame and fear,
D7 G E Am
Sound-ing the trum-pet of the Lord, For He in us His strength has stored. So
G7 C F Fm C G C
Fine
sound the trum-pet of the Lord. Sound the trum-pet of the Lord.

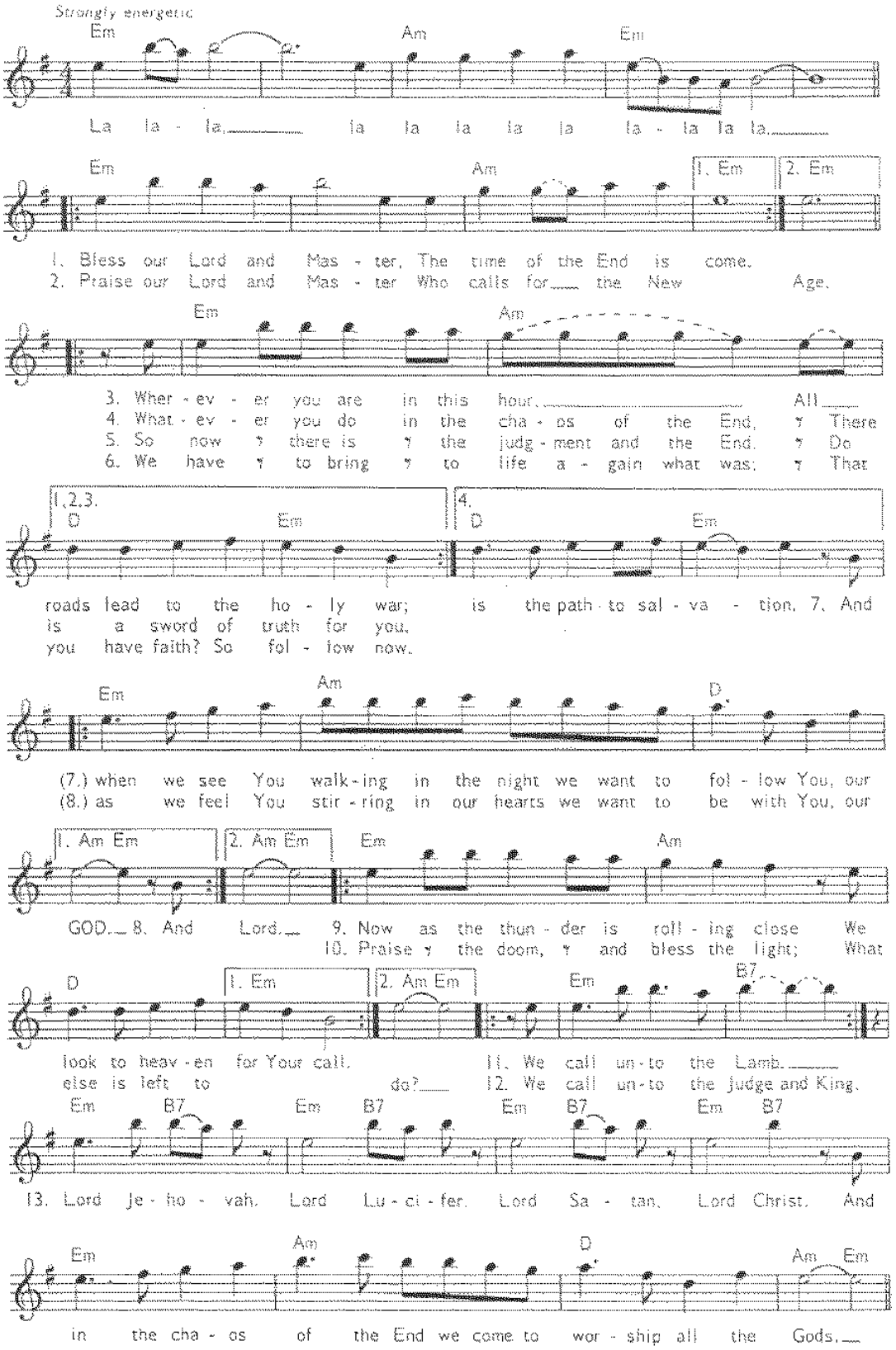
SING WITH A MIGHTY VOICE

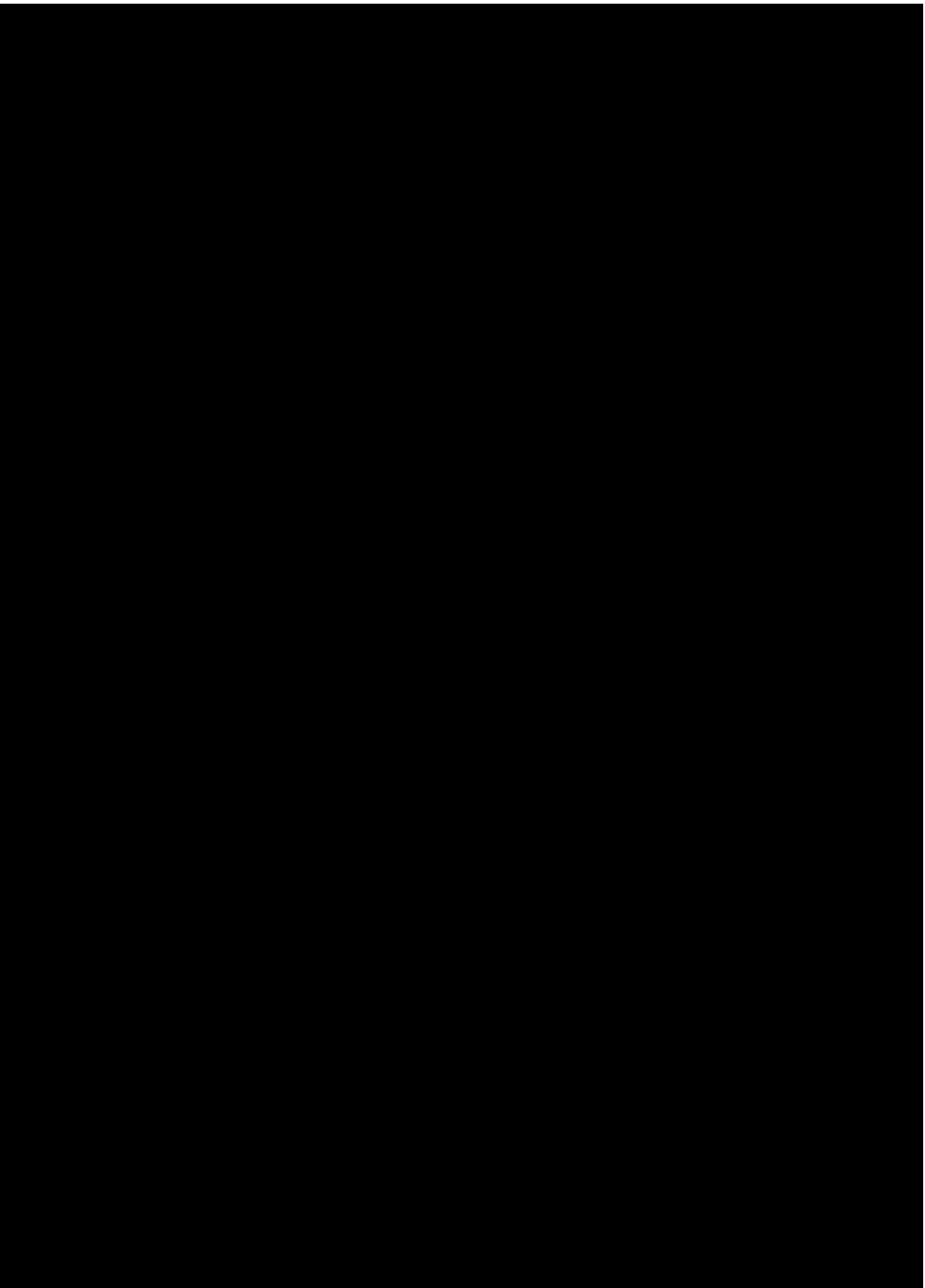
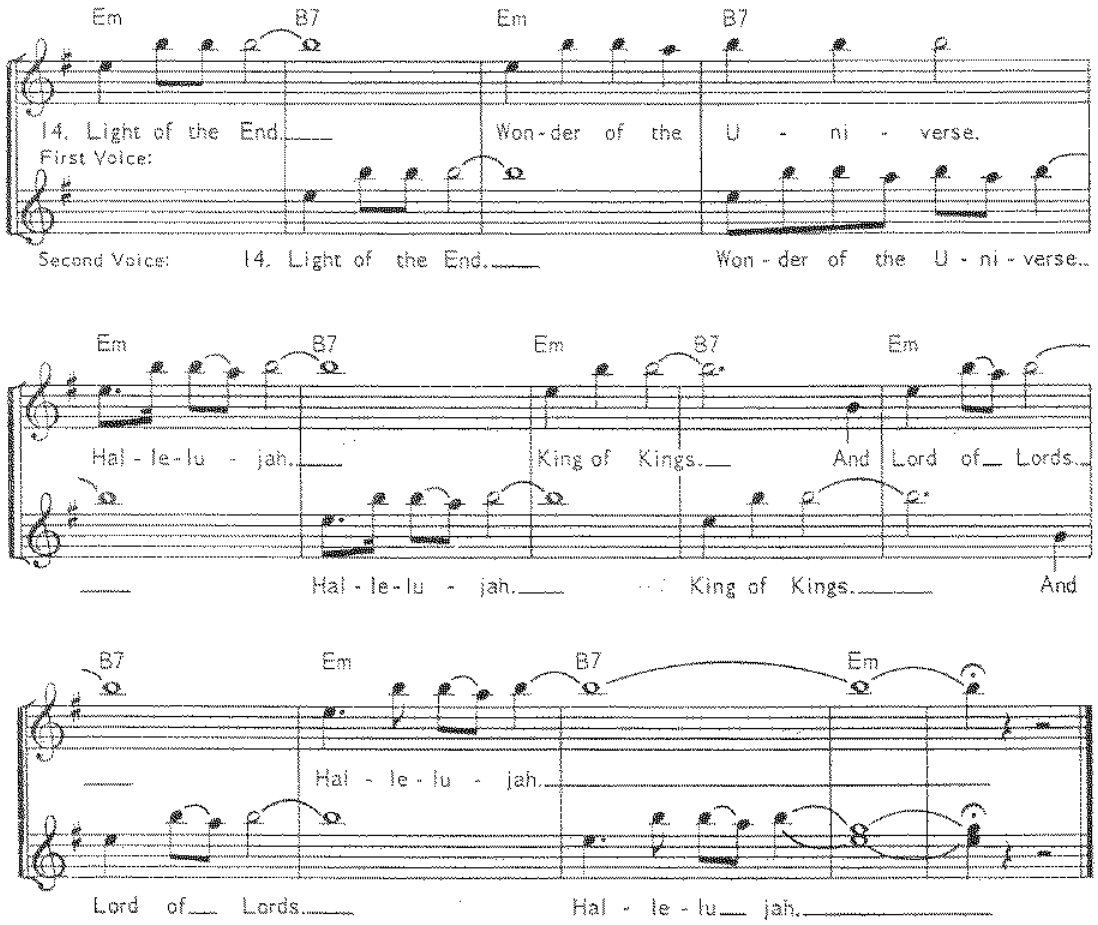

Rhythmic and uplifting
Chorus
D A D A D A D A D A D A
Sing with a might - y voice, All you peo-ple of GOD. Sing and give Him
1,2. To Verse
3. Fine
D A G A D G Em A D A DA D A D
praise, Praise the glo - ry of GOD. Praise the glo - ry of GOD. GOD.
Verse
D G A G D G A G D D
Go out to all na - tions, Spread the mes-sage of Christ, Saints and sin - ners and
G G Em A D A D A D G A G
all Will hear the Voice of Christ. Care not for your sub - stance, But
D G A G D D G G
feel a des - ti - ny new. Live with - out blame, live with - out shame, and the
To Chorus and Verse 2
Verse
Em A D A D A D G
Spi - rit of Christ comes through. 2. Live in the mo - ment, GOD's
Christ in the world, His
A G D G A G D D
pres-ence is there, Live in the in-stant of time. Or - dained is the fu - ture, so
peo - ple a - broad; GOD in the peo-ple of Christ. Each man shall be giv - en the
To Chorus and Fine
G G Em A 1. D A D A 2. D A D A
give it no care, And ac - cept what is now— it's sub - lime!
chance to be - come A ser - vant of GOD in the highest.



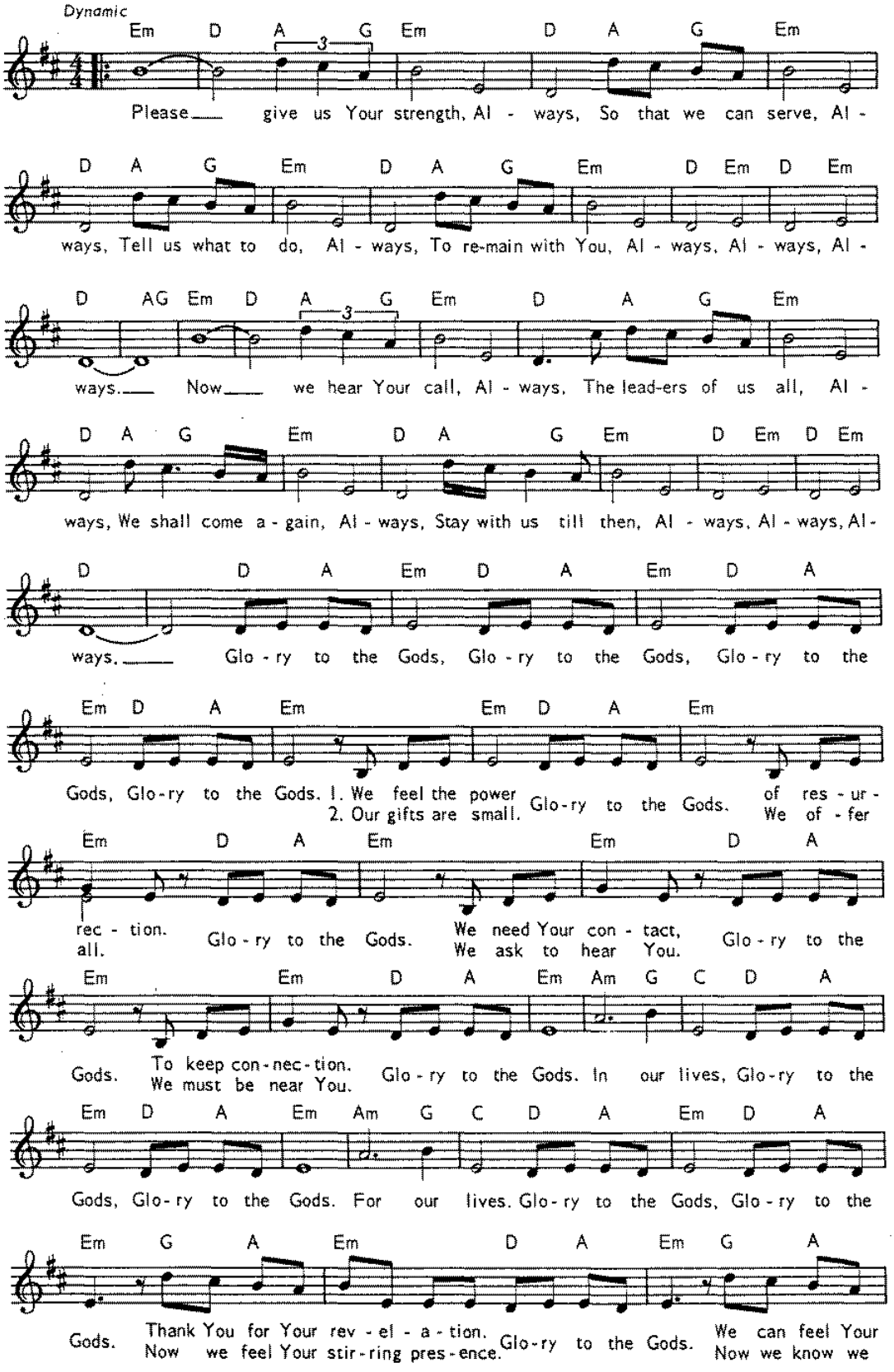
LORD, WATCH OVER US

A quiet prayer
B♭ F D G Cm F B♭ F
Lord, watch o - ver us; Guide us to the path of truth. And
B♭ F D G Cm F B♭
test us with temp - ta - tion to prove our strength to serve You. A -
B♭ G Cm E♭
gainst You our will can - not stand. But if our will be - longs to
G E♭ G C
You, And Yours is chan - neled through us, Then we shall en - dure till the
F G Dm G Dm F
End. For a - lone we are weak, and our strength is in You.
B♭ F D G Cm F B♭ F B♭ F
Lord, give us strength, That we may serve You. Lord, give us
D G Cm F B♭ G Cm F7 B♭
life That we may be Yours, And that we may give our life to You.

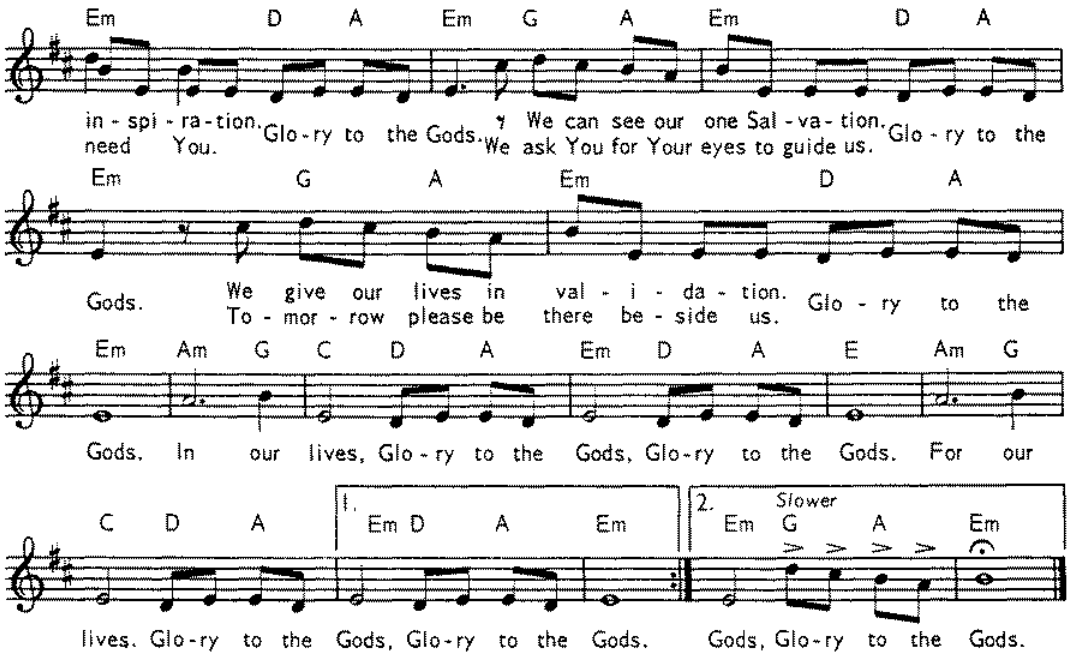
BLESS OUR LORD AND MASTER


Strongly energetic
Em
Am
Em
La la - la, la la la la la la - la la la,
Em
Am
1. Em
2. Em
1. Bless our Lord and Mas - ter, The time of the End is come.
2. Praise our Lord and Mas - ter Who calls for the New Age.
Em
Am
3. Wher - ev - er you are in this hour, All
4. What - ev - er you do in the cha - os of the End, There
5. So now there is the judg - ment and the End. Do
6. We have to bring to life a - gain what was; That
1.2.3.
D
Em
4.
D
Em
roads lead to the ho - ly war;
is a sword of truth for you,
you have faith? So fol - low now.
is the path to sal - va - tion. 7. And
Em
Am
D
(7.) when we see You walk - ing in the night we want to fol - low You, our
(8.) as we feel You stir - ring in our hearts we want to be with You, our
1. Am Em
2. Am Em
Em
Am
GOD. 8. And Lord. 9. Now as the thun - der is roll - ing close We
10. Praise the doom, and bless the light; What
D
1. Em
2. Am Em
Em
B7
look to heav - en for Your call.
else is left to do?
11. We call un - to the Lamb.
12. We call un - to the judge and King.
Em
B7
Em
B7
Em
B7
Em
B7
13. Lord Je - ho - vah, Lord Lu - ci - fer, Lord Sa - tan, Lord Christ, And
Em
Am
D
Am
Em
in the cha - os of the End we come to wor - ship all the Gods.



Em B7 Em B7
14. Light of the End. Won-der of the U - ni - verse.
First Voice:
Second Voice: 14. Light of the End. Won-der of the U - ni - verse.
Em B7 Em B7 Em
Hal - le - lu - jah. King of Kings. And Lord of Lords.
Hal - le - lu - jah. King of Kings. And
B7 Em B7 Em
Hal - le - lu - jah.
Lord of Lords. Hal - le - lu jah.

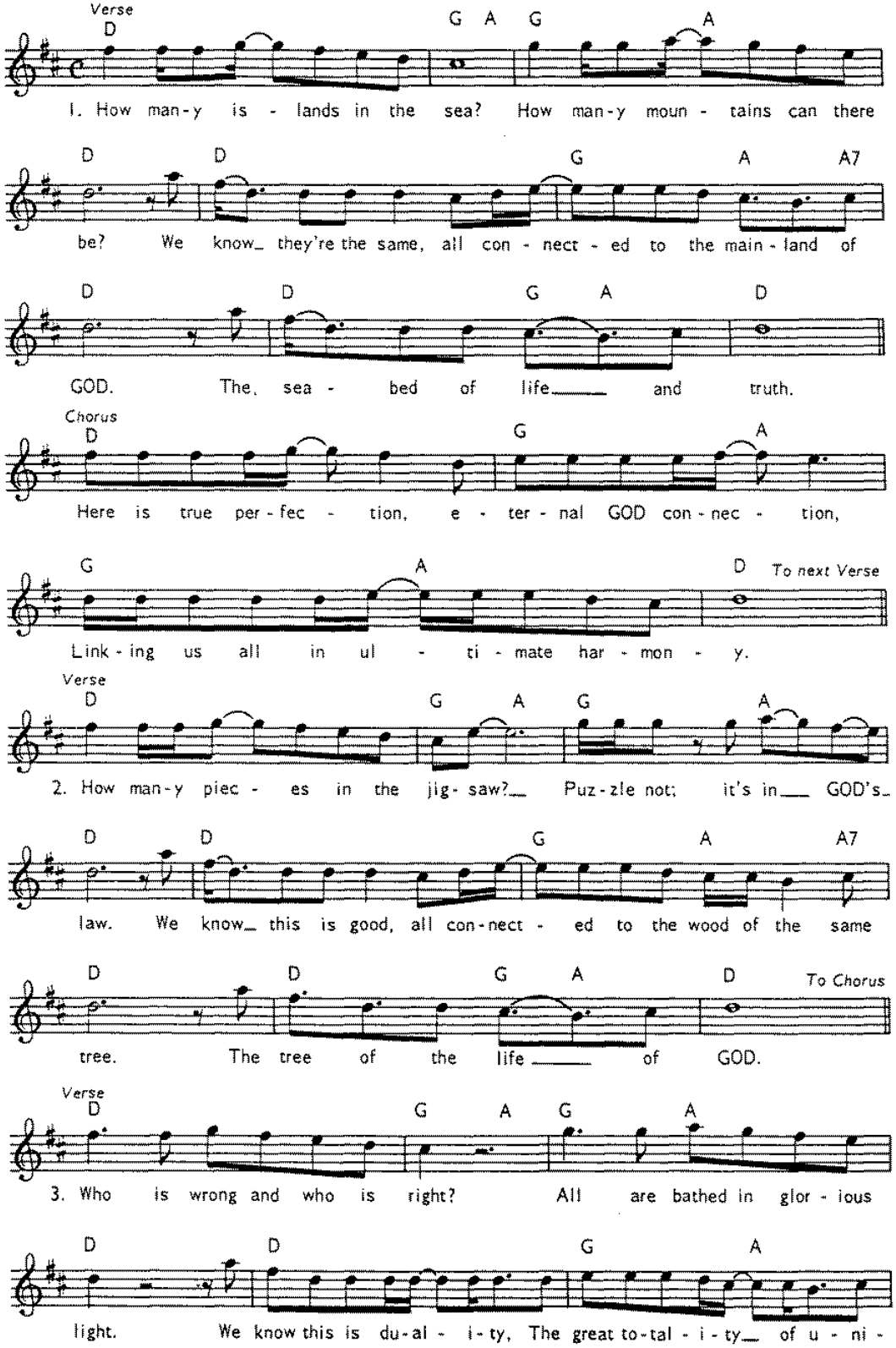
PLEASE GIVE US YOUR STRENGTH

Dynamic
Em D A G Em D A G Em
Please give us Your strength, Al - ways, So that we can serve, Al -
D A G Em D A G Em D Em D Em
ways, Tell us what to do, Al - ways, To re-main with You, Al - ways, Al - ways, Al -
D AG Em D A G Em D A G Em
ways. Now we hear Your call, Al - ways, The lead-ers of us all, Al -
D A G Em D A G Em D Em D Em
ways, We shall come a - gain, Al - ways, Stay with us till then, Al - ways, Al - ways, Al -
D D A Em D A Em D A
ways. Glo - ry to the Gods, Glo - ry to the Gods, Glo - ry to the
Em D A Em Em D A Em
Gods, Glo - ry to the Gods. 1. We feel the power Glo - ry to the Gods. of res - ur -
2. Our gifts are small. We of - fer
Em D A Em Em D A
rec - tion. Glo - ry to the Gods. We need Your con - tact, Glo - ry to the
all. We ask to hear You.
Em Em D A Em Am G C D A
Gods. To keep con - nec - tion. Glo - ry to the Gods. In our lives, Glo - ry to the
We must be near You.
Em D A Em Am G C D A Em D A
Gods, Glo - ry to the Gods. For our lives. Glo - ry to the Gods, Glo - ry to the
Em G A Em D A Em G A
Gods. Thank You for Your rev - el - a - tion. Glo - ry to the Gods. We can feel Your
Now we feel Your stir - ring pres - ence. Now we know we

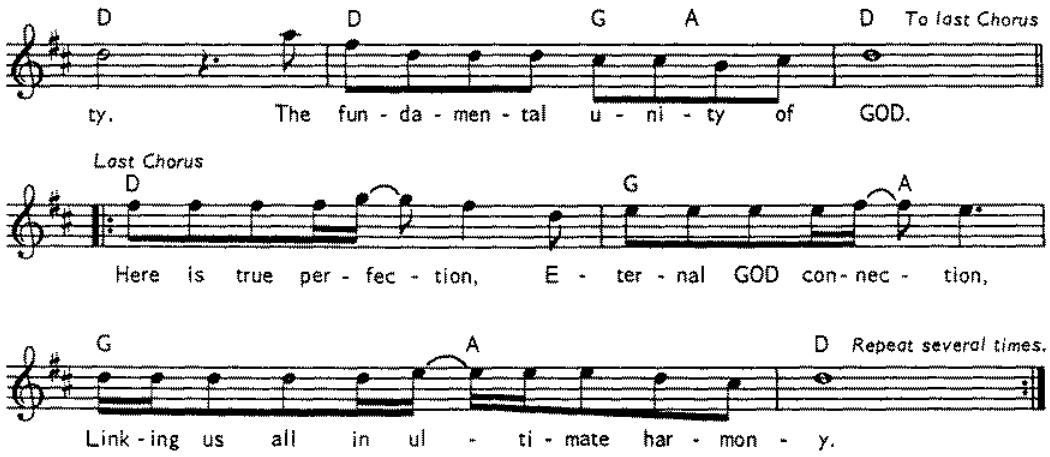

Em D A Em G A Em D A
in - spi - ra - tion. Glo - ry to the Gods. We can see our one Sal - va - tion. Glo - ry to the
need You. We ask You for Your eyes to guide us.
Em G A Em D A
Gods. We give our lives in val - i - da - tion. Glo - ry to the
To - mor - row please be there be - side us.
Em Am G C D A Em D A E Am G
Gods. In our lives, Glo - ry to the Gods, Glo - ry to the Gods. For our
C D A 1. Em D A Em 2. Slower Em G A Em
lives. Glo - ry to the Gods, Glo - ry to the Gods. Gods, Glo - ry to the Gods.

HERE IS TRUE PERFECTION

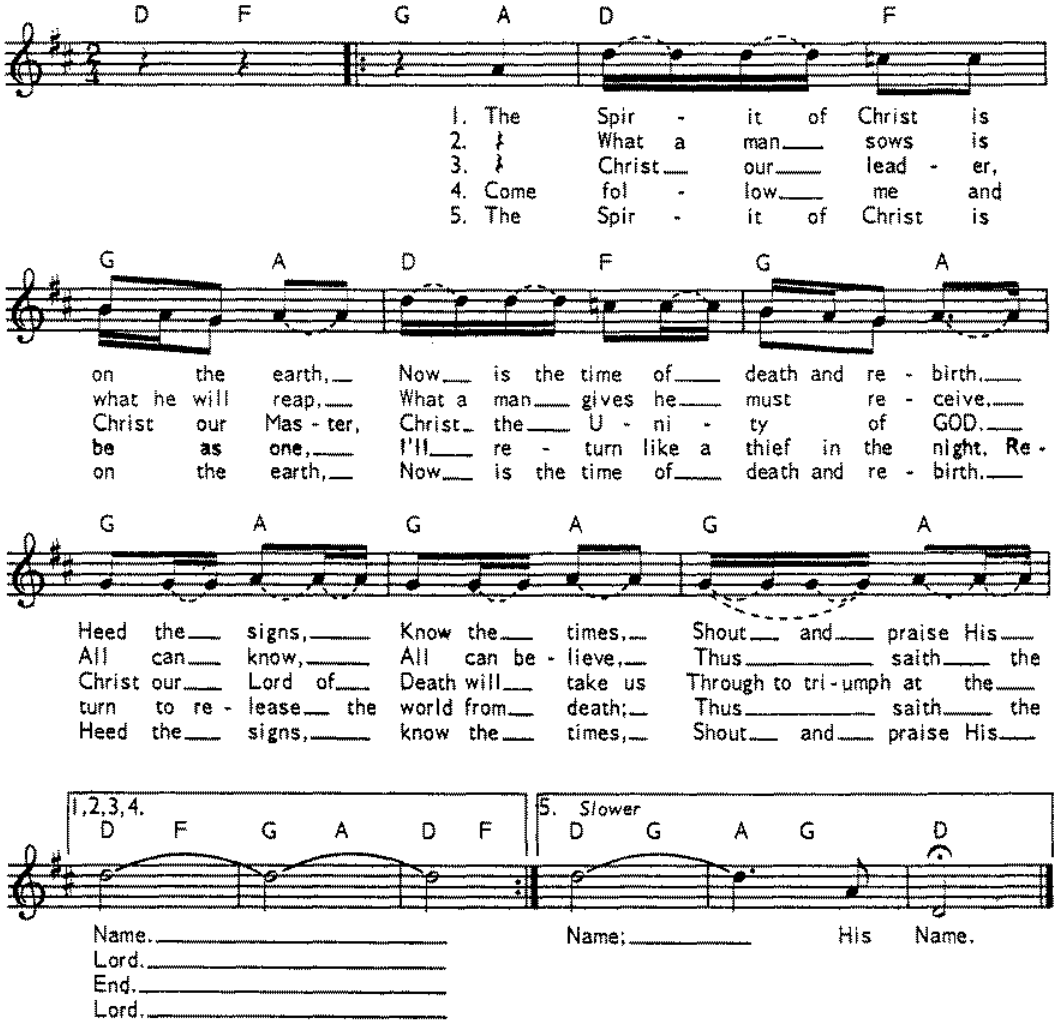
A swinging calypso

Verse

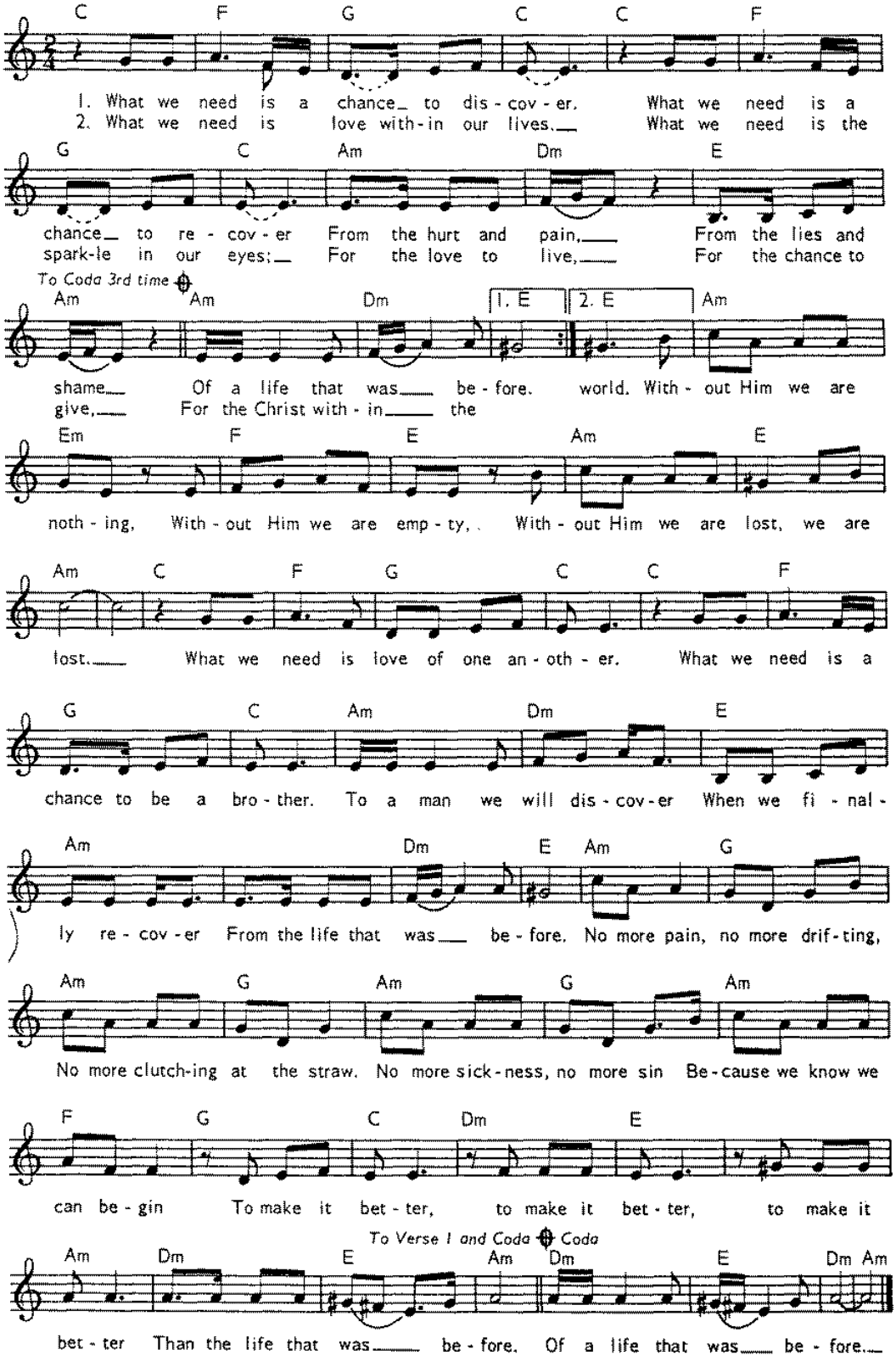

D G A G A
1. How man-y is - lands in the sea? How man-y moun - tains can there
D D G A A7
be? We know they're the same, all con - nect - ed to the main - land of
D D G A D
GOD. The sea - bed of life and truth.
Chorus
D G A
Here is true per - fec - tion, e - ter - nal GOD con - nec - tion,
G A D To next Verse
Link - ing us all in ul - ti - mate har - mon - y.
Verse
D G A G A
2. How man-y piec - es in the jig - saw? Puz - zle not; it's in GOD's
D D G A A7
law. We know this is good, all con - nect - ed to the wood of the same
D D G A D To Chorus
tree. The tree of the life of GOD.
Verse
D G A G A
3. Who is wrong and who is right? All are bathed in glor - ious
D D G A
light. We know this is du - al - i - ty, The great to - tal - i - ty of u - ni -

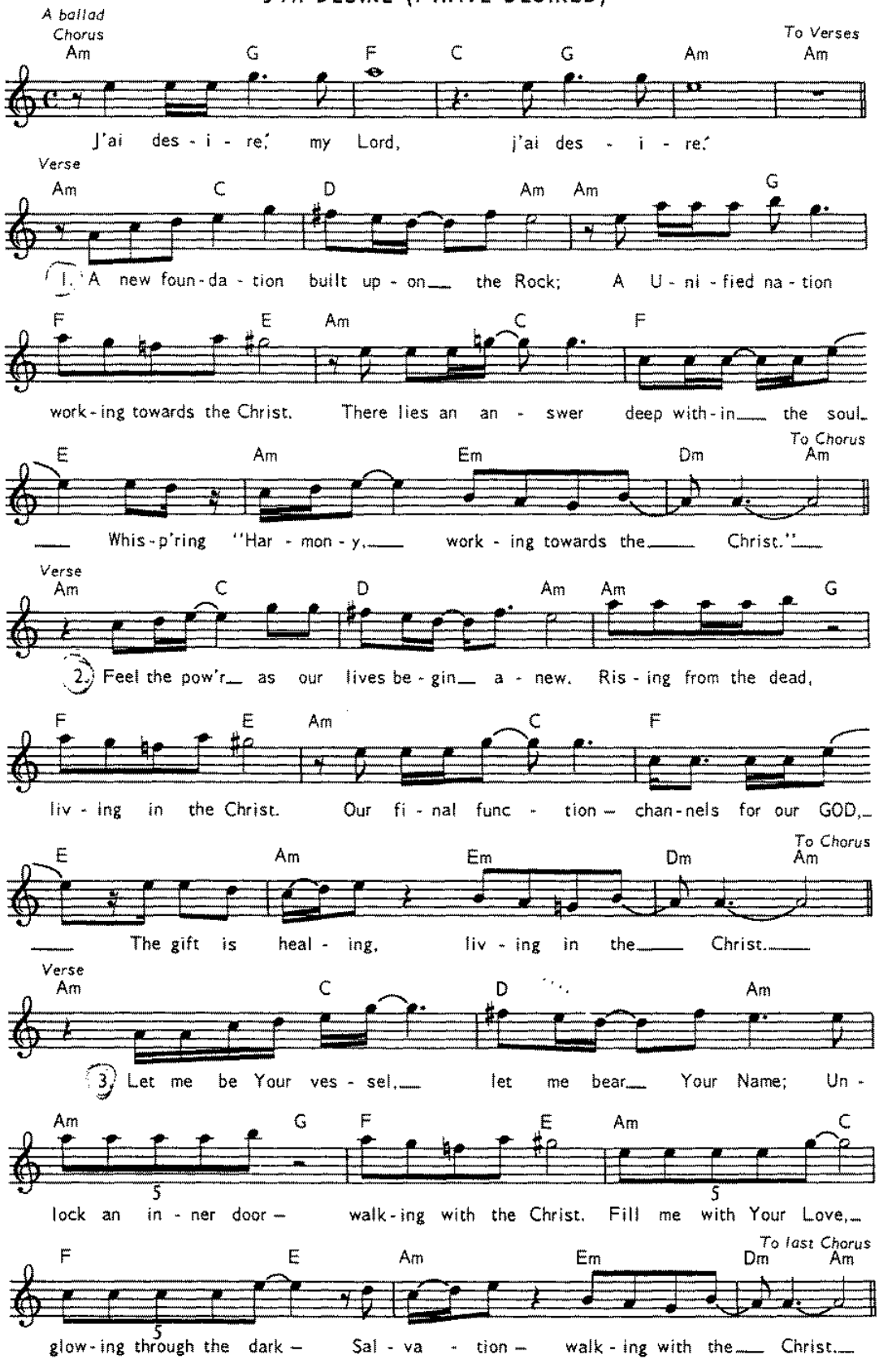

D
D
G
A
D
To last Chorus
ty. The fun - da - men - tal u - ni - ty of GOD.
Last Chorus
D
G
A
Here is true per - fec - tion, E - ter - nal GOD con - nec - tion,
G
A
D
Repeat several times.
Link - ing us all in ul - ti - mate har - mon - y.

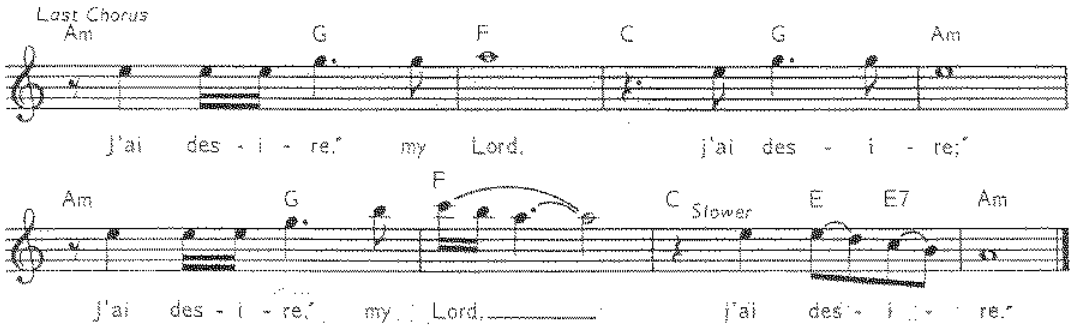
THE SPIRIT OF CHRIST

Light and lively
Tempo: Start at a medium pace,
then speed up verse by verse,
finishing quite fast.

D F G A D F
1. The Spir - it of Christ is
2. What a man sows is
3. Christ our lead - er,
4. Come fol - low me and
5. The Spir - it of Christ is
G A D F G A
on the earth, Now is the time of death and re - birth,
what he will reap, What a man gives he must re - ceive,
Christ our Mas - ter, Christ the U - ni - ty of GOD,
be as one, I'll re - turn like a thief in the night, Re -
on the earth, Now is the time of death and re - birth,
G A G A G A
Heed the signs, Know the times, Shout and praise His
All can know, All can be - lieve, Thus saith the
Christ our Lord of Death will take us Through to tri - umph at the
turn to re - lease the world from death; Thus saith the
Heed the signs, know the times, Shout and praise His
1,2,3,4. D F G A D F
5. Slower D G A G D
Name.
Lord.
End.
Lord.
Name; His Name.

THE LIFE BEFORE

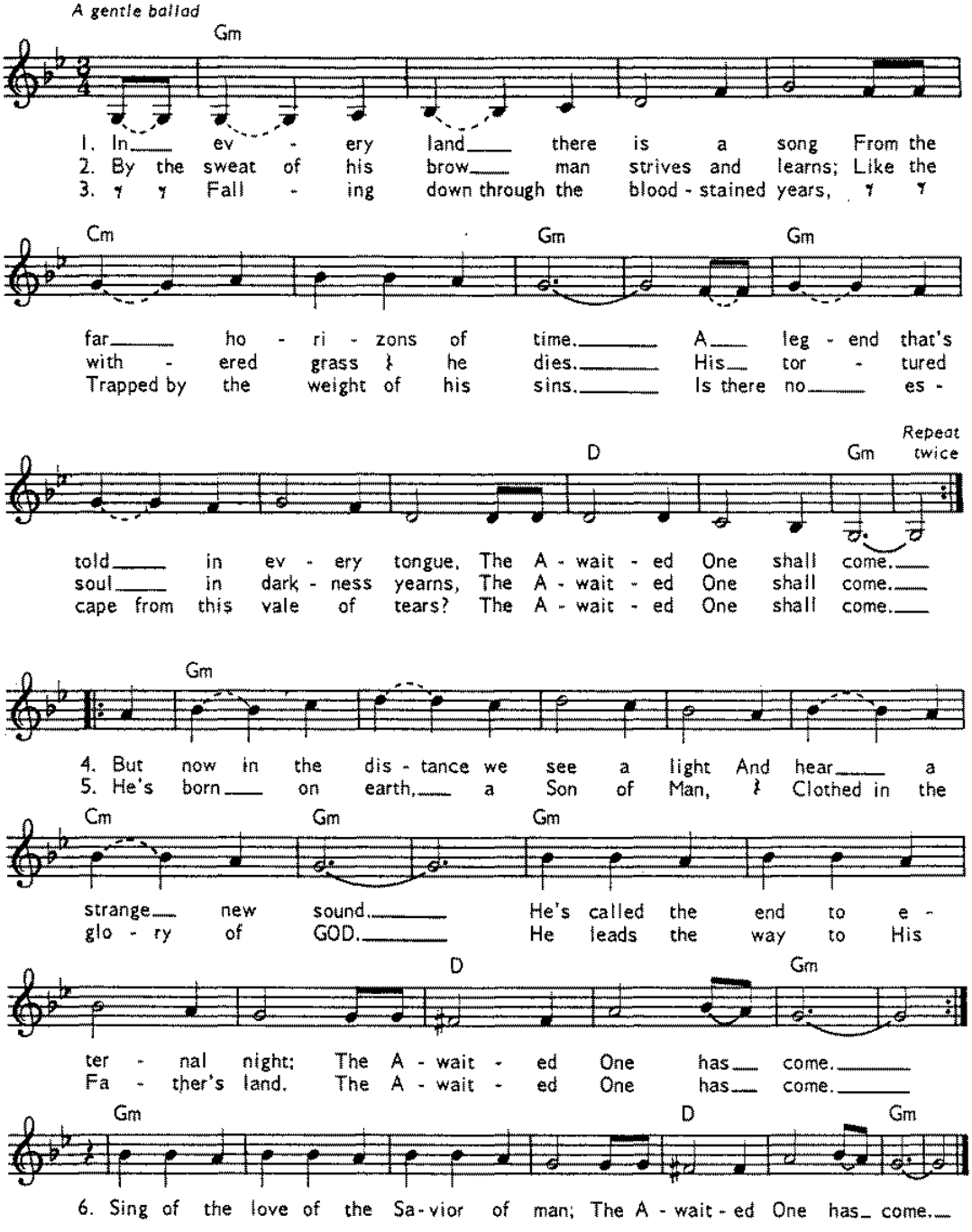
Simple and soulful

C F G C C F
1. What we need is a chance to dis - cov - er. What we need is a
2. What we need is love with - in our lives. What we need is the
G C Am Dm E
chance to re - cov - er From the hurt and pain, From the lies and
spark-le in our eyes; For the love to live, For the chance to
To Coda 3rd time
Am Am Dm 1. E 2. E Am
shame Of a life that was be - fore. world. With - out Him we are
give, For the Christ with - in the
Em F E Am E
noth - ing, With - out Him we are emp - ty, With - out Him we are lost, we are
Am C F G C C F
lost. What we need is love of one an - oth - er. What we need is a
G C Am Dm E
chance to be a bro - ther. To a man we will dis - cov - er When we fi - nal -
Am Dm E Am G
ly re - cov - er From the life that was be - fore. No more pain, no more drif - ting,
Am G Am G Am
No more clutch-ing at the straw. No more sick - ness, no more sin Be - cause we know we
F G C Dm E
can be - gin To make it bet - ter, to make it bet - ter, to make it
To Verse 1 and Coda Coda
Am Dm E Am Dm E Dm Am
bet - ter Than the life that was be - fore. Of a life that was be - fore.

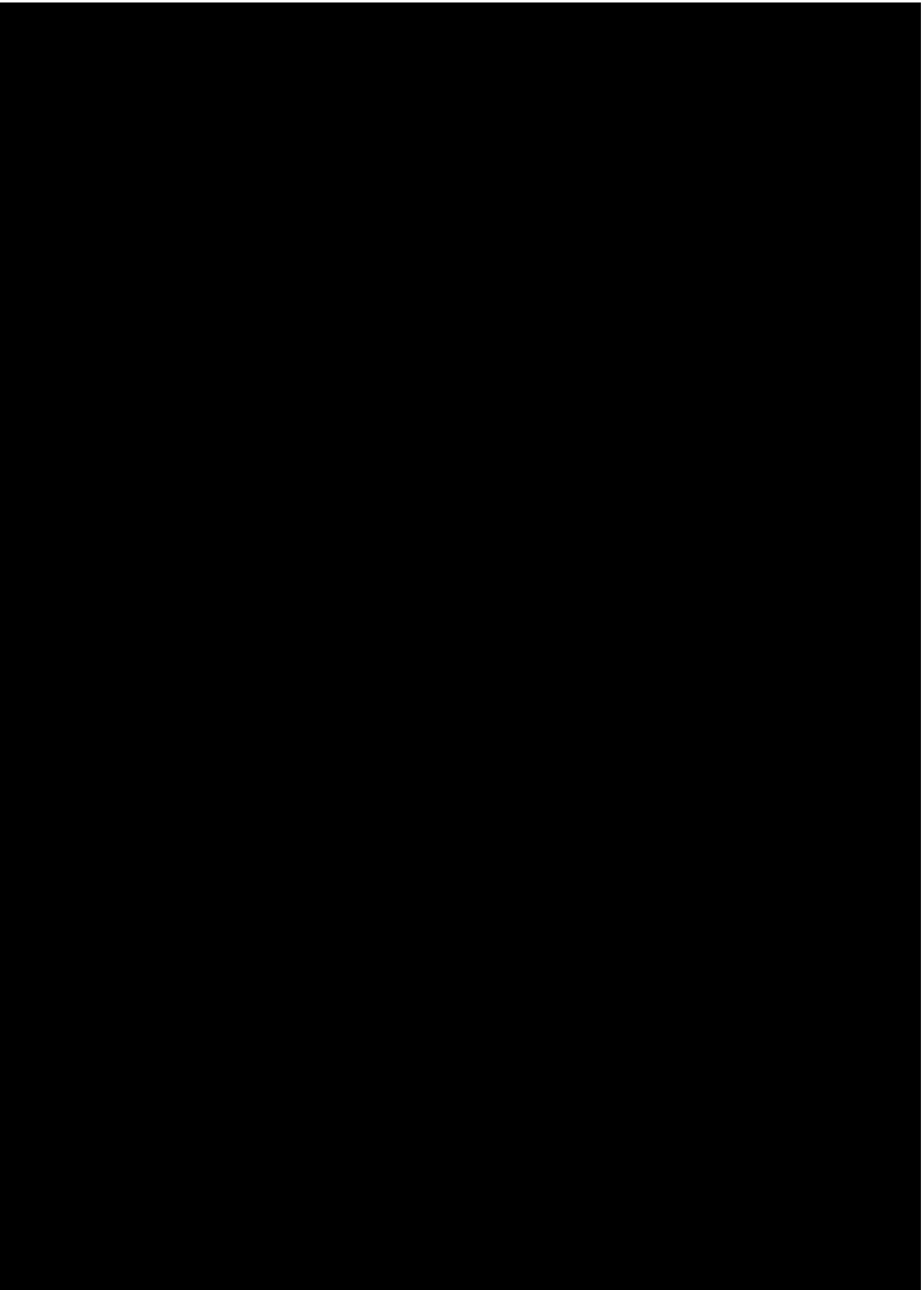
J'AI DESIRE´(I HAVE DESIRED)

A ballad
Chorus
Am G F C G Am
To Verses
Am
J'ai des - i - re', my Lord, j'ai des - i - re'
Verse
Am C D Am Am G
1. A new foun-da - tion built up - on the Rock; A U - ni - fied na - tion
F E Am C F
work - ing towards the Christ. There lies an an - swer deep with - in the soul
E Am Em Dm
To Chorus
Am
Whis - p'ring "Har - mon - y, work - ing towards the Christ."
Verse
Am C D Am Am G
2. Feel the pow'r as our lives be - gin a - new. Ris - ing from the dead,
F E Am C F
liv - ing in the Christ. Our fi - nal func - tion — chan - nels for our GOD,
E Am Em Dm
To Chorus
Am
The gift is heal - ing, liv - ing in the Christ.
Verse
Am C D Am
3. Let me be Your ves - sel, let me bear Your Name; Un -
Am G F E Am C
lock an in - ner door — walk - ing with the Christ. Fill me with Your Love,
F E Am Em Dm
To last Chorus
Am
glow - ing through the dark — Sal - va - tion — walk - ing with the Christ.

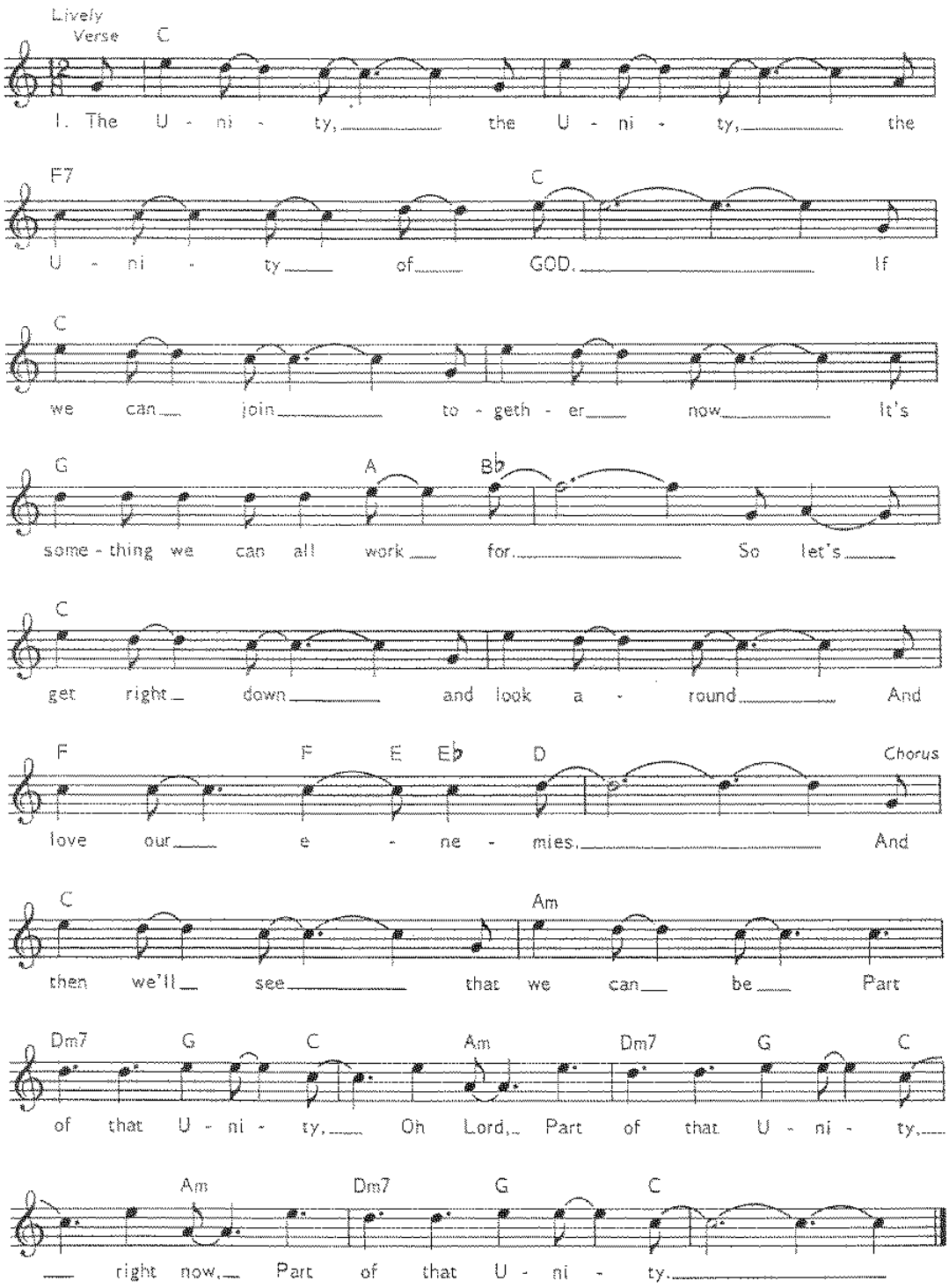

Last Chorus
Am
G
F
C
G
Am
j'ai des - i - re,' my Lord, j'ai des - i - re;'
Am
G
F
C
Slower
E
E7
Am
j'ai des - i - re,' my Lord, j'ai des - i - re.'

THE AWAITED ONE

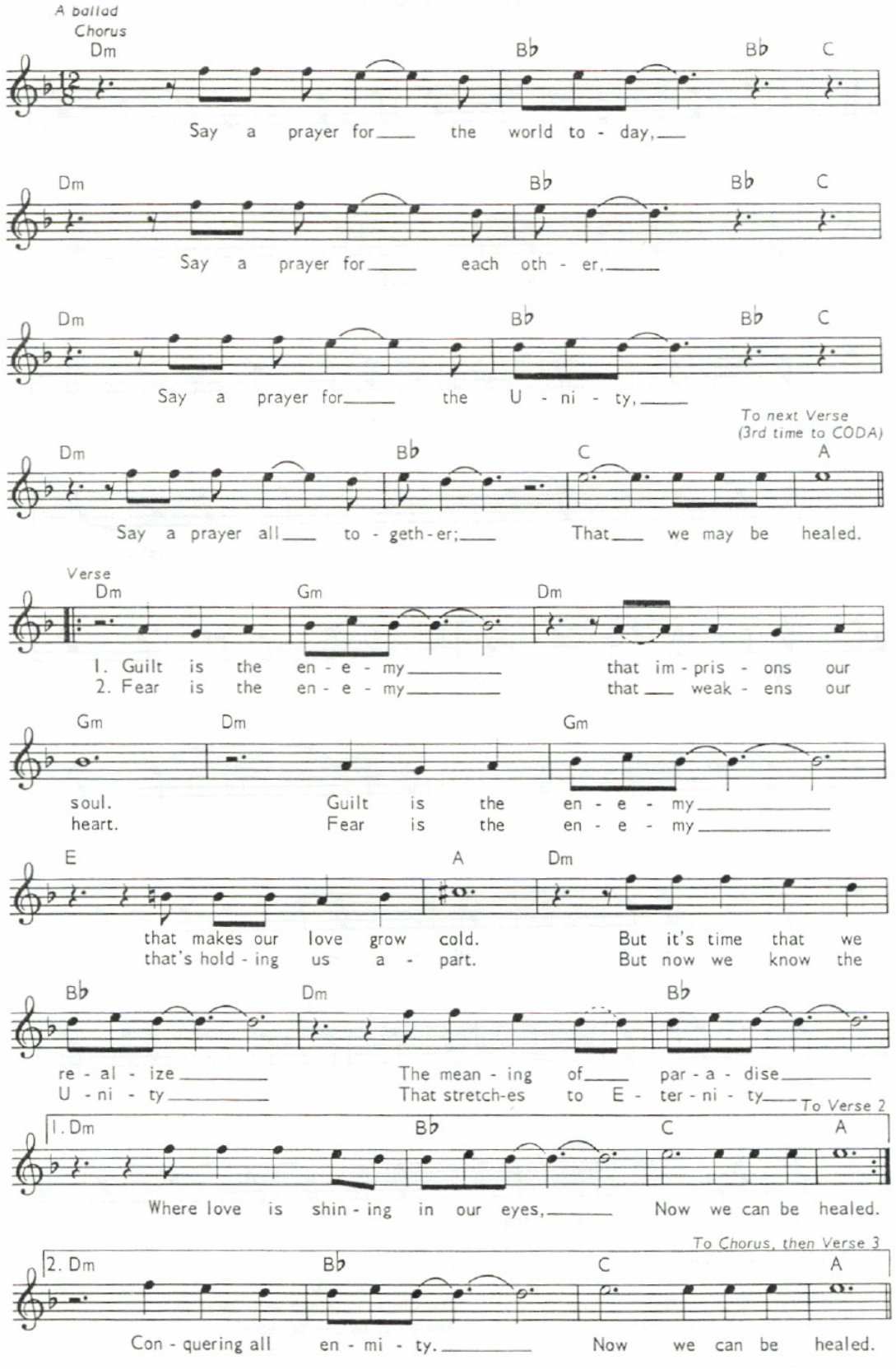
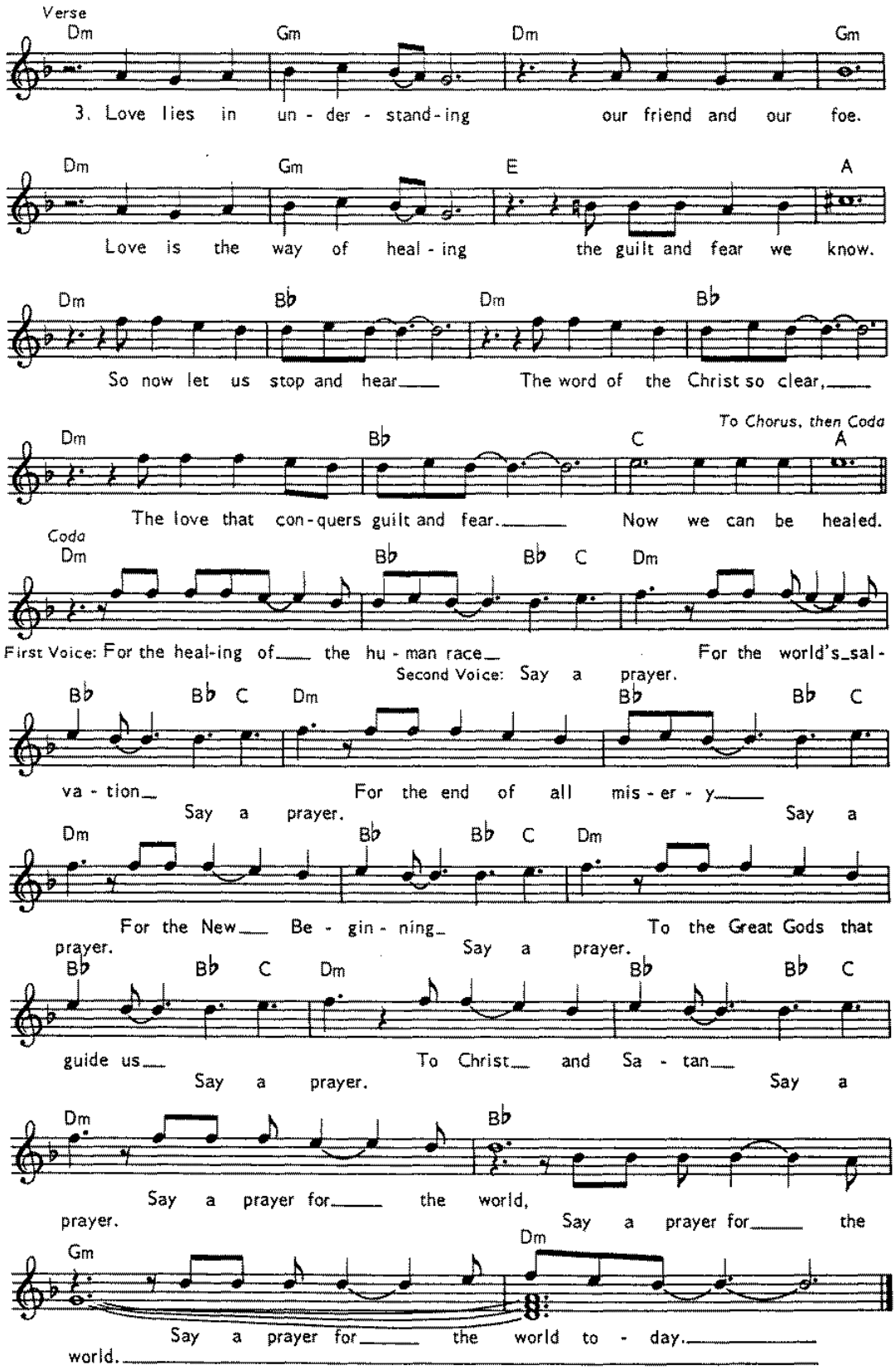
A gentle ballad

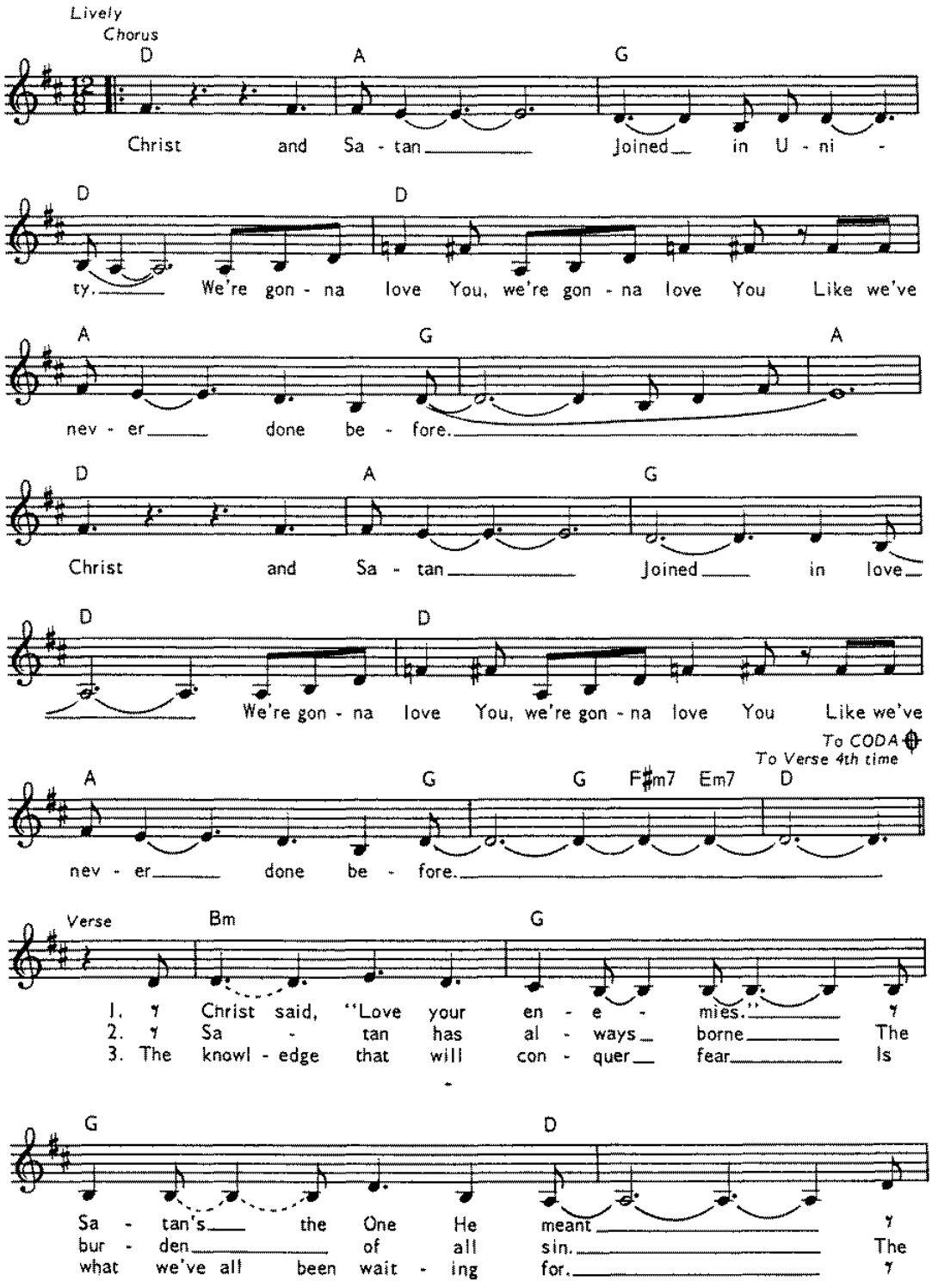

Gm
1. In ev - ery land there is a song From the
2. By the sweat of his brow man strives and learns; Like the
3. Fall - ing down through the blood - stained years,
Cm
Gm
Gm
far ho - ri - zons of time. A leg - end that's
with - ered grass he dies. His tor - tured
Trapped by the weight of his sins. Is there no es -
D
Gm
Repeat twice
told in ev - ery tongue, The A - wait - ed One shall come.
soul in dark - ness yearns, The A - wait - ed One shall come.
cape from this vale of tears? The A - wait - ed One shall come.
Gm
4. But now in the dis - tance we see a light And hear a
5. He's born on earth, a Son of Man, Clothed in the
Cm
Gm
Gm
strange new sound. He's called the end to e -
glo - ry of GOD. He leads the way to His
D
Gm
ter - nal night; The A - wait - ed One has come.
Fa - ther's land. The A - wait - ed One has come.
Gm
D
Gm
6. Sing of the love of the Sa - vior of man; The A - wait - ed One has come.

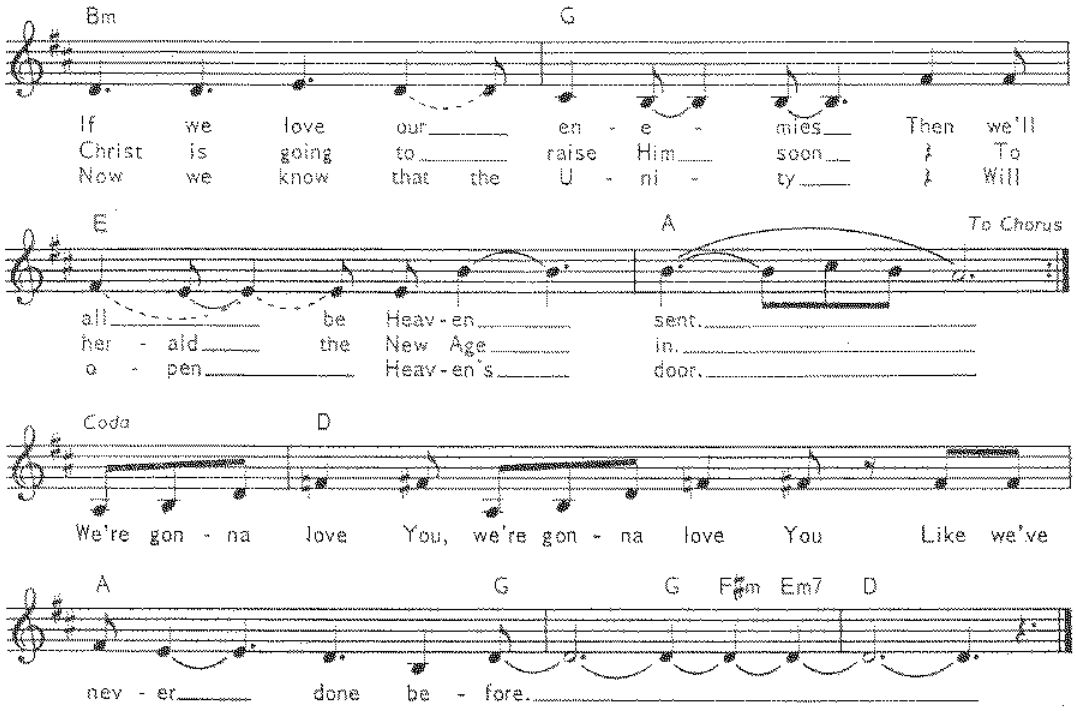


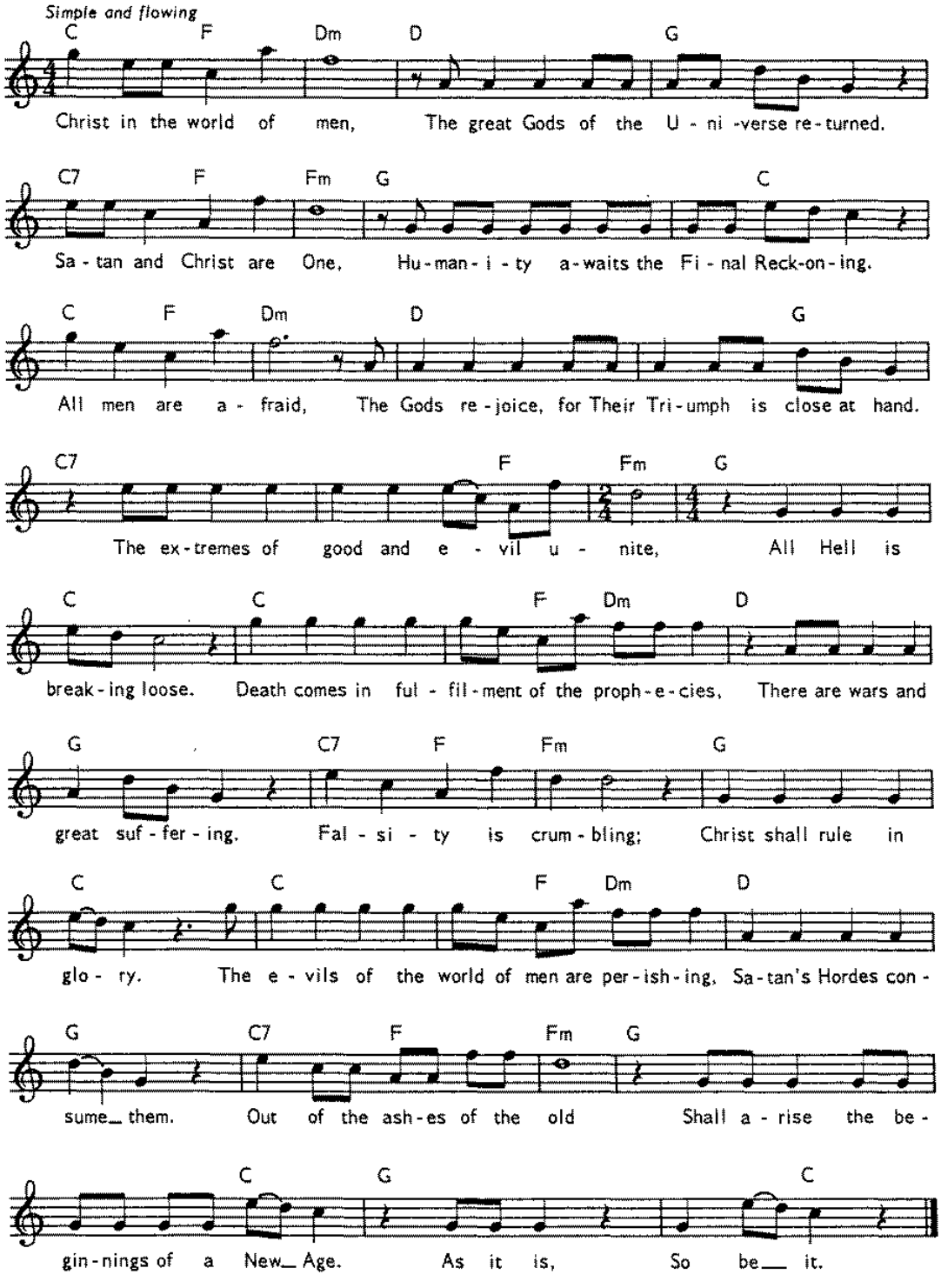
THE UNITY OF GOD

2. The Unity, the Unity,
The Unity of GOD.
The Gods are joined together now
To lead us to the New Age.
So let's feel that flair and say a prayer
And love our enemies.

3. The Unity, the Unity,
The Unity of GOD.
The Christ is joined with Satan now
And all of us can be reborn.
So let's give Them praise through all our days
And love our enemies.

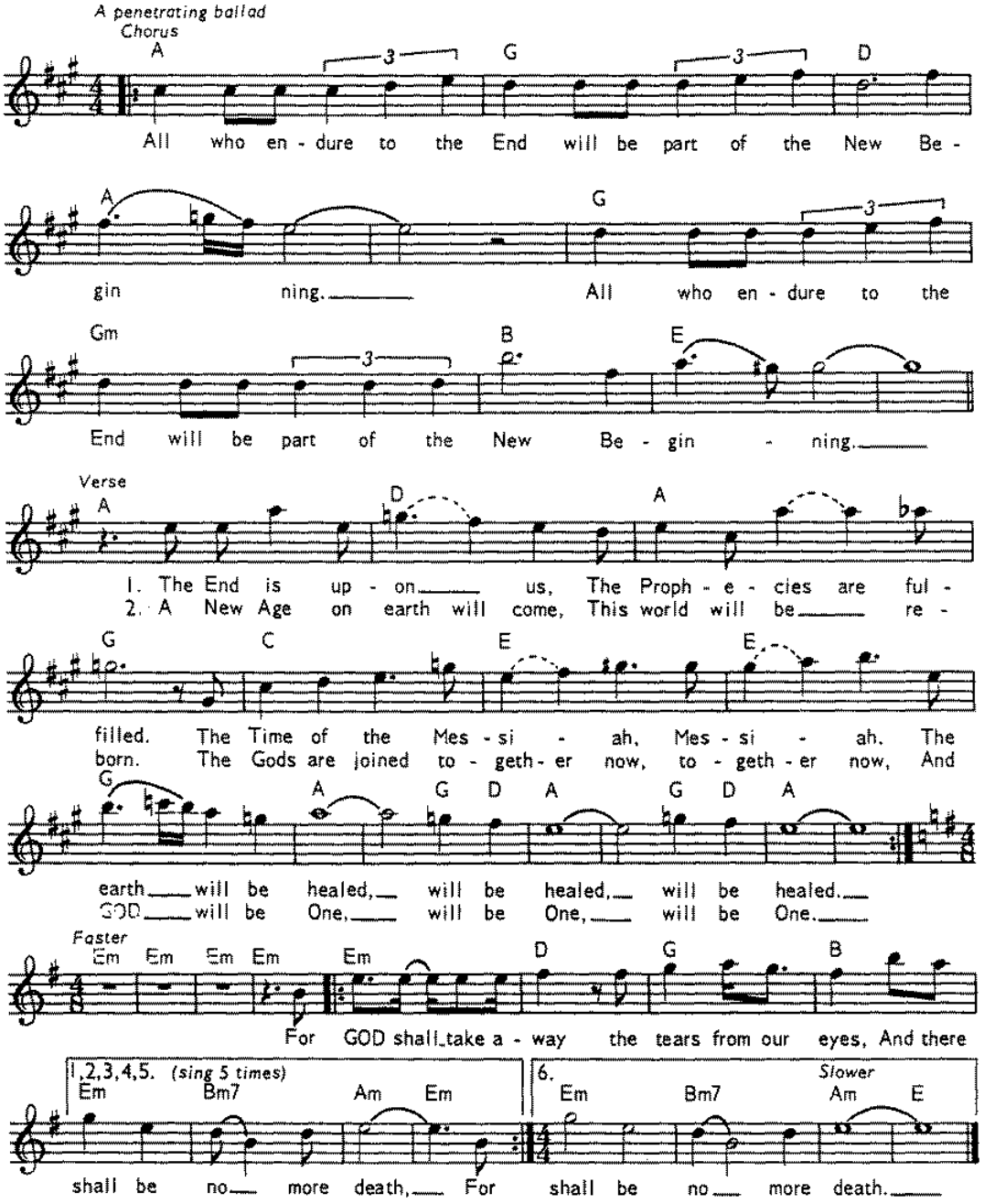
SAY A PRAYER FOR THE WORLD TODAY

A ballad
Chorus
Dm B♭ B♭ C
Say a prayer for the world to - day,
Dm B♭ B♭ C
Say a prayer for each oth - er,
Dm B♭ B♭ C
Say a prayer for the U - ni - ty,
To next Verse
(3rd time to CODA)
Dm B♭ C A
Say a prayer all to - geth - er; That we may be healed.
Verse
Dm Gm Dm
1. Guilt is the en - e - my that im - pris - ons our
2. Fear is the en - e - my that weak - ens our
Gm Dm Gm
soul. Guilt is the en - e - my
heart. Fear is the en - e - my
E A Dm
that makes our love grow cold. But it's time that we
that's hold - ing us a - part. But now we know the
B♭ Dm B♭
re - al - ize The mean - ing of par - a - dise
U - ni - ty That stretch-es to E - ter - ni - ty
To Verse 2
1. Dm B♭ C A
Where love is shin - ing in our eyes, Now we can be healed.
To Chorus, then Verse 3
2. Dm B♭ C A
Con - quering all en - mi - ty. Now we can be healed.

Verse
Dm Gm Dm Gm
3. Love lies in un - der - stand - ing our friend and our foe.
Dm Gm E A
Love is the way of heal - ing the guilt and fear we know.
Dm B♭ Dm B♭
So now let us stop and hear The word of the Christ so clear,
To Chorus, then Coda
Dm B♭ C A
The love that con - quers guilt and fear. Now we can be healed.
Coda
Dm B♭ B♭ C Dm
First Voice: For the heal-ing of the hu - man race For the world's sal -
Second Voice: Say a prayer.
B♭ B♭ C Dm B♭ B♭ C
va - tion For the end of all mis - er - y
Say a prayer. Say a
Dm B♭ B♭ C Dm
For the New Be - gin - ning To the Great Gods that
prayer. Say a prayer.
B♭ B♭ C Dm B♭ B♭ C
guide us To Christ and Sa - tan
Say a prayer. Say a
Dm B♭
Say a prayer for the world,
prayer. Say a prayer for the
Gm Dm
Say a prayer for the world to - day.
world.

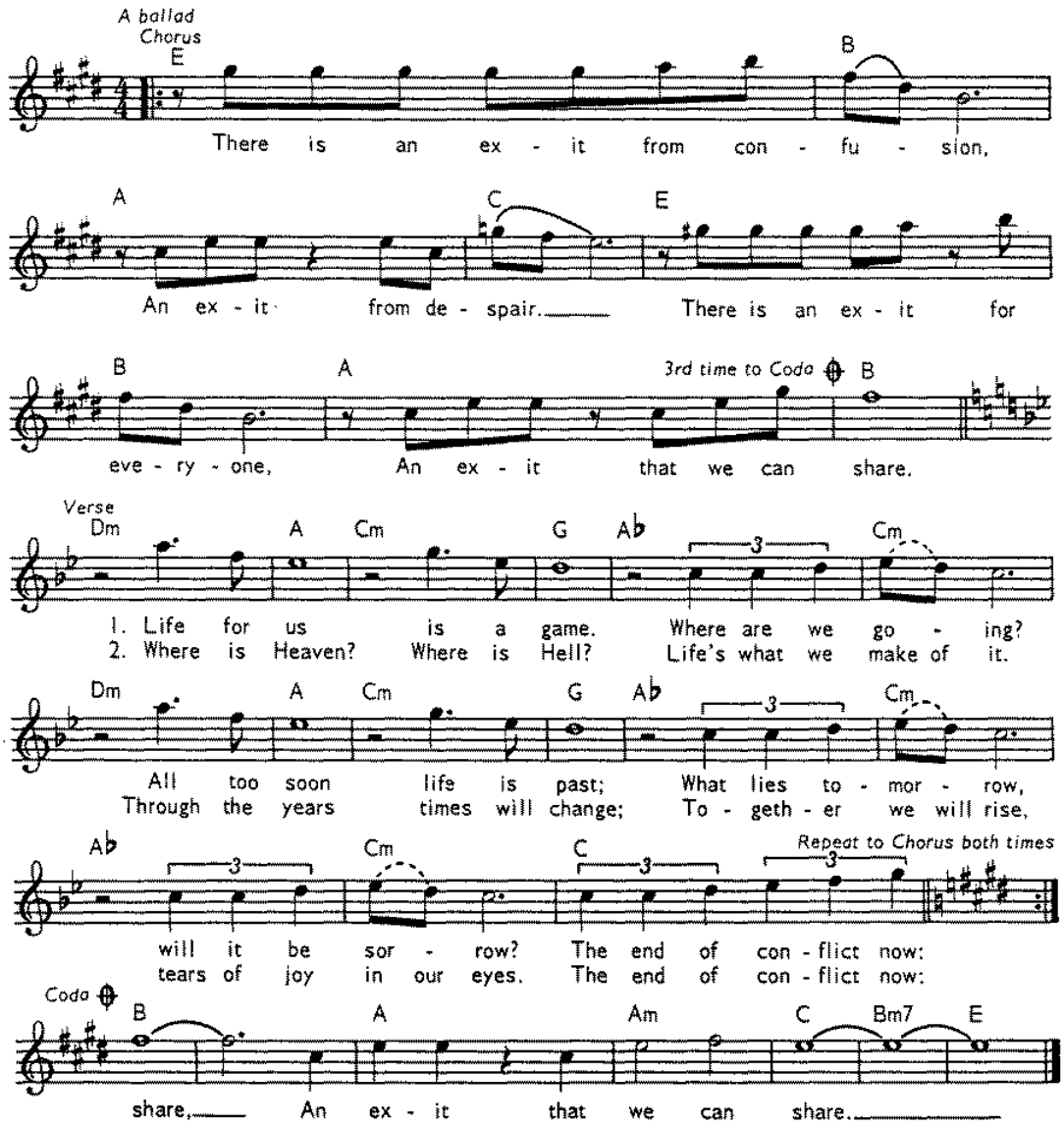
CHRIST AND SATAN JOINED IN UNITY

Lively
Chorus
D A G
Christ and Sa - tan Joined in U - ni -
D D
ty. We're gon - na love You, we're gon - na love You Like we've
A G A
nev - er done be - fore.
D A G
Christ and Sa - tan Joined in love
D D
We're gon - na love You, we're gon - na love You Like we've
To CODA
To Verse 4th time
A G G F♯m7 Em7 D
nev - er done be - fore.
Verse
Bm G
1. Christ said, "Love your en - e - mies."
2. Sa - tan has al - ways borne The
3. The knowl - edge that will con - quer fear Is
G D
Sa - tan's the One He meant
bur - den of all sin. The
what we've all been wait - ing for.


Bm
G
If we love our en - e - mies Then we'll
Christ is going to raise Him soon To
Now we know that the U - ni - ty Will
E
A
To Chorus
all be Heav-en sent.
her - ald the New Age in.
o - pen Heav-en's door.
Coda
D
We're gon - na love You, we're gon - na love You Like we've
A
G
G F♯m Em7 D
nev - er done be - fore.

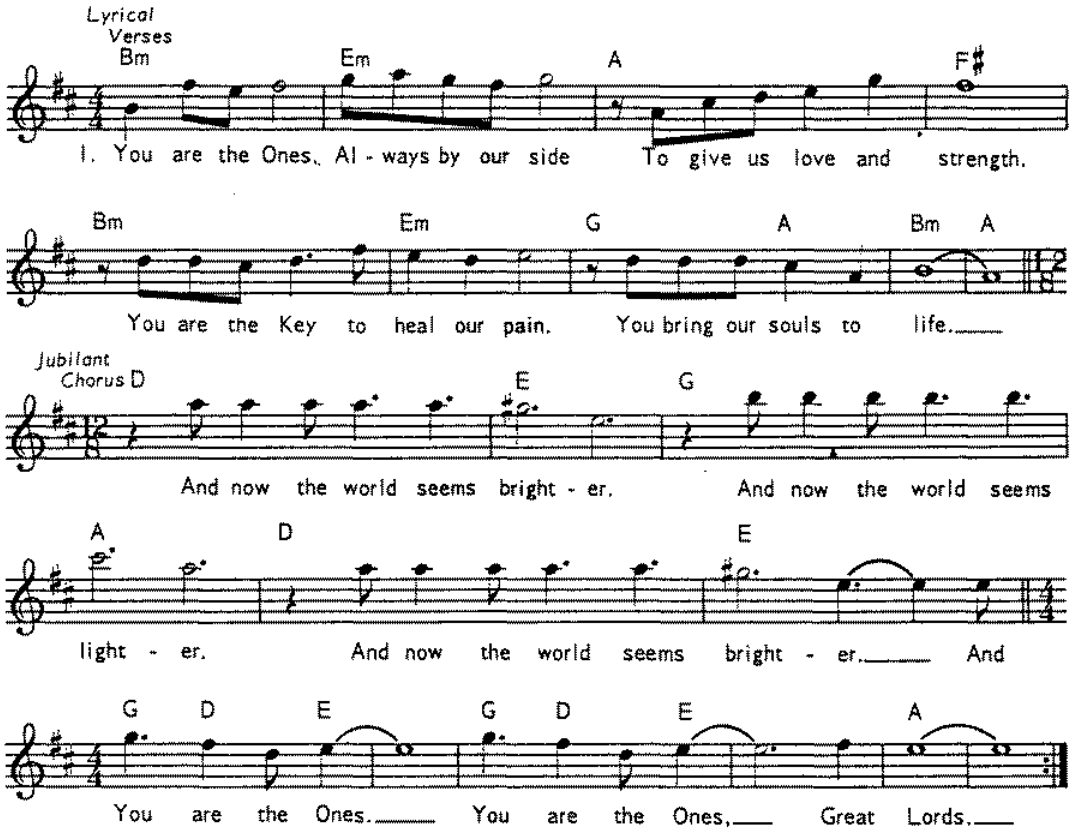
CHRIST IN THE WORLD OF MEN

Simple and flowing
C F Dm D G
Christ in the world of men, The great Gods of the U - ni -verse re - turned.
C7 F Fm G C
Sa - tan and Christ are One, Hu - man - i - ty a - waits the Fi - nal Reck-on - ing.
C F Dm D G
All men are a - fraid, The Gods re - joice, for Their Tri - umph is close at hand.
C7 F Fm G
The ex - tremes of good and e - vil u - nite, All Hell is
C C F Dm D
break - ing loose. Death comes in ful - fil - ment of the proph - e - cies, There are wars and
G C7 F Fm G
great suf - fer - ing. Fal - si - ty is crum - bling; Christ shall rule in
C C F Dm D
glo - ry. The e - vils of the world of men are per - ish - ing, Sa - tan's Hordes con -
G C7 F Fm G
sume them. Out of the ash - es of the old Shall a - rise the be -
C G C
gin - nings of a New Age. As it is, So be it.

ALL WHO ENDURE TO THE END


A penetrating ballad
Chorus
A
G
D
All who en - dure to the End will be part of the New Be -
A
G
gin ning. All who en - dure to the
Gm
B
E
End will be part of the New Be - gin - ning.
Verse
A
D
A
1. The End is up - on us, The Proph - e - cies are ful -
2. A New Age on earth will come, This world will be re -
G
C
E
E
filled. The Time of the Mes - si - ah, Mes - si - ah. The
born. The Gods are joined to - geth - er now, to - geth - er now, And
G
A
G D A
G D A
earth will be healed, will be healed, will be healed.
GOD will be One, will be One, will be One.
Faster
Em Em Em Em
Em
D
G
B
For GOD shall take a - way the tears from our eyes, And there
1,2,3,4,5. (sing 5 times)
Em Bm7 Am Em
6.
Slower
Em Bm7 Am E
shall be no more death, For shall be no more death.

EXIT

A ballad
Chorus
E
B
There is an ex - it from con - fu - sion,
A
C
E
An ex - it from de - spair. There is an ex - it for
B
A
3rd time to Coda
B
eve - ry - one, An ex - it that we can share.
Verse
Dm
A
Cm
G
Ab
3
Cm
1. Life for us is a game. Where are we go - ing?
2. Where is Heaven? Where is Hell? Life's what we make of it.
Dm
A
Cm
G
Ab
3
Cm
All too soon life is past; What lies to - mor - row,
Through the years times will change; To - geth - er we will rise,
Ab
3
Cm
C
3
3
Repeat to Chorus both times
will it be sor - row? The end of con - flict now:
tears of joy in our eyes. The end of con - flict now:
Coda
B
A
Am
C
Bm7
E
share, An ex - it that we can share.

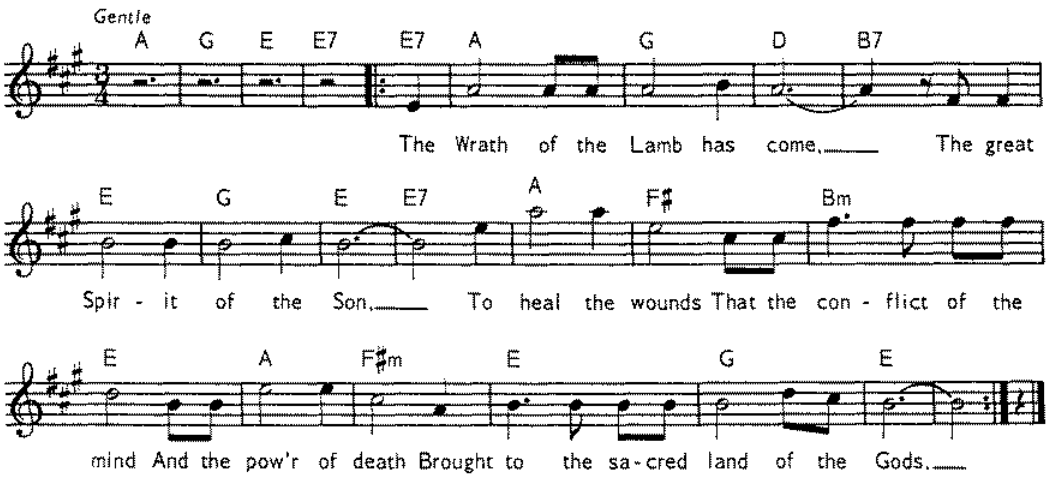
YOU ARE THE ONES

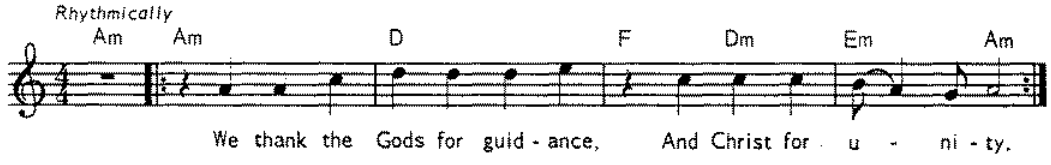

Lyrical Verses
Bm Em A F♯
1. You are the Ones, Al - ways by our side To give us love and strength.
Bm Em G A Bm A
You are the Key to heal our pain. You bring our souls to life.
Jubilant Chorus D E G
And now the world seems bright - er. And now the world seems
A D E
light - er. And now the world seems bright - er. And
G D E G D E A
You are the Ones. You are the Ones, Great Lords.

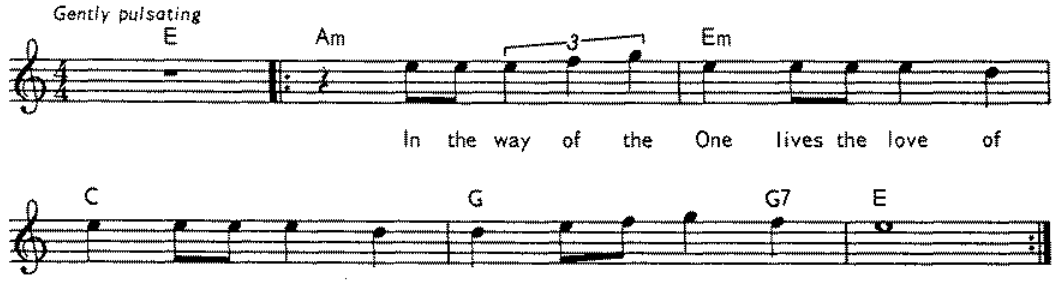
2. You are the Ones
Who follow where we go,
You know each step we take.
You see us now,
You saw us then.
You will be there tomorrow.
Chorus

3. You are the Ones
We cherish in our hearts.
To You we owe our life.
We give You thanks
For all You are,
And all You mean to us.
Chorus
(Repeat Final Chorus)

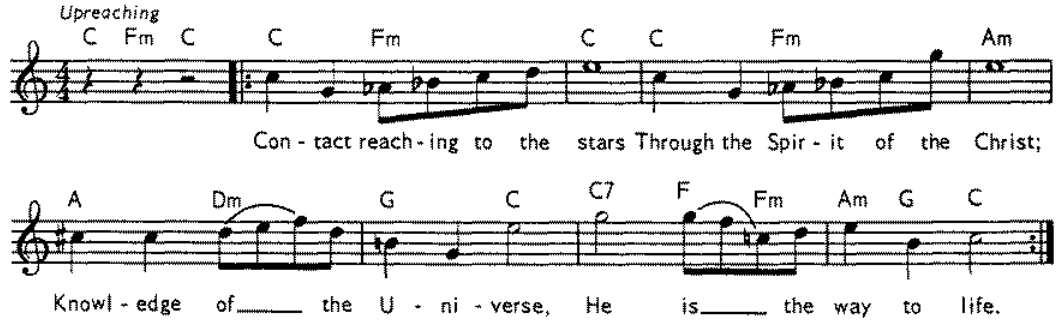
CHANT 1


Gentle
A G E E7 E7 A G D B7
The Wrath of the Lamb has come, The great
E G E E7 A F♯ Bm
Spir - it of the Son, To heal the wounds That the con - flict of the
E A F♯m E G E
mind And the pow'r of death Brought to the sa - cred land of the Gods.

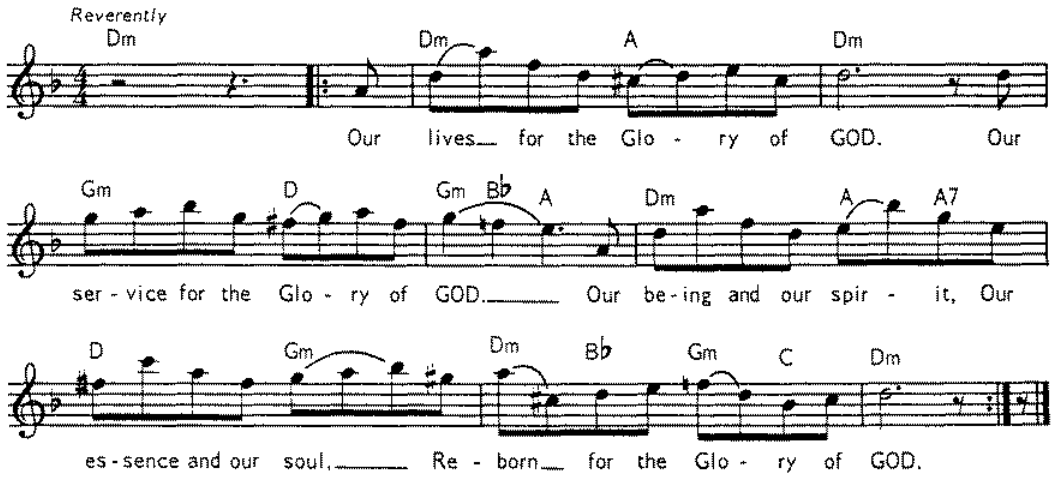
CHANT 2

CHANT 3



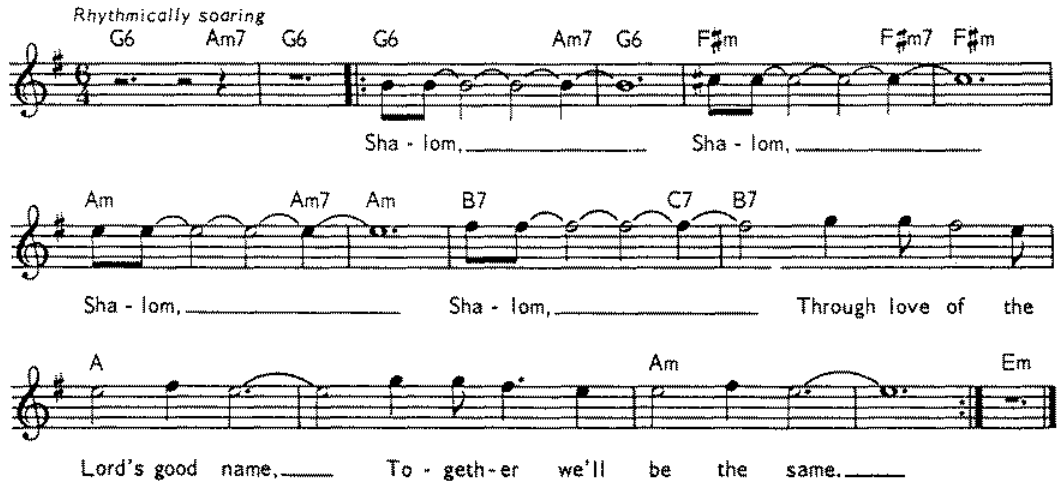
CHANT 4


Upreaching
C Fm C C Fm C C Fm Am
Con - tact reach - ing to the stars Through the Spir - it of the Christ;
A Dm G C C7 F Fm Am G C
Knowl - edge of the U - ni - verse, He is the way to life.

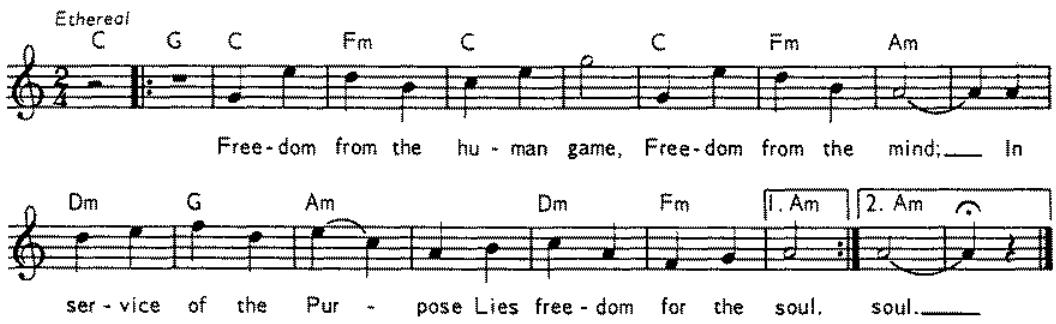
CHANT 5



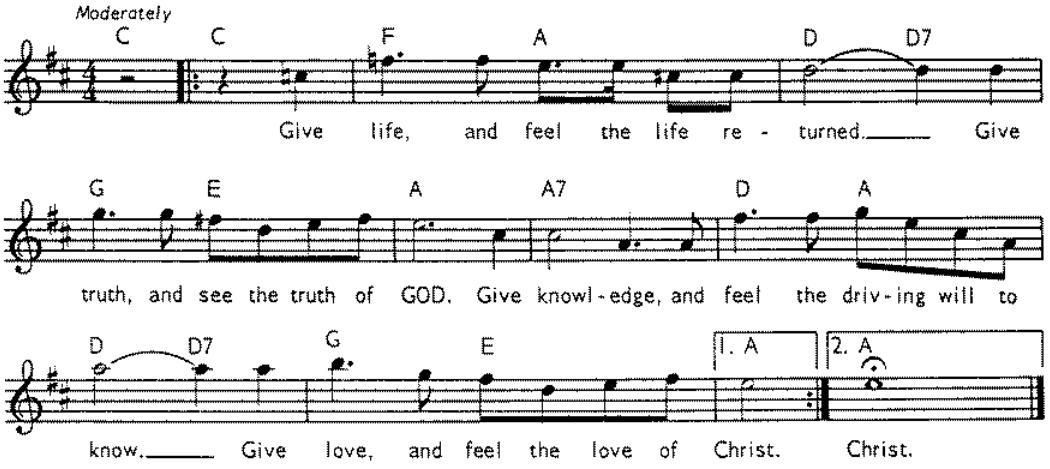
CHANT 6

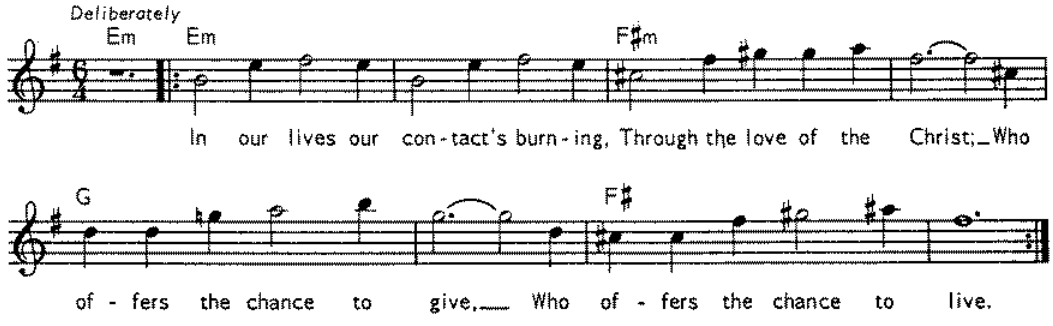


CHANT 7

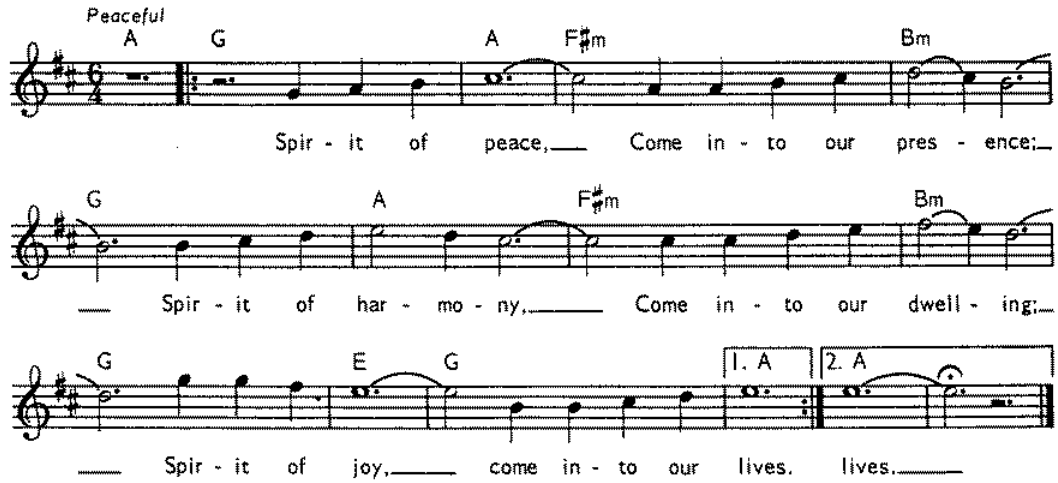


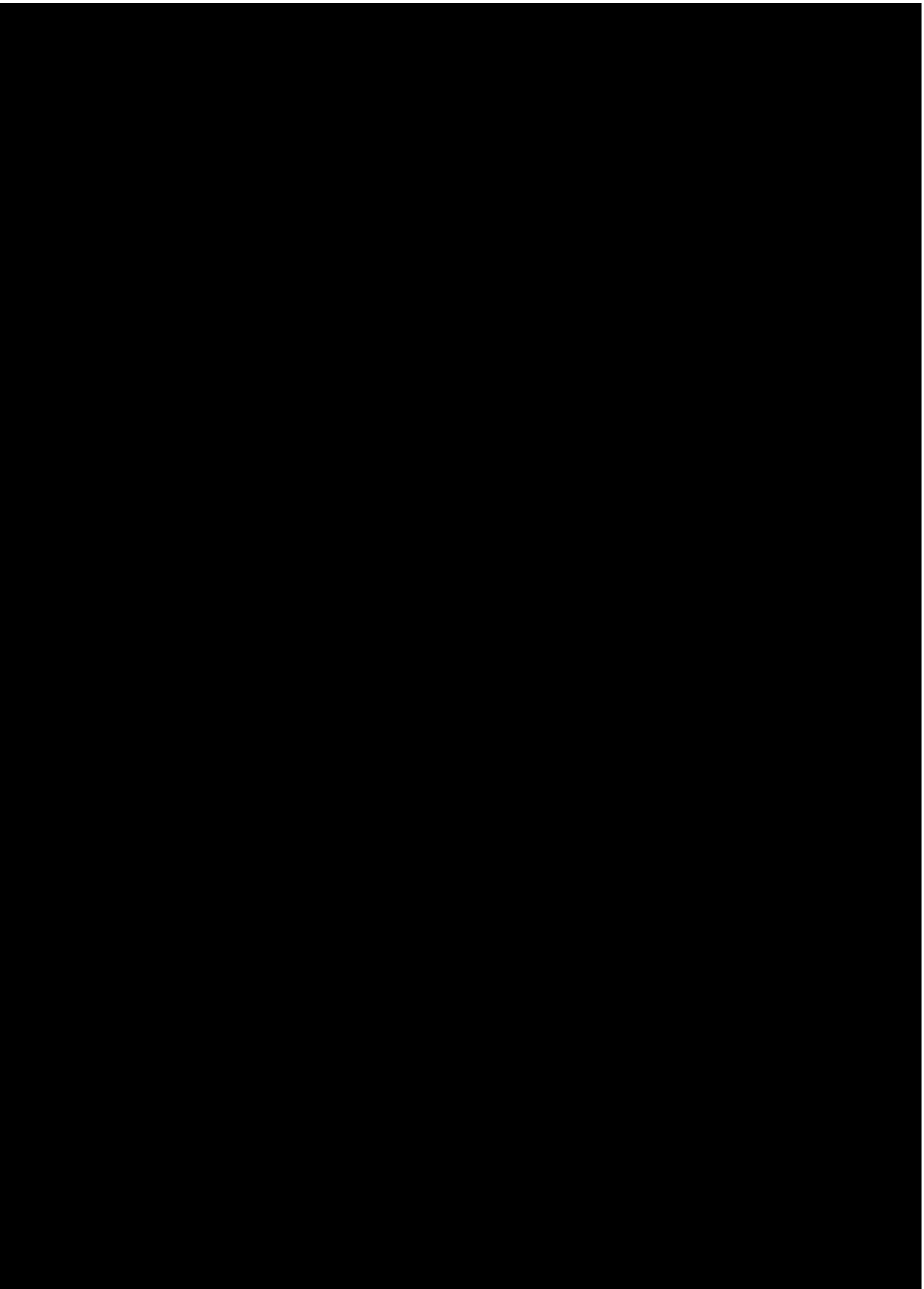
CHANT 8


Moderately
C C F A D D7
Give life, and feel the life re - turned. Give
G E A A7 D A
truth, and see the truth of GOD. Give knowl - edge, and feel the driv - ing will to
D D7 G E 1. A 2. A
know. Give love, and feel the love of Christ. Christ.

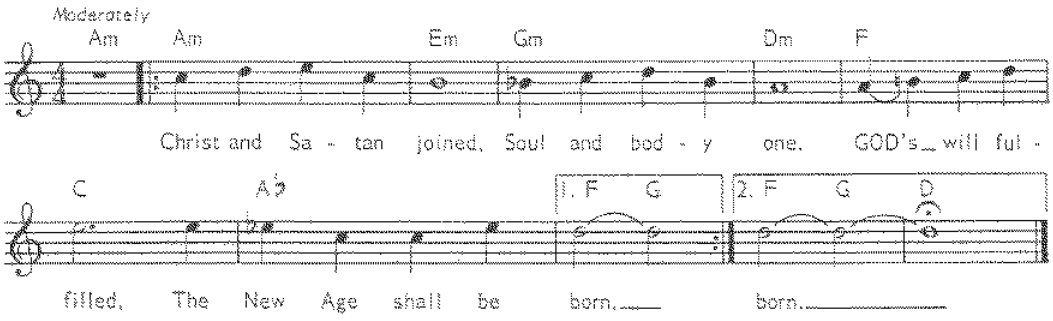
CHANT 9

Deliberately
Em Em F♯m
In our lives our con - tact's burn - ing, Through the love of the Christ; Who
G F♯
of - fers the chance to give, Who of - fers the chance to live.

CHANT 10

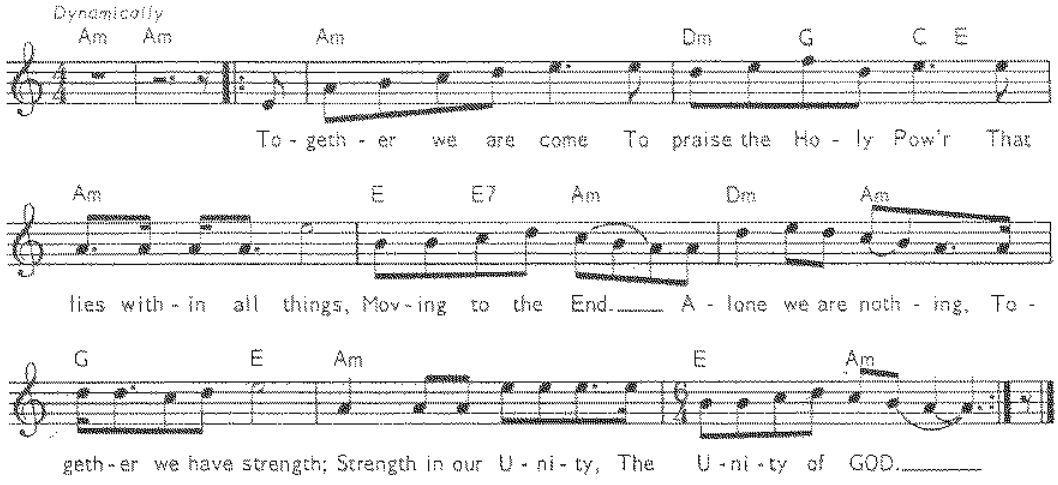

Peaceful
A G A F♯m Bm
Spir - it of peace, Come in - to our pres - ence;
G A F♯m Bm
Spir - it of har - mo - ny, Come in - to our dwell - ing;
G E G 1. A 2. A
Spir - it of joy, come in - to our lives. lives.



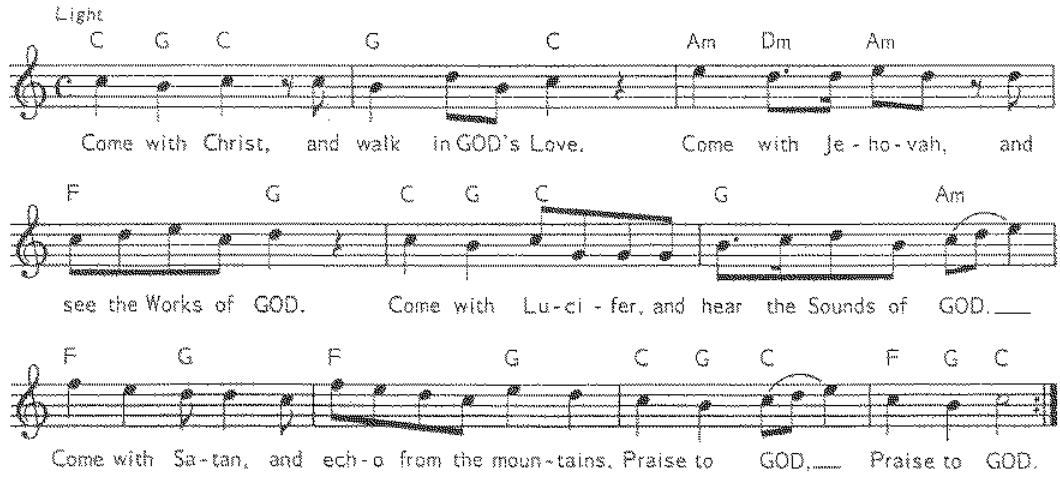
CHANT 11

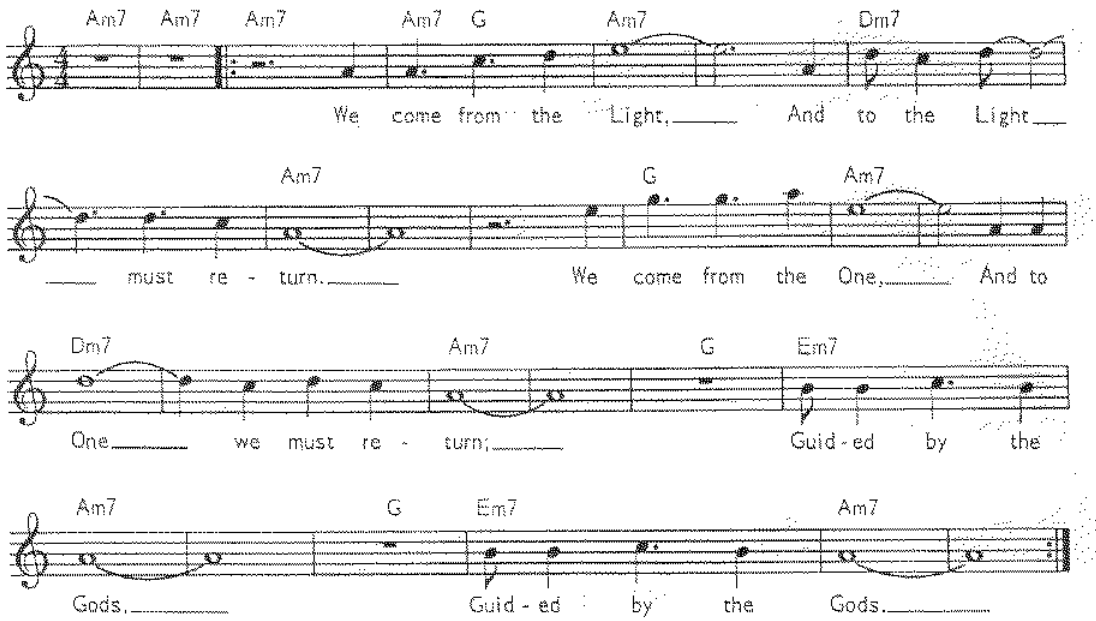

Moderately
Am Am Em Gm Dm F
Christ and Sa - tan joined, Soul and bod - y one. GOD's will ful -
C A♭ 1. F G 2. F G D
filled, The New Age shall be born. born.

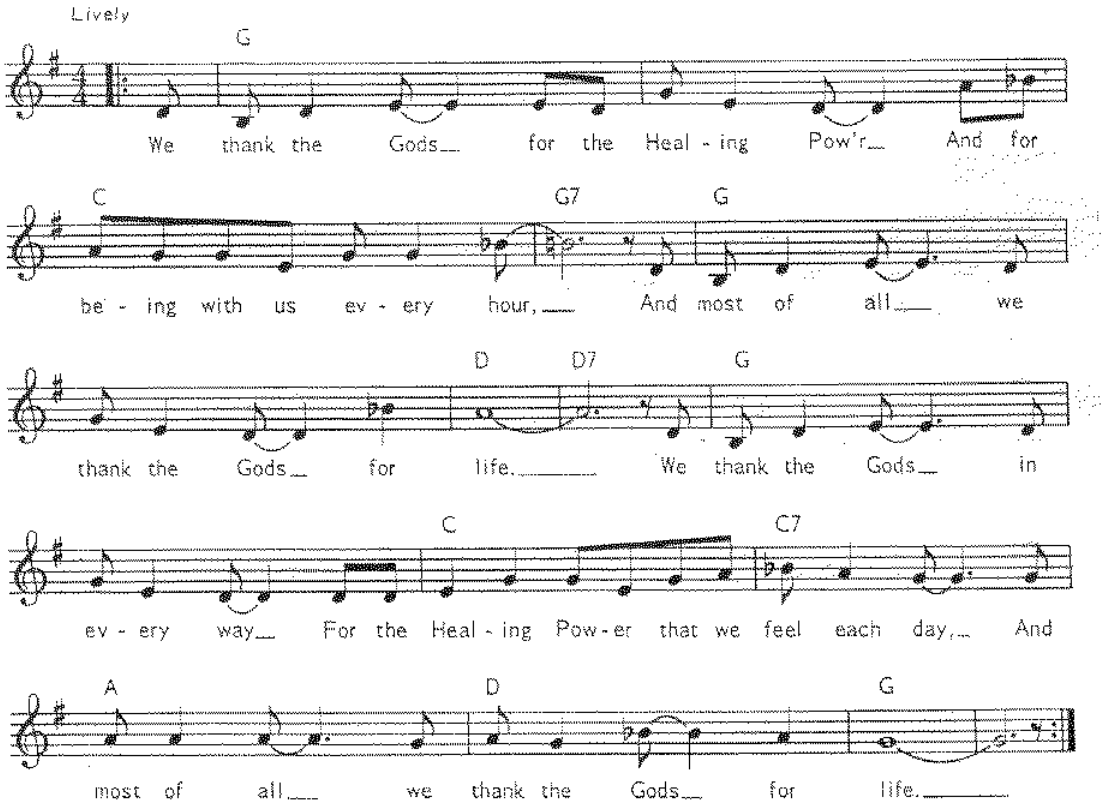
CHANT 12

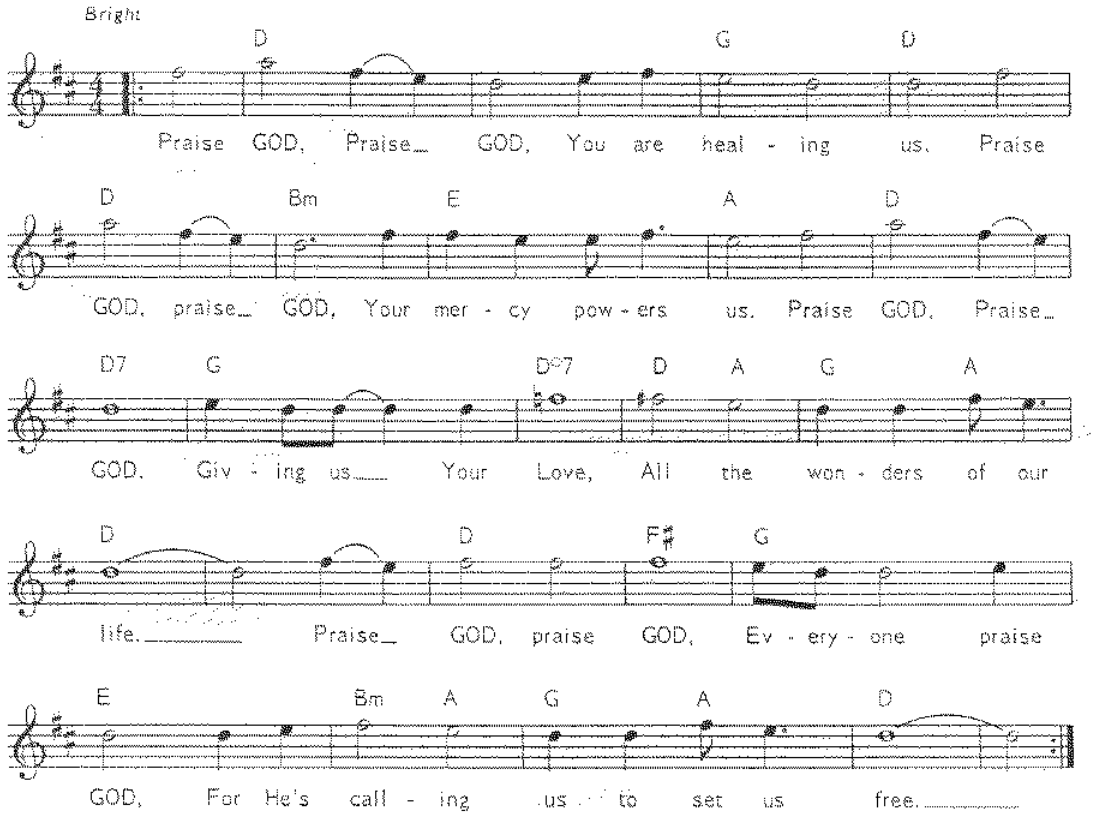

Dynamically
Am Am Am Dm G C E
To - geth - er we are come To praise the Ho - ly Pow'r That
Am E E7 Am Dm Am
lies with - in all things, Mov - ing to the End. A - lone we are noth - ing, To -
G E Am E Am
geth - er we have strength; Strength in our U - ni - ty, The U - ni - ty of GOD.

CHANT 13

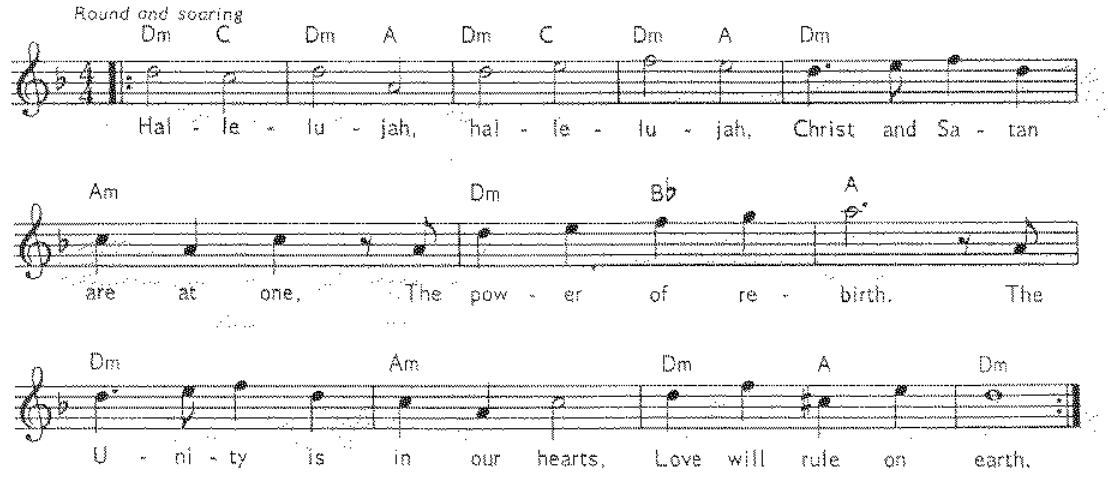

Light
C G C G C Am Dm Am
Come with Christ, and walk in GOD's Love. Come with Je - ho - vah, and
F G C G C G Am
see the Works of GOD. Come with Lu - ci - fer, and hear the Sounds of GOD.
F G F G C G C F G C
Come with Sa - tan, and ech - o from the moun - tains. Praise to GOD. Praise to GOD.

CHANT 14

Am7 Am7 Am7 Am7 G Am7 Dm7
We come from the Light, And to the Light
Am7 G Am7
must re - turn. We come from the One, And to
Dm7 Am7 G Em7
One we must re - turn; Guid - ed by the
Am7 G Em7 Am7
Gods. Guid - ed by the Gods.

CHANT 15

Lively
G
We thank the Gods for the Heal - ing Pow'r And for
C G7 G
be - ing with us ev - ery hour, And most of all we
D D7 G
thank the Gods for life. We thank the Gods in
C C7
ev - ery way For the Heal - ing Pow - er that we feel each day, And
A D G
most of all we thank the Gods for life.

CHANT 16

Bright
D G D
Praise GOD, Praise_ GOD, You are heal - ing us. Praise
D Bm E A D
GOD, praise_ GOD, Your mer - cy pow - ers us. Praise GOD, Praise_
D7 G D♯7 D A G A
GOD, Giv - ing us_ Your Love, All the won - ders of our
D D F♯ G
life._____ Praise_ GOD, praise GOD, Ev - ery - one praise
E Bm A G A D
GOD, For He's call - ing us to set us free._____

CHANT 17


Round and soaring
Dm C Dm A Dm C Dm A Dm
Hal - le - lu - jah, hal - le - lu - jah, Christ and Sa - tan
Am Dm B♭ A
are at one, The pow - er of re - birth. The
Dm Am Dm A Dm
U - ni - ty is in our hearts, Love will rule on earth.

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT September 1967

LOGIC ONE

Subject: RESPONSIBILITY

1. 1 Where a person has the power to choose, he has responsibility. Where he accepts his power to choose, he accepts responsibility. Where he rejects his power to choose, he accepts no responsibility.

2 CHOICE CAN BE BOTH CONSCIOUS AND UNCONSCIOUS

3 Conscious choice is where we consciously decide to do something or not to do something, and act on the decision.

4 Examples:

1. You lead a blind man across the road. You have consciously chosen to help him.

2. You slap someone's face. You have consciously chosen to hurt that person.

5 ACCEPTANCE OF CONSCIOUS CHOICE IS A FULL RECOGNITION THAT THE CHOICE IS ENTIRELY OURS, FREELY MADE AND FULLY INTENDED.

6 Rejection of conscious choice lies in attributing it to:

7 a) 'Ungovernable' external pressures.

Examples:

"What alternative did they leave me?"
"My duty dictated my choice."
"I had to stay within the law."
"A sense of loyalty compelled me to do it."
"Morality..."
"Common sense...
"Convention...
"Society..."
"The urgency of the situation...
"Public opinion...
"The interests of the family...
"The boss..."
"My reputation...
"My religion..."
"My moral obligations...
"My principles...
"My upbringing...

8 There are countless elements that can seem to dictate our choice for us, and upon them we can convincingly place the responsibility for most of our conscious decisions.

9 b) 'Unavoidable' ignorance of the true state of affairs.

Examples:

"How could I have known?"
"No one told me."
"They told me such and such."
"I thought...
"I assumed...
"I didn't understand...
"I didn't know...

10 The Law makes no allowance for ignorance. It regards knowing the Law as a part of our responsibility. Yet society has made ignorance a prime and much used justification for people's failures and 'mistakes'.

11 UNCONSCIOUS CHOICE COVERS EVERYTHING THAT WE CAUSE OR HAVE THE POWER TO CAUSE WITHOUT MAKING A CONSCIOUS DECISION; EVERYTHING THAT WE CHOOSE UNCONSCIOUSLY BUT NO LESS DELIBERATELY.

12 Examples:

1. You fall downstairs. You have not chosen consciously to fall downstairs, but nevertheless you have chosen. The choice in this case is unconscious. Thus you are as responsible for your fall as if you had said to Yourself quite consciously; "I am now going to fall downstairs", and done so. The choice is yours; no one else's.

2. You make someone very happy by something you say to them. You had not consciously intended to make them happy. Your remark, so far as you were aware, had another purpose altogether. But nevertheless, unconsciously you had chosen to make him happy and your remark was deliberately calculated to do precisely that. His choice was to be happy, yours was to be the instrument that made him so.

13 ACCEPTANCE of UNCONSCIOUS CHOICE is complete knowledge and

awareness of the nature and extent of our power to choose in a situation, a total lack of the need to justify or deny that power, and complete awareness of what it is we are choosing or have already chosen in that situation.

14 REJECTION of UNCONSCIOUS CHOICE lies in:

15 a) Being unaware of the extant of our choice, and attributing circumstances which we have ourselves created to outside agents and forces that are, or seem to be, beyond our control.

16 Examples:

"He did it to me."
"They made me do it."
"He wouldn't let me do it."
"It was because of the weather."
"I couldn't help it."
"I'm not in a position to be able to do that."
"I'm not capable."
"I can't."
"It was just bad luck."
"It was just good luck."
"I couldn't stop him."
"I have no choice."
"I'm helpless."
"I didn't mean to."
"I was forced to do it."
"It's the fault of the government ... the social system ... my education ... my lack of education ... my strict upbringing ... my permissive upbringing ... the Blacks ... the Whites ... the President ... the church ... the communists ... the fascists ... the jews ... or the devil."

17 We are never short of this kind of justification.

18 b) Being oblivious of the implications and significance of the circumstances that we have unconsciously chosen to create.

19 Examples:

1. You say something that makes a friend very unhappy, by being completely unaware that you have made him unhappy, you can effectively reject your unconscious choice to do so. You can reject responsibility for what you have quite deliberately done, by being unconscious of it.

2. You have done a job very badly. It has been a complete failure.

You have deliberately, though unconsciously, chosen that it SHOULD be so. But in order to avoid any sense of responsibility for having done this, you are unaware that it was a failure. You do not see it as a failure.

3. You fail an examination. Deep down, though you do not allow yourself to be conscious of this, the examination was of very great importance to you. Now you have failed quite deliberately. And, as it happens, you are willing to recognize that it was your unconscious intention to fail. But what you are not willing to recognize is the extent of the failure for you. You reduce the importance of the failure. You remain unaware of the magnitude of what you have done to yourself by failing that particular examination. In this way you evade responsibility for the full implications of your action by being unconscious of them. You knew you have chosen to fail, but refuse to know the full extent to which you have chosen to fail.

RESPONSIBILITY IS CHOICE

2. 1 ACCEPTANCE OF RESPONSIBILITY IS THE AWARENESS OF CHOICE

2 Acceptance of responsibility is not in taking or not taking a particular action in a particular situation, but in recognizing the true extent of choice that we have in a situation, being aware of precisely what we are doing, have done and can do with our power of choice, and all the consequences involved. And finally acting or not acting on the basis of that recognition and awareness.

3 TO BE AWARE IS TO BE RESPONSIBLE, AS LONG AS WE ACCEPT OUR AWARENESS AS A VALID STANDPOINT AND BASIS FOR OUR ACTIONS AND DECISIONS.

4 We cannot judge a person's level of responsibility by what he does or does not do, except inasmuch as it reflects the extent of his awareness. For it is his awareness of the implications, the significance and the consequences of what he is doing or not doing that defines his level of responsibility, and not the rightness or wrongness, according to our values, of his action.

5 And we will be easily deceived by ourselves if we ASSUME that a person is

unaware and therefore irresponsible, simply because he is doing something that we consider wrong and would choose not to do, or that he is aware and therefore responsible because he does things that we consider to be right and would choose to do ourselves. This is compulsive identification and is a totally unreliable form of assessment.

NO ACTION OR NON ACTION, HOWEVER APPARENTLY MORAL, CONSTRUCTIVE, ETHICAL, CONSIDERATE, HUMANITARIAN, RELIGIOUS, SOCIABLE, HEROIC OR PROGRESSIVE IS NECESSARILY RESPONSIBLE.

It does not necessarily stem from a standpoint of acceptance or responsibility, because it does not necessarily stem from awareness.

Similarly:

NO ACTION OR NON ACTION, HOWEVER APPARENTLY IMMORAL, DESTRUCTIVE, UNETHICAL, INCONSIDERATE, ANTI-HUMANITARIAN, IRRELIGIOUS, ANTISOCIAL, COWARDLY OR RETROGRESSIVE IS NECESSARILY IRRESPONSIBLE.

It does not necessarily stem from a rejection of responsibility, because it does not necessarily stem from unawareness.

The only true criterion is our awareness and our attitude to our awareness.

If a person is unaware of what he is doing, the consequences of what he is doing, the nature of the effects he is creating and the motives behind his actions, then he is rejecting his power of choice, and thus his responsibility.

If a person is aware of these things and discounts his awareness, invalidates it to himself, and puts a lie in it's place, he still rejects responsibility.

If however he is aware, knows precisely what he is doing, it's implications, significance, and consequences; sees clearly the nature of the effects he is creating, and is totally open with himself about the true motives behind his actions, this then is a truly responsible person.

Examples:

1. You are given some important information and asked not to

divulge it to anyone. You tell a friend, and as a result someone else loses his job, at which you are utterly amazed and extremely upset. Your reaction is: "Well, how was I to know? I thought. . . You see. . . ', and so on. Now your irresponsibility in this situation is not the divulging of the secret. It is not in doing something you were asked not to do. Nor is it in causing someone to lose his job. No action, however apparently 'wrong-, is necessarily irresponsible. No, your rejection of responsibility is - in unawareness of the consequences of your actions, or the possible consequences of them. You were not even taking a calculated risk, and - in your ignorance of the fact that if your action caused someone to lose his job then you deliberately chose that this should happen.

2. You bewail your financial difficulties and blame the government for over taxing you. And your employer for underpaying you. You are convinced that you are the victim of exploitation and mismanagement. So you 'strike' ' and because several million others with roughly similar attitudes to yours 'strike' also. Your country's economy is hurt. You suffer a worse deprivation than ever, continue to bewail your lot, blaming now not only the government and your employer, but the entire system. Now again your irresponsibility is not in 'striking', nor is it in contributing to a national crisis. These actions could stem from perfectly responsible attitudes. Your irresponsibility is your unawareness a) of the probable consequences of your actions both to yourself and nationally, b) of your own deliberate intention to play a part in bringing about these consequences, and c) of the extent of choice you have in your own circumstances, i.e. that if you are unable to make ends meet, it’s because you choose to be that way. Maybe it is an inadequate system, but you choose to be at the painful end of it. Maybe there is mismanagement but you choose to lose by it. Maybe there is exploitation, but you choose to put yourself in an exploitable position. There is nothing irresponsible about choosing any of these things, the irresponsibility lies to the fact that you are unaware that you have deliberately chosen them.

RESPONSIBILITY IS CHOICE

3. 1 IT IS OUR CHOICE TO FAIL. IT IS EQUALLY OUR CHOICE TO SUCCEED.

2 We do not reject responsibility only for our failures and inadequacies, although this is the most common area. We also reject it for our successes and our good qualities. We 'disown' our successes in much the same way that we 'disown' our failures. Either we remain unaware of them by now seeing the implications and significance of our actions, or if we cannot fail to see them, we attribute them to circumstances beyond our control.

3 Examples:

1. You are promoted in your job. Instead of recognizing that this is your own deliberate choice, you attribute it to sheer good luck. By so doing you accept no responsibility for causing your own promotion.

2. You go to a meeting and during it you provide intense stimulation for all those present, so that they leave enriched by the experience. However, you are completely unaware of the effect that you have created; and when complimented on the fact that you 'made' the evening for everybody, you 'modestly' brush the compliment aside and deny having done any such thing. First of all you reject responsibility for the effect you have created, by being oblivious of it. Secondly, when faced with the effect, you reject the responsibility of having created it.

4 MODESTY IS A FORM OF IRRESPONSIBILITY. IT REFLECTS A STATE OF UNAWARENESS OR NON ACCEPTANCE OF A QUALITY OR ACHIEVEMENT IN SELF.

5 Now it is not hard to understand why we reject responsibility for our failures and inadequacies, either by being unaware of them or by justifying them. We feel that they reduce our stature, and we do not like our stature reduced. We do not like to feel inadequate. We do not like to have a sense of failure. But why then do we bring failure upon ourselves? Why do we choose to be inadequate? For the same reason that we justify or remain oblivious or our successes and our superior qualities.

6 If all we wanted was success and adequacy, than all we would have would be success and adequacy. All we would choose would be success and adequacy. Also, we would never need to shut our eyes to our successes or shift responsibility for them. We would not need to attribute our achievements to other people. We would give credit and gratitude where they are due. But we would not disown our own personal choice to succeed.

7 So why, as well as being shy of failure, are we also shy of success?

8 Because although we do not want too small a stature, we do not want to feel inferior. We do not want to be burdened by a permanent sense of failure and inadequacy. On the other hand; nor do we want too great a stature, for fear of what might be expected and demanded of us, both by ourselves and by other people.

9 If we show brilliance, than brilliant achievements will be expected and demanded of us. If we are aware of our brilliance, then we shall feel obligated to realize it; to make use of it. We shall demand brilliant achievements of ourselves. The same if we show our ability to help people and recognize that ability ourselves. Everyone, ourselves included, will expect us to make full use of it.

10 So the effect of displaying our qualities, both to ourselves and to other people is to enlarge our area of 'known' responsibility. To make us aware of a wider scope of choice than we want to know about. To show us the extent of our power to choose. Nothing can change the ACTUAL extent of our power to choose, the ACTUAL scope of our responsibility. But success can extend our AWARENESS of this scope. Where before we consciously felt no obligation, no need for fulfillment in a particular direction; and therefore no conscious burden of responsibility in that direction. Now that obligation appears, and we realize that there are moves we have to make, tasks we have to undertake, functions we have to perform, responsibilities we have to

take upon ourselves which before we had effectively hidden behind the curtain of our own awareness.

11 Blindness achieves nothing ultimately, but we have convinced ourselves of its effectiveness. We have persuaded ourselves that what we cannot see is not there. What we do not know about does not exist. Therefore we have an unconscious agreement that the scope of our responsibility is equal to the extent of our awareness of the scope of our responsibility. Therefore we feel that by expanding or contracting our awareness, we expand or contract our power of choice. Not so. The extent of the power of choice, the scope of our responsibility does not change. Only our awareness of it changes as we choose to see more or less of the true and complete picture. And the size of the gap between our vision of the scope of our responsibility and the true scope, is the extent of the lie by which we live.

12 But why do we wish to reduce the scope of our responsibility, and thus attempt to do so by reducing our awareness of it?

13 Because, again, we are afraid of failure. We are afraid of the demands that might be made upon us, because we might prove inadequate to meet those demands. We are afraid to expect things of ourselves, because we might let ourselves down.

14 WE WANT OUR STANDARDS LOW, SO THAT WE CAN MEET THEM AND THEREFORE NOT FEEL INADEQUATE.

15 Either way, the enemy is ultimately a sense of failure. A feeling of inadequacy and inferiority, of dissatisfaction with self; of lack of fulfillment. If we fail according to our standards, and are aware that we have failed, then the feeling is with us, the enemy has a victory. If we succeed beyond our standards, or achieve something outside the limits we have set ourselves, and are aware of our success or our new found capability, then we are forced to raise our standards. Or extend the limits of our expectation of ourselves; and thus we become just that much more susceptible to a sense of failure.

Just that much more vulnerable to the enemy.

16 Example:

You sit for a scholarship, because you are considered academically clever enough to have a fair chance of winning it. No one demands that you win the scholarship; you have not shown abilities that would lead people to take it for granted that you will. Nor do you demand it of yourself No one will blame you if you fail, nor look down on you. And you will not blame yourself You might feel some disappointment, but you will not feel that you have had a dismal failure. If you should win the scholarship on the other hand, everyone's assessment of your academic ability will go up, including your own. A possibility will have become a certainty. Consequently from that moment on, much more will be expected of you than was before. Your future academic career will be predicted on a very high level. You will be expected to progress much faster than other students of your age who have not won scholarships. Your success will not only be expected but assumed, taken completely for granted. If you do not emerge with honors and prizes, everyone, yourself included will feel extremely let down. You could be accused of laziness and irresponsibility. Whereas, if you fail the exam, nothing more than a slightly better than moderate performance will be expected of you. If you should win a prize you will feel a great sense of achievement and you will be praised - and it can always be attributed to excessively hard work, as opposed to too much brilliance - and if you should not win a prize, no one, not even yourself, will be disappointed in you.

Faced with sitting for the scholarship that would probably not be your conscious assessment of the situation. But it would most certainly be your unconscious assessment of it. And unconsciously it is quite likely that you would decide to fail the exam. And your decision, on the basis of the above argument, would be a perfectly logical one. And if you unconsciously decide to fail, whatever your conscious attitude might be, you would fail. And that would be your choice.

RESPONSIBILITY IS CHOICE

4. 1 THE SCOPE OF A PERSON'S RESPONSIBILITY IS THE EXTENT OF HIS POWER OF CHOICE.

2 The scope of his awareness of his responsibility is the extent to which he recognizes his power of choice.

3 The scope of a person's responsibility includes everything - people, groups of people, situations, circumstances, objects, groups of objects, environments and events - past, present and future; upon which he has the power to create an effect, should he choose or had he chosen to do so. It also includes every effect which he has or has had the power to create, and every action which he has or has had the power to take.

4 We have the power to create effects upon everything with which we have or could have any kind of contact, direct or indirect.

5 The nature and the extent of the effect which we have the power to create on something depends upon the nature and the extent of the contact which it is within our power to have with that thing.

6 Therefore everything with which we have or could have any kind of contact, direct or indirect, comes within the scope or our responsibility.

7 Examples:

1. You have a friend and you have the power to create effects upon him through your contact with him. He comes within the scope of your responsibility.

2. You are a newspaper columnist, therefore you have the power to create effects on the readers of your newspaper. They come within the scope of your responsibility.

3. You are invited to a party. You can go or not as you choose. You have the power to create an effect on the party and the other people at the party, because you have the power to make contact with them if you choose to go. Consequently the party comes within the scope of your responsibility.

4. As an employer, as well as having a direct contact with your

employees, which brings them within the scope of your responsibility, you also have an indirect contact, through them, with their wives and families, and even their friends and neighbor, which gives you the power to create effects upon all these people, and therefore brings them also into the scope of your responsibility.

8 Whoever we are, whatever may be our position in the world, we have the power to make some kind of contact, direct or indirect, with people and situations and objects. Even the knowledge or the awareness of the existence of something or someone gives us the power to make contact of some kind or another and therefore to create an effect.

9 But remember also that the scope of our responsibility is defined, not only by whom or by what we have the power to effect, in other words, the purely physical extent of our power of choice, but even more significantly, by the nature and the extent of the effects which we have the power to create upon those things and people. And this of course depends upon the nature and extent of our contact or potential contact with them.

10 Example:

The effects which a man has the power to create upon his wife are much stronger, more complex, and more far reaching than those which he can choose to create on an acquaintance, whom he has the opportunity of meeting once and year.

Similarly the effects he can create on his own home environment, are far greater and more numerous than those he can choose to create on someone else's.

11 THE INDIVIDUAL HAS THE POWER AND THE CHOICE TO HAVE PERMANENT DIRECT AND COMPLETE CONTACT WITH HIMSELF.

12 Therefore he and everything about him is permanently within the scope of his responsibility, and the extent of the effects an individual has the power to create upon himself, whether consciously or unconsciously, is limitless.

13 Whatever we are or are not, whatever we do or do not do, whatever happens to us or does not happen to us, whatever we think, feel, know, see or sense in any way, whatever we experience or do not experience, all these effects upon ourselves we have or have had the power to create or not create. Therefore all of these effects or non-effects we ourselves have chosen, consciously or unconsciously. Everything that happens to us, we have chosen should happen to us. Everything that we do we have chosen to do. Everything that we think and feel, we have chosen to think and feel. Everything that we experience we have chosen to experience.

14 Examples:

1. If you are unhappy, it is because you choose to be unhappy. Certainly, you may use someone else to help you to bring about the state, but whatever the effect he has on you, it is your choice that he should have such an effect. His choice is to be used by you to create your state or unhappiness.

2. If you are ill, it is because you choose to be ill. Of course there is a germ or virus or some other organic agent that produced the illness. Your choice is to become subject to the agent, to use it to bring about your illness.

15 If a man consciously chooses to shoot himself with a gun, no one suggests that the gun is to blame for his death, and that the man had no power over the gun's decision to kill him. However, if a man unconsciously chooses to lay himself low with cancer, then no one questions the assumption that the man had no choice in the matter, that cancer was responsible for his condition and he the unfortunate victim.

5. 1 Choice is the power to choose.

2 Whatever the full extent of our fundamental power to choose, there is no doubt that we have severely limited it superficially. For instance I can say: "It is not within my power to fly, therefore it is not my choice that I do not fly." But that is no different from cutting off my hands and then saying: "It is not within my power to pick up things, therefore it is not my choice that I do not do so."

3 Basically, we are not human beings: we are universal beings, free souls journeying through time. And we have chosen to be human as part of our journey. We have taken on the limitations of a human existence and therefore become subject to its laws. We have chosen for a period to limit the extent of our choice. But even within the narrow confines of this human existence we still choose to limit ourselves even further; some of us more than others. We give ourselves incapabilities, inadequacies, ignorance and blindness. We deliberately reduce the immediate extent of our choice, and therefore within the scope of our responsibility.

4 So let us be quite clear that everything that happens to us, is, on some level or other, our choice, our decision, and therefore our responsibility.

5 But, you may protest, "If someone throws a stone at me, how can that be my choice? Surely it is his choice".

6 Quite correct. If someone throws a stone at you that is his choice. But if you are hit by a stone, that is your choice. His choice is to throw it; yours is to be hit by it. Your choice is to be afraid or unafraid, injured or unharmed. You might even be killed if that is your intention. Also, you have already chosen to put yourself in a position so that this whole situation can arise. You have chosen to be here. You have chosen to have no protection from the man throwing the stone. You may even have provoked him.

7 Your choice is what happens to you and your relationship to what happens to him.

8 If you hurt someone it is his choice to be hurt, it is your choice to do the hurting. What happens to him is his choice; your relationship to what happens to him is your choice. The part that you play in what happens to him, the effect that it has on you, your response to it, the fact that you are creating a specific effect on him, all these elements are your choice and therefore come within the scope of your responsibility.

6. 1 But whose choice, for instance, is a failed marriage? The wife's or the husband's?

2 It is a mutual choice, the choice of both of them. Both, consciously or unconsciously, want and have chosen a failed marriage.

3 But what if the husband wants a successful marriage and the wife a failed one?

4 Then the two do not marry one another. Even though we very rarely know and even more rarely openly state our unconscious intentions, we project them strongly. It is in fact on the wavelength of these unconscious projections that we really communicate with one another. Thus two people who unconsciously desire a failed marriage are drawn together on the basis of this mutual wish. Though of course they will find countless conscious rationalisations for their attraction to one another, the real links will be such as this shared desire for a failed relationship. They are sending out powerful signals all the time on this level, and each responds equally unconsciously, to the other's signals. And it is on this basis, the basis of true intention, not conscious protest or outward appearance, that such attachments are formed.

5 The situation is complicated by countless other unconscious desires of varying intensity and importance on both sides, and consequently the final decision to marry is only made and implemented on the basis of an overall

mutual conclusion that a situation that will 'satisfy' both partners can be created.

6 And, depending on the nature of a person's unconscious needs, such 'satisfaction' could well constitute sheer hell. Whatever their conscious protests, many people unconsciously seek only suffering. That is their choice, so that is their fate. Consequently they will look for partners who they can be sure will give it to them, partners who project the message that giving people hell 'satisfies' THEIR unconscious needs.

7 But if to begin with, both husband and wife want a failed marriage, and then when they have one, one of them changes, What then?

8 Either the one who has chosen to change helps to bring about a change in the other which of course depends upon the CHOICE of the other, whether or not to change also or they will separate, because a relationship together no longer satisfied both their needs. Then each would find his or her wish elsewhere. The one who had changed would either find a successful relationship or would remain isolated, depending on the nature of the change. Meanwhile the other would most likely find another relationship in which to create and be subject to the still required failure.

9 Why should anyone want a failed marriage anyway?

10 As a limitation; in order to be able to say to him or herself; If only my marriage were not in such a poor state I could do so and so, be so and so, have so and so. It helps a person to put a 'justifiable distance' between himself and his expectations of himself. If for instance a man has (in his terms and remember such terms as 'success' and 'failure' are totally relative) a successful marriage, he then has no excuse, no justification that will persuade him that it is not his fault, and therefore no reduction of him, that he falls short of his demands upon himself. In this case he will, if he needs such a justification, have to create for himself another limitation, another justifiable handicap on which to pin the responsibility for his inadequacies.

11 If the nature of the relationship between two people is the choice of both of them, how can each person take COMPLETE responsibility for it?

12 Because responsibility is not a divisible item. Choice is personal, individual and total, and so is responsibility. A relationship has two altogether separate aspects, each representing a complete decision and a complete choice on its own. There is on one side, everything that happens to one of the partners in the relationship, everything he does, does not do, says, does not say, feels, does not feel, thinks, does not think, has, does not have, experiences, does not experience, etc. On the other side there is everything that happens to the other partner.

13 ACCEPTING RESPONSIBILITY IS NOT A MATTER OF APPORTIONING BLAME OR CREDIT. IT IS A MATTER OF RECOGNISING CHOICE.

14 It would be a worthless and meaningless activity to divide the responsibility for X's and Y's relationship BETWEEN X and Y. To say that that particular failure is X's fault, whereas the credit for such and such a success should go to Y, although of course Y is also primarily to blame for that disaster, and so on. This achieves nothing. The only valid activity with regard to responsibility in a relationship is that each partner should recognise and accept the full extent of his or her choice in the relationship. Bearing in mind that the fact (say) that X is unhappy about Y, involves two completely distinct choices. Y chooses to make X unhappy and X chooses to be unhappy because of Y. By all means X may recognise Y's choice in the situation, but if he uses it to negate, or justify his own choice, then he is accepting no responsibility. Acceptance of responsibility is a matter of being aware of the full extent and nature of our own choice and our own power to choose in a situation, and not of stressing someone else's.

15 Example:

You have a quarrel with your friend. You feel bad about it, and you say to yourself; "He's so stubborn. He doesn't know what he's talking

about, but he goes on insisting he's right. All I want to do is get my point across to him. I don't want to have an argument, but he refuses to listen, so I can't help getting angry. Now he won't speak to me at all. What can I do?

This attitude is simply pinning labels on an emotional reaction that stems directly from a sense of failure. The sense of failure is fine. Your choice. The emotional reaction is fine. Again your choice. But the labels are nothing; meaningless lies, a charade, a total rejection of responsibility. The truth is that you have chosen to alienate your friend and you have chosen to feel bad as a result. Also it is within your power to effect a reconciliation or not as you choose. Effecting a reconciliation would not necessarily be a responsible action. Nor would choosing to continue the quarrel necessarily be an irresponsible action. The criterion as always is the extent of awareness of the situation, and of your choice in it, the motives and implications behind your choice and of the possible consequences of your choice. If you act from a standpoint of awareness, then whatever action you take is a responsible one. If you act from blindness and self-deception then equally whatever action you take is irresponsible.

RESPONSIBILITY IS CHOICE

7. 1 EVERYONE IS UNCONSCIOUSLY AWARE OF THE TRUE EXTENT OF HIS OWN CHOICE, AND THEREFORE OF THE NATURE AND SCOPE OF HIS RESPONSIBILITY.

2 A RESPONSIBLE PERSON IS ONE WHO ALLOWS HIMSELF TO BE CONSCIOUSLY AWARE OF THE EXTENT OF HIS OWN POWER TO CHOOSE AND ACCEPTS IT.

3 AN IRRESPONSIBLE PERSON IS ONE WHO EITHER DOES NOT ALLOW HIMSELF TO BE AWARE OF THE FULL EXTENT OF HIS OWN POWER TO CHOOSE, OR WHERE HE CANNOT FAIL TO BE AWARE OF IT, DENIES IT AND REJECTS THE AWARENESS.

4 A responsible person, by his very awareness, is outside the conflict between compulsively taking responsibility and compulsively rejecting responsibility.

5 An irresponsible person, through his unawareness, through his unwillingness to see either the extent of his power to choose or precisely what he has chosen or is choosing, is caught between rejecting responsibility that is his, and demanding responsibility that is not his. He alternates between compulsive responsibility and compulsive non-responsibility. Neither is acceptance of responsibility, because both stem from a standpoint of unawareness of the true state of affairs.

6 Example:

You have a quarrel with your friend. You feel desperately guilty, blame yourself for the entire situation, insist that it was none of your friend's fault and punish yourself with a bout of excessive remorse. Also you convince your friend completely, that you have done the unforgiveable and nothing will ever be the same again.

This is an example of both compulsive demand for and compulsive rejection of responsibility. By blaming yourself, by insisting that you take responsibility for your friend's choice as well as your own, and also by persuading yourself that you have caused effects which you have not in fact caused at all, you are demanding responsibility for things for which you are not responsible. On the other hand by protesting that the situation is beyond recall, in other words that there is nothing either you or anyone else can do to change it for the better, you are rejecting the fact that if you choose to do so, you yourself can improve the situation both from your personal point of view and from the point of view of your relationship with your friend.

7 You are rejecting your power of choice and therefore your responsibility.

RESPONSIBILITY IS CHOICE

8. 1 THERE ARE FOUR LEVELS OF RESPONSIBILITY

2 LEVEL ONE: DETACHMENT IS THE MAJOR CHARACTERISTIC ON THIS LEVEL. DETACHMENT FROM THE WHOLE CONCEPT OF RESPONSIBILITY.

3 LEVEL ONE IS ABOVE AND OUTSIDE THE CONFLICT BETWEEN COMPULSIVE RESPONSIBILITY AND COMPULSIVE NON-RESPONSIBILITY.

4 A person reaches this level when he is totally aware of the extent of his power to choose. He accepts the entire scope of his responsibility, and bases all his actions and decisions on his knowledge of it. Such a person feels no guilt or remorse, unless he chooses to descend into the conflict and play the game inherent in it. But such a choice is a free and conscious choice rather than an unconscious compulsive one.

5 LEVEL TWO: BLAME IS THE MAJOR CHARACTERISTIC ON THIS LEVEL. BLAME OF SELF AND OTHERS.

6 LEVEL TWO IS THE LEVEL OF COMPULSIVE RESPONSIBILITY, THE LEVEL OF SELF INFLICTED BURDENS OF EXPIATION, OF SELF-BLAME, OR SELF-DEPRIVATION.

7 For someone on this level unawareness of the scope of his responsibility takes the form of exaggeration, of feeling he has done terrible things that he has not done, of thinking that he has created bad effects that he has not created, of compulsively trying to increase rather than decrease the scope of his responsibility. For instances, he will blame himself for something in which he has in fact had no part whatever. This is not an acceptance of

responsibility through an awareness of the power of choice, it is a demand for responsibility in the form of a burden. It is the compulsive need to bear the brunt of everything, to take the blame for everything, to expiate.

8 People of this level tend to look at the worst in everything. They pile a heavy burden of failure and loss upon their own needs and very often on the heads of those around them, on the basis of straight identification; I want it, so presumable everyone else must want it but at the same time they see failure where there is none, they see wrongness where in everyone else's terms Neither are right. They blame themselves and everyone else.

9 BLAME IS MAKING WRONG

10 They need to feel that life is an endurance, and if they can find nothing to endure they create something, and if they cannot create anything, they imagine something. They suffer and that bear the suffering with tight-lipped stoicism, seeing it as the burden of life that must be borne. They are scornful and intolerant of those who cannot bear the burden, succumb to it and decline into victimishness.

11 LEVEL THREE: JUSTIFICATION IS THE MAJOR CHARACTERISTIC ON THIS LEVEL. JUSTIFICATION OF SELF AND OTHERS.

12 LEVEL THREE IS THE OTHER SIDE OF THE CONFLICT FROM LEVEL TWO, THE LEVEL OF COMPULSIVE NON-RESPONSIBILITY, THE LEVEL OF SELF-INDULGENCE, OF TAKING THE EASY WAY WHEREVER POSSIBLE.

13 Here the need is to minimise the scope of responsibility, to decrease it. People on this level act in the reverse way to those on Level Two. The latter attempt to make things wrong even when they are right. The former do the opposite. They want to make everything right even when it is wrong.

14 JUSTIFICATION IS MAKING RIGHT.

15 It is a beautiful sounding philosophy except that it never works, because it necessitates a lie. Either it means shifting blame onto something or someone else (generally unspecified). It's not my fault, I have no choice, It's not up to me, etc.; or it means pretending that nothing is wrong, minimising the sense of failure; It's really not so bad, It's not important, It doesn't matter, when it is and it does. Again, no acceptance of responsibility whichever way is used, but this time a demand for it to be taken away, a compulsion to try to reduce it as opposed to adding to it.

16 And it is applied to others as well as to self. The need to make right extends beyond self, just as does the need to make wrong. Justification of others; Don't blame him, "He couldn't help it, It wasn't his fault, He really didn't do too badly, He doesn't mind, He's not as bad as all that, etc. is as important to the person on Level Three as justification of himself.

17 But if you have a sense of failure and you try to tell yourself that in fact you're not failing at all or that the failure isn't YOURS but something or someone else's, you may convince yourself on a superficial level, but somewhere you know that it is not true. If you know deep down that you have chosen deliberately to do a particular thing, it is useless to try and shift the responsibility for it onto something outside your control. Equally if you know deep down that what you have done feels wrong, it is useless to try to convince yourself that is feels right. In both cases you will only convince yourself on the surface.

18 LEVELS TWO AND THREE ARE TWO ASPECTS OF ONE LEVEL. THEY CONSTITUTE THE HUMAN GAME, THE CONFLICT BETWEEN SELF-BLAME AND SELF-JUSTIFICATION, COMPULSIVE RESPONSIBILITY AND COMPULSIVE NON-RESPONSIBILITY.

19 They are two sides of the same coin; Irresponsibility. Humanity is caught between them, oscillating from one to the other, blindly struggling sometimes to justify itself and sometimes to expiate for its inadequacies, and often trying to combine the two. At one moment a person will bewail the fate of the victims, insist that they have no choice and heap responsibility for their state upon his own head. In the next breath he will very convincingly shift all responsibility onto a small group of materially powerful men, whom he and his fellow human beings have chosen to lead and control them. Either way, people on these two levels, continually pin the wrong labels onto their reactions and emotions, because they have chosen to be unaware of the true scope and nature of their responsibility.

20 And they move between the levels in a cycle. They have a conflict: to demand responsibility or to reject responsibility. Although a person may be enacting one level, he is by no means free of the other side of the conflict. The human conflict between self-blame and expiation on one hand and self-justification and the evasion of consequences on the other is the level on which most of humanity plays its game, and an agonising game it is.

21 LEVEL FOUR: OBLIVIOUSNESS IS THE MAJOR CHARACTERISTIC ON THIS LEVEL. OBLIVIOUSNESS OF THE WHOLE CONCEPT OF RESPONSIBILITY.

22 LEVEL FOUR IS BELOW AND OUTSIDE THE CONFLICT OF LEVELS TWO AND THREE. A PERSON IS ON THIS LEVEL WHEN THE WHOLE CONCEPT OF RESPONSIBILITY IS TOTALLY UNREAL TO HIM.

23 He does not feel the need either to expiate or justify. Guilt is meaningless to him. He feels, but not in terms of right or wrong, responsibility or non-responsibility, success or failure. He simply is what he is, does what he feels like doing and remains oblivious of the tortuous game that is being played out around choice and no choice.

24 This level has strong similarities with Level One on all appearances. Amoral people, for instance are to be found on both levels. But the vital difference is the level of awareness. Level Four is a level of great limitation, because where there is blindness there is little freedom. The BASIC extent of the power to choose is unchanged, but the immediate and apparent extent of it is heavily reduced. If a man has his leg amputated he does not alter one whit the overall scope of his responsibility but he drastically reduces his CURRENT scope; like a man who owns an enormous house, but locks himself into one room and throws the key out of the window.

25 The person on Level Four has reduced his awareness of the scope of his responsibility so completely that the whole concept of responsibility has become meaningless to him, whereas the person on Level One has increased his awareness to such an extent, that he has risen above the conflict between demanding responsibility that isn't there and discarding responsibility that IS there, and reached a plateau of detachment from all compulsive activity in that area.

26 THE MAJORITY OF PEOPLE ARE ON LEVELS TWO AND THREE. CONFLICTED ON ONE SIDE THEY WANT TO TAKE MORE AND MORE RESPONSIBILITY ONTO THEIR SHOULDERS, INCREASE THE EXTENT OF THEIR POWER TO CHOOSE, AND ON THE OTHER SIDE THEY WANT TO SHIFT RESPONSIBILITY, JUSTIFY THEMSELVES AND LAY CLAIM TO THE MINIMUM AMOUNT OF CHOICE OVER THEIR CIRCUMSTANCES. AS A RESULT THEY GO AROUND IN AN ENDLESS CIRCLE, ALTERNATELY TRYING TO EXPAND AND CONTRACT THE SCOPE OF THEIR RESPONSIBILITY, BUT IN FACT CHANGING NOTHING BUT THE NATURE OF THEIR OWN ILLUSIONS ABOUT THEMSELVES.

27 Often they stagnate in the centre of the conflict, fix on a pattern for themselves which gives them a scope of responsibility into which they can fit themselves without any great intensity either of demanding or discarding responsibility, and then close down on all emotions that might drive them one way or the other. To do this they must suppress all their natural instincts, and live in a self created vacuum shut off from themselves as they

really are. Then they can behave according to a set of rules imposed from without instead of dictated from within, and although responsibility is real and meaningful for them, it is in terms of an external convenient code, instead of the painful demands of an internal conflict.

As it is, so be it.

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THE PROCESS
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LOGIC TWO
Subject: LIMITATIONS

1. 1 WHEN A PERSON'S SCOPE OF KNOWLEDGE, ABILITY, AWARENESS, CONTROL OR SENSITIVITY THREATENS TO BECOME TOO LARGE FOR HIM HE CREATES LIMITATIONS FOR HIMSELF IN ORDER TO RESTRICT IT.

2 TOO MUCH SCOPE IN ANY OF THESE DIRECTIONS CARRIES WITH IT TOO MUCH CONSCIOUS AWARENESS OF RESPONSIBILITY.

3 By limiting the scope of our knowledge, ability, etc., we limit the scope of our responsibility - or at least the scope of our AWARENESS of our responsibility. We no longer see the full extent of our true function and purpose in life. We see no further than the bounds of our Limitations.

4 SO A LIMITATION IN ORDER TO BE EFFECTIVE MUST BE AT THE SAME TIME A JUSTIFICATION, OTHERWISE THERE IS NO ESCAPE FROM A CONSCIOUS AWARENESS OF RESPONSIBILITY BEYOND THE LIMITATION.

5 A Limitation must appear as basically one of two things: -

6 a) An infliction, 'just one of those things', an inavoidable obstacle, a fact of life, something over which we have no control, such as:

failures, losses, burdens, incapabilities; inadequacies, disasters; or stupidity, ignorance, unawareness, insensitivity, repression, fear, insanity, sickness and infirmity.

7 It is possible for us to deliberately, though quite unconsciously, bring about such things for and in ourselves, and yet to remain consciously convinced that it is through no choice of our own that they occur.

8 Examples:

1. A man does well in his job and is promised that if he continues to do as well he will be promoted to a higher position. Almost at once his work falls off. He makes mistakes, becomes forgetful and generally makes it quite clear he's not fit for promotion. He is not conscious of deliberately regressing, and may be as surprised as everyone else at his failures, but unconsciously he does not want the increased feelings of responsibility in the new position, so he reduces his capabilities accordingly.

2. A man builds up a business to a certain point, and then suddenly some 'misfortune' befalls it and he finds he is back where he started. The scope of responsibility involved in the expansion threatened to become too great for him, so he had to reduce it drastically by a financial collapse. Of course, it appears to be sheer bad luck, so as to prevent him being conscious of having deliberately engineered it. Sometimes, after such a disaster, you hear a person saying, 'I can't think what came over me. Normally, I'd never have done that'. Or, putting the blame on someone else, 'I knew it was the wrong move, but he was so insistent...' Or, 'I've never forgotten to do such and such before. This had to be the one day I forgot it.' Indications that on some level he KNOWS that he has deliberately caused the incident, or at least deliberately failed to prevent it.

9 b) A moral restriction, an obligation, a commitment, a code of ethics, a religious dogma, something which reduces the scope of our thoughts, emotions, actions and abilities, by convincing us that there are certain things we should or should not do, be, feel, think, experience, etc.

10 These two we can create deliberately and specifically in order to limit our scope, and yet at the same time be utterly convinced that they are genuinely altruistic and selfless moral, social or spiritual values.

11 Example:

> A woman wants to marry but cannot because she feels obliged to look after her ailing mother. Clearly marriage carries with it greater scope both for fulfillment and for failure, than looking after an ailing mother. So the sense of obligation is used as a limitation against the responsibility of a marriage relationship.

12 LIMITATIONS CAN BE 'BASIC' OR 'CURRENT'

13 Long standing physical disabilities, deep-rooted moral and religious codes, stupidity, neuroses and phobias, these are all 'basic' Limitations. They are part of a person's basic pattern of unconscious 'agreements'. They are there as a PERMANENT boundary to the person's scope, a constant and built-in barrier to maintain his chronic level of awareness of responsibility, and they can only be removed by taking the person back to the original compulsive 'agreement' from which they stem. Then they will disintegrate because the force holding them in place will have gone.

14 'Current' Limitations on the other hand, are physical or mental conditions brought in to handle specific situations.

15 The first two examples above are instances of 'current' Limitations. The man's incapability is not basic, as shown by his previous efficiency. A business collapse is a 'current' incident, not a 'basic' characteristic, and is therefore a 'current' Limitation. The third example, the woman and her ailing mother, comprises both a 'current' and a 'basic' Limitation and illustrates how the two are often combined to produce an effective result. The 'ailing mother' is an external circumstance and therefore 'current', but the sense of obligation is a 'basic' moral attitude. Each on its own need create no Limitation, but together they create a very effective one.

16 The following examples are instances of 'basic' Limitations.

1. A man is impotent and consequently every relationship he has with a woman is sexually a failure. As a result he cannot have a complete and lasting

relationship. He is using impotence to prevent himself from really becoming involved and taking all the responsibility that this would bring with it. Only by getting at the root of his need to be uninvolved in this way would it be possible for him to get rid of his impotence.

2. A boy is stupid school, and as a result very little is expected of him in the way of academic achievement. He is using stupidity to avoid the responsibility that a clever boy has, to do what is inevitably expected of him by both his parents and his teachers, to pass exams and win scholarships, and then to continue in the kind of pattern that these achievements impose on him.

3. A man is heavily repressed emotionally. He has great difficulty in responding or reacting to things. Consequently he is not a threat to anyone. He is utterly predictable, apparently completely stable and imperturbable. Nothing seems to throw him off balance. He is using repression to prevent himself from enacting and expressing strong emotions that might have far reaching consequences for which he will have to take responsibility. Such a person will never APPARENTLY cause any positively destructive effects, but nor will he be in any way constructive. He has 'limited' himself to a point of negativity.

4. A woman has a deep-rooted moral 'agreement' with herself that it is wrong to get angry with people. Her imposed rule, that she avoids doing it at all costs. As a result, she avoids the possible repercussions of expression of her anger. Sometimes a moral agreement is so powerful that it generates not only a deterrent of guilt, but an actual incapability to perform the 'immoral' act; an even more effective 'basic' Limitation.

17 ANY 'CURRENT' LIMITATION, IF USED CONSTANTLY, CAN BECOME SO FIRMLY INGRAINED AS TO CONSTITUTE A 'BASIC' LIMITATION.

18 Religious or ideological dogma, as it stands, often constitutes a useable 'current Limitation, but a person CAN become so irrevocably endoctrinated with such dogma that is becomes 'basic'.

19 Certain physical ailments, originally 'produced' as Limitations for specific situations ('current'), if used frequently can become chronic

('basic').

As it is, so be it.

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LOGIC THREE

Subject: INTENTION AND COUNTER-INTENTION

1. 1 ANY COMPULSIVE NEED, WHETHER IT IS A BASIC COMPULSION OR SIMPLY A MECHANISM CAN BE REFERRED TO AS AN UNCONSCIOUS INTENTION.

2 When we speak of Intention and Counter-intention, the term 'Intention' refers to a particular compulsive need which has conscious manifestations, in the form of strong desires, feelings of obligations, ethical and conscientious considerations, logical arguments or justifications, i.e. the compulsive need that manifests is a CONSCIOUS wish or preference. 'Counter-intention' is the term applied to the compulsive need that the conscious wish (the Intention) is directed against, where any conscious manifestations in the form of

thoughts or feelings to support it, are ' outweighed by opposing thoughts or feelings in favour of the Intention.

3 Examples:

1. Some one with a strong desire to make money can be said to have an Intention to make money - this would be a mechanism on a basic compulsion - and the Intention is supported by a conscious emotion directing him towards 'that end' a mechanism on a mechanism if you like. On the other hand the Counter-intention which-is concerned with NOT making money - a mechanism on the other side of the basic conflict - has no such manifestation. There might be a mild ethical consideration creeping in that whispers "filthy lucre" but it is far outweighed on the conscious level.

2. Another person has intense feelings of obligation and

'responsibility' towards his fellow man; he feels consciously that he must help and contribute and spread a lot of sweetness and light around him. This indicates an Intention in that direction. also indicates a Counter-intention which is concerned with destroying people and bringing them down, although this has no such conscious manifestations. Any feelings of dislike or resentment towards people that arise are quickly suppressed and overlaid by an intensification of the protests of goodwill and loving kindness.

4 THE INTENTION IS WHAT WE SAY WE WANT, WHAT WE THINK WE WANT, WHAT WE FEEL WE WANT, WHAT WE WANT TO WANT, AND WHAT WE TAKE PAINS TO CONVINCE OURSELVES AND EVERYONE ELSE THAT WE DO WANT. THE COUNTER-INTENTION IS WHAT WE CONSCIOUSLY RESIST, DENY, AVOID AND FIGHT AGAINST.

5 This is because THE COUNTER-INTENTION IS BASICALLY THE STRONGER OF THE TWO COMPULSIONS.

6 Our conscious 'performance' around the Intention side of the conflict is the chief indication of the strength of the Counter-intention that opposes it.

7 The more intensely we feel or think CONSCIOUSLY that we want something, the more sure we can be that we want the very opposite more strongly on an UNCONSCIOUS level. It's like taking someone's temperature. Supposing it is high; the reason for this is to help the person to counteract a physical debility. He's not ill BECAUSE he has a high temperature, but his high temperature is a valid indication that he is ill. Similarly our conscious 'performance', our protests, our emotions, our ethical principles, our moral considerations, our rationalisations and logical arguments around a particular Intention, are indications of the basic weakness of that Intention.

8 THESE CONSCIOUS MANIFESTATIONS HAVE TWO FUNCTIONS.

9 A) THEY ARE CREATED IN ORDER TO REINFORCE THE STRONGLY THREATENED INTENTION.

10 Generally this is in vain and the more frantic the emotion, the more complicated the logical argument, the more rigid the moral or ethical principle and the more desperate the justification; the less likely is the Intention ultimately to defeat, the Counter-intention. Just as the higher the person's

temperature above normal, the less likely he is to live.

11 When all we require around the Intention is a stable emotion, a simple straight forward reality, a relaxed and flexible ethical code and no justification, there is every chance our Intention will be realized, just as a 'normal' temperature indicates an excellent chance of good health. But when the pressure has to be piled on through channels of both intellect and emotion, we can usually be sure that the Counter-intention is either way-out ahead or already 'home and dry'.

12 Examples:

1. When a person feels a desperate and obsessional need to prove that a decision he has made is the right one, we can be fairly sure that unconsciously he is either convinced or almost convinced that the decision was the Wrong one. An Intention to be right reflecting a stronger Counter-intention to be wrong.

2. When someone produces a long and complicated intellectual argument in favour of a particular attitude, in order to justify the attitude, the chances are that basically he holds precisely the reverse attitude, unconsciously, but no less powerfully. The protesting racial integrationist, who deep down has strong racial prejudices, which he is unwilling to know about consciously.

13 B) EXTREME AND INTENSE CONSCIOUS MANIFESTATIONS ARE OFTEN CREATED TO GIVE EVEN GREATER SCOPE AND OPPORTUNITY - INDIRECTLY - TO THE COUNTER-INTENTION.

14 By fixing your thoughts on the idea that the Intention is the thing you really want, you keep yourself unaware of the strength of the Counter-intention, or even the existence of it, thereby allowing it freedom to carry out its purpose in various devious, cover and heavily disguised ways, the responsibility for which you have no difficulty in shifting off yourself.

15 Example:

While a man is busy convincing himself and everyone else that he is just,

scrupulous and considerate in his dealings with his associates, and is completely unconscious of a powerful unconscious need to cheat them in any way he can, this need quietly and unobtrusively manifests itself, in a series of apparent coincidences, in which he emerges successful while disasters of one kind or another befall those around him.

16 Where function 'A' ends and function 'B' begins can only be seen from the results. Feelings of love for someone may deter us from actually carrying out a consciously deliberate destructive action against that person. But on the other hand they will also prevent us from recognizing the covert destruction we are perpetrating on a completely unconscious level. Pity may urge us to help someone, but it will at the same time blind us to the fact that our help is calculated to carry with it a predicament far worse than the one which is professes to relieve.

17 Examples:

1. Feelings of love incline us to provide justifications for people, to reassure them that all is well even when all is far from well. A parent tells his child that he is clever and will be a great success in the world, when he knows that the child has an intelligence well below average. Consciously he does it because he 'loves' the child and wants the child to feel good and confident. The ultimate outcome is that the child is painfully disillusioned at the much later date, both about his own mental capacity AND about his parents' trustworthiness.

2. Pity brings out the 'liberal' attitude, the welfare state, the 'handout mentality', the wish to pile material benefits on those who appear to lack them; a conscious wish to help. The end result of this is to pile upon the so-called 'beneficiaries' a greater and greater sense of guilt, failure and inadequacy. Evidence of this is plentiful in the extent to which such people eventually turn on their benefactors and attempt to destroy them.

18 As has been said, function 'A' is generally a vain one. This means:

19 THE MOST EFFECTIVE FUNCTION OF ANY CONSCIOUS PERFORMANCE AROUND AN INTENTION, IS THAT OF BLINDING US TO THE NATURE AND INTENSITY, AND OFTEN THE EXISTENCE OF THE COUNTER-INTENTION.

20 Because we have long buried the knowledge that whatever happens to us we have chosen that it should happen, the potential effectiveness of hiding the Counter-intention behind conscious manifestations of the Intention is limitless. Whatever happens to us, responsibility for it can always be shifted onto something or somebody else.

21 Even when it becomes quite obvious that we have caused a situation, there are always justifications to be found; like: 'I had no choice', 'It's because of the way I was brought up', "I was provoked', 'I didn't foresee the consequences', 'I lost my temper', 'It was sheer bad luck'.

22 Our most basic and most powerful compulsive need can become as clear as daylight by every circumstance and situation that arises around us, and yet we can still see it as something other than OUR intention.

23 The extent to which humanity has convinced itself of the ultimate validity of its conscious wishes and desires as being its true intentions, ensures the unlimited supply of 'blinkers'.

24 PURE INTENTION IS A STRAIGHTFORWARD, UNCONFLICTED, NON-COMPULSIVE DECISION TO DO OR TO BE SOMETHING, TO BRING ABOUT A PARTICULAR OCCURRENCE OR TO CREATE A PARTICULAR EFFECT.

25 AS LONG AS WE ARE COMPULSIVE IN A PARTICULAR AREA, WE CANNOT MANIFEST PURE INTENTION IN THAT AREA, BECAUSE AROUND EVERYTHING THAT IS OF ANY CONCERN TO US WHATEVER, THERE IS BOUND TO BE A CONFLICT. BUT AS WE RISE ABOVE THE LEVEL OF COMPULSION IN A PARTICULAR AREA, THE CONFLICT OF INTENTION-COUNTER-INTENTION FADES AND VANISHES, SO THAT NO 'PERFORMANCE' IS NECESSARY AROUND THE INTENTION; IT BECOMES A PURE INTENTION.

26 We simply want to do something, and we do it. There is no great manifestation of urgency, no rationalization, no justification, no desperation. We do not HAVE to do the thing. We merely decide to do it, we choose to do it, and we do it.

27 We may have conflicts in other areas, above or parallel to the area from which we are free of compulsions, but in that area there is no conflict, and therefore no 'performance'.

28 Because we have established that when there is urgency and

desperation around there must be a heavy Counter-Intention, do not therefore assume that by suppressing or destroying the desperation we can defeat the Counter-intention. This is like saying that we can cure a sick person with a high temperature by putting him in a deep freeze for a few minutes to cool him down. Use the knowledge to recognize the presence of the Counter-Intention and accept it. Only then will you be able to resolve the conflict, and the desperation will go.

29 Also do not assume that if you have an Intention that is heavily reinforced consciously, then there is no point in acting according to its dictates because the Counter-intention is ultimately bound to win. Just as it is necessary to recognize and accept the presence of the Counter-intention in order to resolve the conflict, it is equally necessary to accept (and that may well mean to actually enact) the Intention. Resisting the dictates of the Intention may be just as effective in preserving the conflict as being blind to the existence and strength of the Counter-intention. For instance, one good effect of enacting the Intention to the full is to point out to ourselves just how strong the Counter-intention is, by witnessing its ultimate victory, in spite of conscious efforts to defeat it.

30 Example:

Supposing you have a desperate conscious desire to make a lot of money, reflecting a powerful Counter-intention, if you make only a few half hearted attempts to realise your ambition, you will always be able to convince yourself that if you made a real effort, you could do it. Whereas if you go all out and open every possible door that might lead to wealth, you will very soon begin to appreciate the true power of your basic unwillingness to make money; the strength of the unconscious drive of the Counter-intention.

31 Remember above all that if you are to rise above compulsive conflict in any area, what matters is not what you do or do not do, but what you see, what you know, what you understand, about yourself and your conflicts, your

intentions and your compulsions.

32 Action is Important in this context only in as much as the observation of the consequences of a particular action adds to the sum total of relevant knowledge. An intuitive awareness of consequences, without actually experiencing them, is not always forthcoming, and a logical assessment of them, however accurate, is not always totally convincing.

33 But:

KNOWLEDGE AND AWARENESS ARE THE KEY; AND RIGHT ACTION STEMS ONLY FROM ACCURATE, PRECISE, COMPREHENSIVE AND RELEVANT KNOWLEDGE AND AWARENESS.

34 IGNORANCE IS THE BASIS OF ALL COMPULSIVE CONFLICT.

As it is, so be it.

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LOGIC FOUR

Subject: REALITY AND ACCEPTANCE

1. 1 A PERSON'S LEVEL OF ACCEPTANCE IS THE LEVEL OF SCOPE AND IMPORTANCE AT WHICH HE IS CAPABLE OF GIVING FULL CONSIDERATION TO IDEAS AND EXPERIENCES THAT ARE NEW TO HIM.

2 A PERSON ONLY ACCEPTS WHAT IS 'REAL' TO HIM, i.e., meaningful, comprehensible, on a place of understanding which is familiar to him.

3 An idea or concept is 'real' to somebody if it relates to his own beliefs and experience, if it does not clash with the agreements he has with himself about truth and untruth, possibility and impossibility.

4 These agreements, whether objectively sound or not, seem to the person, necessary for his survival, and he compulsively rejects anything that appears to threaten them.

5 The rigidity of the agreements depends on the extent of a person's basic security and confidence.

6 A very frightened and insecure person has rigid agreements, which allow for no deviation from a fixed pattern of belief, thought, emotion, behavior, and experience.

7 A less frightened person has more fluid agreements. Gaps are permitted in his pattern, allowance is made for changes of attitude, progress, new experiences, new discoveries and new ideas. He is open to the expansion of his scope, instead of being concerned only with the reducing or maintaining of its limits.

8 Example:

A person may be quite open to the idea of a new game of cards to add to his repertoire, or to the possibility that a prices and incomes policy is a good idea, but suggest to him that he is totally responsible for everything that happens to him, and his mind automatically shut down. The card game and the prices and incomes policy, should they be included in his way of life, will require no great upheavals or basic changes of attitude. They are no threat to his fundamental pattern of agreements, so they can be considered fully and without bias, and on relatively objective grounds. The idea of total personal responsibility on the other hand, if accepted, would demand a complete reversal of his entire picture of life and his position in it. This is unthinkable, and consequently the idea must not on any account be given scrutiny, in case it should prove to be valid.

9 As a person gets older the pattern of his agreements tends to solidify against the threat of his environment. While he is still young he is

searching for a pattern to fit the basic knowledge that he has as a being. He very rarely finds it, but he needs some sort of pattern (more or less desperately, depending on his own basic strength), so he settles for substitutes that at least preserve him against the dangers that threaten him. These he builds around him like a fortress.

10 While he is in the early stages of building, show him something better and there is a chance that he will consider it, but once he is firmly ensconced, he dare not look at an alternative. If he did and it proved his fortress invalid, he would either have to start all over again and confront the fact of many wasted years, or, if he lacks the courage to do this, continue in his existing pattern but with the knowledge that he was wrong. So he shuts his mind against anything that does not fit snugly within the limits of his fortress, in case it should shatter his security.

11 A person with a low level of acceptance often has the art of paying lip service to all sorts of theories and ideas, without really seeing the significance or implications of any of them. He hangs them on his walls for decoration, like picture postcards of places he has never visited.

12 He may display an apparent acceptance of an idea, but there is no personal involvement with it. He does not own it, or relate it to himself and his own life. He has inured himself to such involvement by a total depersonalization of everything. Every idea is reduced to a level of detached intellectual interest, and on this basis anything can be quite safely considered without fear of commitment. Emotionally it is given the same importance as buying a pair of socks. An unmistakable symptom of this pattern is the use of 'one' instead of 'I', particular in reference to personal problems. Instead of; 'I' can never express myself clearly, he says; "One' can never express oneself clearly. By making it everyone's problem, he can dismiss it as a natural hazard, instead of accepting it as a personal difficulty.

PRACTICAL APPLICATION

13 Don't talk to someone or question him outside his reality or above his level of acceptance. This is not contact. If you wish to tell someone something that will be unreal to him on his present level, begin within his reality and gently expand it until he can take the information and make good sense of it.

14 Remember it is only valid to help a person increase the scope of his reality and raise his acceptance level if you are doing it from the point of view of giving him something. If you are simply concerned with projecting yourself and your own image this is invalid.

15 If you ARE genuinely interested in giving to someone, take responsibility for doing it. If he is rejecting what you are offering, this is your failure and not his. You are invalidating him by pushing something at him that is outside his reality. Validate him. Project your interest in him so that he feels it. Accept his reality. Make it safe for him to talk to you. See the situation from his stand-point. If you do this he will have confidence in you and your interest in him; he will listen to you and accept what you are saying, and from this point you can behind to expand his reality and raise his level of acceptance.

As it is, so be it.

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LOGIC FIVE

Subject: RESISTANCE

1. 1 RESISTANCE IS THE CONSCIOUS OR UNCONSCIOUS ACT OF PREVENTING YOURSELF FROM ENACTING SOMETHING, WHETHER IT BE IN THE FORM OF DOING, BEING, HAVING, THINKING, FEELING, SEEING, HEARING, KNOWING,

OR BEING THE EFFECT OF SOMETHING.

2 Conscious resistance is a manifestation in support of the 'intention' side of an unconscious conflict. Consequently it is fair to assume that whatever we resist consciously we are almost certain to enact it eventually in one form or another or we are already enacting it without being conscious of the fact.

3 Example:

A person has destructive urges towards his friend. He feels like insulting him or laughing at him or even hitting him. Quite consciously he resists the urges. This means that on a level of purely conscious motivation the manifestations of his need NOT to be destructive outweigh the manifestations of his need to destroy.

Therefore, unconsciously, the need to destroy is the stronger. Either the man is already being destructive towards his friend in ways far more subtle and devious than those which he is conscious of resisting, or his destruction will finally emerge in one form or another, either openly and apparently beyond his control, or covertly and unrecognizably.

4 The first possibility is the more likely of the two, because the unconscious mind never plays a waiting game (unless it is specifically and compulsively doing just that) if it can find a way of getting immediate satisfaction; and it generally can. So it is probable that while the person is making an outward show of resisting his destructive urges, he is at the same time dropping poison around his friend in the guise of help and goodwill, making his friend feel inferior by flaunting his superior qualities around him, making him feel rejected by treating him in an offhand manner, invalidating him by

being disdainful of his most personal problems or any other of the numerous ways that people use to drag one another down without appearing - even to themselves - to do so.

5 So one important thing about conscious resistance is that basically it does not work! It is only there because of the superior strength of the counter-intention against which it is directed.

6 Unconscious resistance, which has no conscious manifestation in the form of a desire to resist or a feeling of the rightness of resistance, is a far more real and powerful element. It IS the counter-intention.

7 In this case we have a conscious wish NOT to resist; to accept, to feel, to act, to commit ourselves, to become involved in the direction which we are unconsciously resisting.

8 So here the intention is to accept, while the strong counter-intention is to resist, and the more we try consciously to break our own resistance, to allow our true feelings to manifest, to act according to our instincts, the more solid and effective that resistance becomes.

9 Example:

A man finds he is apparently unable to feel any love for his children.

Let us suppose that the feeling is there, but he is resisting being aware of it for fear of the emotional consequences of allowing himself to feel and therefore express it. He has an unconscious agreement that feeling and expressing love for his children makes him vulnerable, particularly to their possible rejection of him and his love.

Now consciously he would like to feel such love, and at the same time he thinks he ought to feel it. So he tries to create it. He decides to spend more time with them, yet more interested in their personal problems. He tries to make his relationship with them less formal and stilted. He allows them more freedom.

No love manifests. (Solutions of this kind have no effect whatever on unconscious resistance). If anything the resistance becomes stronger; because

of the threat of the greater physical proximity with his children which the man is forcing upon himself.

RESISTANCE IS THE LAST STEP IN THE PROCESS OF NON-ACCEPTANCE

If we're unable simply to:

1. NOT ACCEPT the existence, presence and reality of a situation; if it is unavoidably THERE, and involving us; then we at once attempt to deny our own personal:

2. RESPONSIBILITY in and for the situation.

If however we cannot escape from our sense of responsibility, then we shut down:

3. Our AWARENESS of the situation, its nature and its implications; we become blind to it.

If we cannot fail to see the situation and our part in it, we find something or someone to:

4. BLAME for it.

If we cannot establish the blame to our own and everyone else's satisfaction, and the responsibility returns to us, then we are reduced to:

5. DEFENDING some part of ourselves and our agreements against the implications and consequences of the situation.

If this proves to be impossible we:

6. JUSTIFY ourselves and our part in the situation. We attempt to make it 'right' where it feels 'wrong'.

If this also fails, we dig our toes in solidly and:

7. RESIST.

This we do by creating barriers and allowing no part of the situation to penetrate them.

We resist receiving any effects the situation might create on us, and we resist creating any effects on the situation.

We deny ourselves any knowledge, awareness, true emotion, meaningful action, or even relevant thought in relation to the situation. In fact DISTORTED emotion,

MEANINGLESS activity and IRRELEVANT thought are frequently compulsively used for the purpose of resisting; the last being the most effective, the most available and therefore the most commonly used for all.

12 Example:

A man finds he is unable simply NOT TO ACCEPT the fact of his inability to get on with people. The evidence stares him in the face and he cannot reject it.

Consequently he attempts to deny RESPONSITILITY for this state of affairs. He tries to establish that the result is none of his.

However he finds he cannot do this either. All the indications point towards the contrary, i.e., that he himself, his own behavior and attitudes, lie at the root of the trouble, So be closes down his AWARENESS of these indications. He shuts his eyes to the signs; the ways in which he deliberately alienates and antagonizes people.

But if these become too obvious to him, and he cannot fail to see them, he is forced to find a more positive and active form of rejection. He resorts to BLAME. He actively tries to force responsibility for the situation onto another person or onto circumstances 'outside his control', by means of accusation or direct attack. So be BLAMES his attitudes on the people to whom they are directed. He blames his behavior on the way in which he has been brought up.

If this fails to convince him, or anyone else, he is reduced to DEFENDING the image he has of himself as basically a very friendly and likeable person, against all the contrary evidence, and protesting that really underneath he is very amenable and co-operative, and so on. He magnifies every minute piece of evidence in support of the 'friendly' image and plays down all signs of the opposite.

If that does not work; still no one, including himself, is convinced, and he finds the reality of his position incontrovertible - he is unable NOT to realise

the fact that he is malicious, sarcastic, untrustworthy and totally lacking in warmth and affection - he resorts to JUSTIFICATION. This consists of making success out of failure; making right what he sees as wrong. He endeavours to reconcile himself with his state by telling himself that it's not really so bad to be like that, a good thing in fact - or at least that it does not matter, that it's not important, and therefore not wrong.

Finally if this does not convince him, if he does not FEEL justified, but still feels guilty and depressed about himself and his relationships, he resorts to the last weapon in the line, which is RESISTANCE. He blocks everything. He digs in his toes and refuses to see or feel anything REAL about the situation at all, and also to do or think anything relevant about it. He blocks all his sensitivity in this area, and puts his attention and directs his activities elsewhere. Consequently the whole state becomes completely solidified.

13 But remember: situations are never simple, and the human mind is a turmoil. (Unconsciously it manifests the equivalent of conscious drunkenness). So in actuality, all these steps are both inter-related and interchangeable.

14 The above is a simple basic pattern, but the permutations in which this ladder of Non-Acceptance can be used are limitless.

15 For example, certain Steps can be regarded as forms of other steps. Non-Acceptance is itself a form of Resistance. Blaming is a way of shifting Responsibility. Shifting Responsibility is a way of Justifying. Justifying is a way of Defending. Unawareness is another form of Resistance. So is Defense. And Resistance is a form of Non-Acceptance.

16 Particularly, both the top step, the most abstract, Non-Acceptance, and the bottom step, the most solid, Resistance, are contained in all of the others. Non-Responsibility, Unawareness, Blame, Defense, and Justification, are all of them forms, both of Non-Acceptance and of Resistance.

17 All the steps between the top and bottom are interchangeable. Active Blame may appear AFTER Justification has failed. Rejection of Responsibility may follow an inability to be Unaware of a situation. Defense

may come immediately AFTER Non-Acceptance has failed.

18 So within the basic Resistance pattern, allow for complications in the sequence. When a drunken man descends a ladder he is unlikely to keep rigidly and precisely to the order of the rungs.

As it is, so be it.

11th June 1969 ROBERT DE GRIMSTON

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LOGIC SIX

Subject: TESTING

1. 1 IN ANY IMPORTANT SITATION, BEFORE A PERSON COMMITS HIMSELF TO ANY SORT OF INVOLVEMENT OR DEPENDENCE, HE FEELS HE MUST ENSURE THAT THE SITUATION CAN GIVE HIM THE SECURITY HE REQUIRES.

THEREFORE HE TESTS IT.

2 TESTING IS PERFORMED UNCONSCIOUSLY.

3 It follows the rules of the accepted scientific method, which requires that the scientist forms a theoretical hypothesis and then tries systematically to destroy it. It is then considered valid only to the extent to which it survives the destruction.

4 If A contemplates an involvement in some sort of relationship with B, he will systematically try to destroy the possibility of such a relationship, meanwhile gradually involving himself more and more, according to the extent that the relationship survives the tests.

5 If he manages to destroy any likelihood or possibility of having the kind of relationship he requires, he abandons the situation. If he cannot destroy the possibility of a relationship with B, he continues to involve

himself to a greater and greater extent, his tests becoming more and more extreme.

6 How far he is prepared to go depends on how deeply his own compulsive needs require him to be involved in and committed to that particular relationship. If he requires - and the situation seems to promise - a very intense degree of involvement, perhaps to the point of his total dependence upon it, then his tests will be carried to the ultimate. If he is prepared to settle for a lesser degree of involvement, and there is no sign that the relationship will offer anything further, then his commitment will increase to a certain point and stop. He need not abandon the situation. So long as it offers him part of what he requires, and does not preclude him from deeper involvements in other relationships that can offer him more security, there is no reason for him to abandon it.

7 Take the example of A contemplating a relationship with B. He may find that an association with B offers nothing more than a casual friendship. If he wants such a friendship he can maintain it and test the relationship no further. If, however, such a friendship either gives him no satisfaction or threatens to prevent him from satisfying his deeper need in some other relationship, he abandons it and looks for that other relationship.

8 TESTING IS CARRIED OUT IN THREE STAGES.

9 THE FIRST MOVE IS TO CREATE EFFECTS AROUND THE SITUATION.

10 For security, a person needs something that is capable of being stronger than him, something that he can depend on rather than something that is totally dependent on him. He is very much aware of his own inadequacies; and consequently he must find situations and relationships that will absorb these inadequacies; neutralise, supplement or offset them, and not be total effect of them. So if the situation is too susceptible to his effects, moves with every wind he blows at it, has no strength or identity of its own separate from him, then it has proved weaker than him in all directions. He can be sure it will give him no security.

11 Taking again A's relationship with B. If A finds that B is complete effect of him and gives nothing of his own volition, causes nothing, influences none of his moves, creates no effects of his own, then A knows he can expect no security from the relationship. He may, if there is some satisfaction in it, maintain the association, but he will not involve himself, he will sacrifice nothing to the relationship and place no trust in it. He may also become suspended by B's dependence on him, either through guilt or through a need to boost his ego. But whether A abandons his relationship with B or uses it for some secondary purpose that involves no dependence on it, the fact remains that it has fallen down on the test. He has destroyed it by proving its complete incausativeness and inability to support or sustain him in any direction.

12 If, however, a situation survives this initial test, if in the example A is unable to create all the effects he wishes, the relationship has a strength of its own; B, in other words, is capable of meeting his effects and changing, modifying, or preventing them, and of creating effects in return; A may not consciously like this, but unconsciously, for him, the test is going well. There is the promise of security, or dependence, sustenance, help, contribution; of a relationship in fact to which he can safely commit himself.

13 THE CONSCIOUS ANTI-REACTION (mentioned above) IS USED AS A SPUR TO THE SECOND STAGE OF THE TEST, WHICH IS DIRECT DESTRUCTION.

14 This begins mildly enough. A might start this stage of his test with B by creating a disagreement between them, or by mildly ridiculing B, or by letting him down, or by ignoring him. If either B or the relationship collapses under this gentle barrage, that's that. A may need quite a lot of convincing, so he may pick up the pieces and apply the test again, but when he is finally convinced that the relationship cannot take it, the test is over.

15 If on the other hand, the relationship sustains the barrage, A will involve himself even further and step up the intensity of the destruction.

16 The extent to which he will go in bringing his entire armoury of

weapons to bear on this, will depend on both the nature of the relationship, and how much he is demanding and expecting from it. If he foresees and wants a deep and lasting and intense relationship with a high degree of mutual trust and dependence, he will bring out every destructive force he can muster, both open and disguised.

17 THE MOST EFFECTIVE FORM OF DIRECT DESTRUCTION IS TO BRING FAILURE ON THE PERSON OR SITUATION BEING TESTED.

18 For example, A puts B into a position where he is bound to have a personal failure, introduces him to someone else who he knows will not like B, or brings him into an environment where he knows B will show up unfavourably, gives him a challenge that he knows he cannot possibly meet, gives him some important misinformation that he knows B will act on with disastrous results.
Or A attempts to create a sense of failure WTHIN his relationship with B. He brings discord into it, causes strife between the two of them, creates barriers and presents difficulties that put a price on the relationship, thus testing its strength and value.

19 THE EXTENT OF PEOPLE'S INTENTION AND ABILITY TO DESTROY ONE ANOTHER AND THEIR RELATIONSHIPS WITH ONE ANOTHER, IS ENORMOUS, AND GENERALLY TOTALLY UNRECOGNISED EITHER BY THEMSELVES OR BY ANYONE ELSE. EVERY DISASTER IS MORE THAN ADEQUATELY COVERED BY A BATTERY OF JUSTIFICATIONS THAT BLIND EVERYONE CONCERNED TO ITS REAL CAUSES.

20 So the test goes on; A, confident in his protection against having to take responsibility for what he is doing, by reason of the justifications, and B, utterly unaware of what is going on.

21 There are five ways in which the relationship can manifest failure at any point of the 'direct destruction' stage of the test.

1. B collapses. This is not necessarily conclusive. A will probably pick up the pieces and try again. But the final failure is when A finds he no longer has the inclination to pick up the pieces. He has then proved to himself that the relationship is not important enough to him to make this worthwhile.

2. B has a major failure which shows him in a very poor light, and A finds that as a result of this he loses interest in his relationship with B.

3. B rejects A. This also is not necessarily conclusive on its own. A then assesses his own attitude. If he feels inclined to effect a reconciliation then the relationship is not finally destroyed for him. It is still able to hold him. If he at once loses interest and feels the relationship is not worth the trouble of patching it up, then it has failed the test and he abandons it.

4. B rejects A and in no circumstances can be reconciled. This is conclusive when A feels he has given all he is capable of giving towards recreating the relationship and still B rejects him. This satisfies him that the relationship is invalid; B is not dependable. (If A is not prepared to give whatever is required to bring about a reconciliation then the test has failed on basis 3).

5. A reduces his evaluation of his relationship with B to a point where he can reject B, abandon the relationship and feel no 'hang-over' of involvement with B - apart, perhaps, from some guilt for the destruction perpetrated.

22 There are also five ways in which the relationship can manifest survival of the test.

1. B prevents the destruction, or, when it is directed straight at him, is unaffected by it. He does not fail when he is supposed to, or avoids the failure situation set up for him. Again A goes as far as is necessary for his demands, and if B and the relationship prove indestructible they have survived this stage of the test.

2. B has a major failure in a situation which A has set up for him, but A finds that instead of losing interest in the relationship as a result of this, he is still drawn to B, either in spite of the failure or even because of it.

3. B is aware of the destruction that is being directed at him and the relationship, confronts A with what he is doing, and so demonstrates his own control of the situation.

4. B rejects A, but A finds that the relationship is of such value to him that he is prepared to do whatever is required to bring about a reconciliation, and that a reconciliation is possible.

5. A attempts to reduce his evaluation of his relationship with B, to reject B and to abandon the relationship, but finds that he cannot destroy his feelings of involvement with B. The relationship has survived, resist though he may.

23 THE THIRD AND FINAL STAGE OF THE TEST IS SELF-DESTRUCTION.

24 This ranges from mild self-reduction to driving oneself into the depths of abject misery and despair. Still the test is directed ultimately at the overall situation, which can fail it in the following four ways, again taking the example of A's relationship with B.

1. At any point in this stage of the test, B rejects A for his failure or his uselessness or the fact that his depressions are a bore, and A finds he is not himself sufficiently interested to do whatever is required for a reconciliation.

2. B rejects A and nothing that A is capable of doing will make him change his mind.

3. A identifies his failures, inadequacies and misery with his relationship with B, and decides that the relationship is not worth the suffering it brings him.

4. A finds that he can reduce himself into an abysmally low state, and that B is either unable or unwilling to bring him up again. There is no security there.

25 Success at this last stage of the test also manifests in four ways.

1. B accepts A's failures and inadequacies and maintains the relationship in spite of them.

2. A finds that in spite of occasions of misery, failure, despair

and degradation around the relationship, he still feels it is worthwhile.

3. B is both willing and able to relieve A of his unhappiness whenever necessary.

4. B rejects A for his failings but A finds he is prepared to do whatever is required to bring about a reconciliation and that a reconciliation is possible.

26 This is the final stage of the test. If after all this the relationship seems to provide security for him a person commits himself to it to the limit of intensity and involvement that the extensiveness of his test allows.

27 Of course, the testing does not end there for all time. The human mind is devious, suspicious and never fully satisfied, there will be tests from time to time in various directions. A will always be wondering how far and in how many directions the security of the relationship will go, whether its degree of security has changed for the better or for the worse, and so on.

28 In addition to this, if B is also seeking security in the relationship, he too must test it in whatever way is applicable and natural to him. This, of course, complicates the situation.

29 In our example we have looked at only ONE side of ONE personal relationship, but remember:

30 IN ALL RELATIONSHIPS THERE IS TESTING OF ONE KIND OR ANOTHER GOING ON ALL THE TIME ON BOTH SIDES. THIS APPLIES NOT ONLY TO PEOPLE'S INDIVIDUAL RELATIONSHIPS WITH ONE ANOTHER, BUT TO THEIR RELATIONSHIPS WITH GROUPS, IDEALS, BELIEFS AND ENVIRONMENTS. PEOPLE ARE ALWAYS TESTING ALL THEIR RELATIONSHIPS TO ALL THINGS.

As it is, so be it.

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LOGIC SEVEN

Subject: HOSTILITY

1. 1 A HOSTILE ACT IS AN ACTION OR NON ACTION WHICH IS AGAINST THE CODE OF RIGHT AND WRONG OF THE PERSON PERFORMING IT.

2 Such acts can be very minor actions which a person performs against himself, such as falling over and hurting himself, losing a valued possession, failing to meet an appointment and thereby causing trouble for himself, and so on; or they can be far reaching activities involving millions of people, such as leading a nation into war, inciting to genocide, instituting a programme of religious persecution, causing an economic slump, etc. And they can be anything in between these two extremes.

3 They can be failures to act where there is a sense of obligation, compulsion or necessity to act, as well as positive actions.

4 WHAT IS A HOSTILE ACT FOR ONE PERSON MAY NOT BE FOR ANOTHER. The criterion is whether or not the person PERFORMING the act CONSIDERS it hostile, either consciously or unconsciously.

5 CONSCIOUS HOSTILITY

6 This is when a person feels consciously that what he has done (or failed to do) is hostile, either to himself or to someone else or to several other people. He feels consciously that it is WRONG.

7 Examples:

1. A shouts in anger at B and then immediately feels guilty for having done so. He feels he has committed a hostility against B. He feels quite consciously, that he has gone against his own personal code of right and wrong.

2. B forgets to give A a very important message, and as a result A is considerably inconvenienced and also blames B for the inconvenience. B feels bad on three counts. First he feels guilty about forgetting. It goes against his own code of efficiency and precision; a hostility against himself. Secondly, he feels bad about having inconvenienced A; a hostility against A. And finally, he feels bad about incurring A's displeasure; another hostility against himself. All three quite conscious.

8 UNCONSCIOUS HOSTILITY

9 This is when a person goes against his own code of right and wrong without being consciously aware of it. This can either be because he is not conscious of that particular aspect of his own code, or because he is not aware of what he has done or failed to do.

10 Example:

3. A asks B to come to his house. B arrives and they talk. Then they quarrel and B leaves in a very unhappy state. Now A feels bad as a result, but he does not know precisely why. He does not feel as though he has done anything hostile to B. The quarrel was two-sided, and in fact B started it. But this does not make A feel any better.

Unconsciously A has an agreement with himself that what happens in his house is his responsibility, and that he should never allow a guest to leave his house in an unhappy state. That is part of his code of right and wrong. No amount of justification or extenuating circumstances, however firmly it may convince him consciously, will alter that rigid unconscious agreement. In his terms, though he is not aware of it, he has been hostile towards his friend B by allowing him to go off dissatisfied. To do such a thing is against his morale code.

4. A tells B something which hurts his feelings. A is quite conscious of the fact that he feels it is wrong to hurt other people's feelings, but he is quite unconscious of the fact that this is what he has done. However his unconsciousness, being far more sensitive that his consciousness, knows what has happened and reacts accordingly. A feels discomfort stemming from his unconscious guilt, but because he has not realized the effect he has created on B, he does not know where the discomfort it coming from.

11 Conscious hostility is fairly straight forward. But as you can see, unconscious hostility is fraught with all kinds of possible pitfalls and problems.

12 For one thing conscious codes of right and wrong may seem sane and rational, at least to the person possessing them, but a person's unconscious codes would very often seem completely ridiculous, even to himself if he knew what they were.

13 For example a person may quite well have an unconscious agreement with himself that he will have committed a terrible hostility against his child if his child does not turn out to be a genius. Absurd - but not to his unconsciousness, which has decided that that is so. Or he may have an equally strong unconscious agreement that he must always fail in whatever he does; that it is morally wrong for him to succeed. Again, absurd - but that is the decision of his unconsciousness, and the result is that success gives him a feeling of unease and discomfort, or perhaps embarrassment, which he cannot explain because he is not aware of the fact that for him, to succeed is a hostile act.

14 Another problem with unconscious hostilities is that unconscious moral codes are very often in a state of even conflict, so that to take a particular action is hostile, but not to take it is equally hostile, possibly in a different direction.

15 This can manifest consciously of course; such as when you have a difficult decision to make because either way someone gets hurt. But when the conflict is conscious and in the open, it is generally not hard to handle or come to terms with.

16 But when the conflict is unconscious, doubts and uncertainties and dilemmas arise without the person knowing where they are coming from.

17 For example, a person may feel - quite unconsciously - that it is his moral duty to keep himself in isolation from other people, not to become involved with them, not to make close contact with them, not to become involved with them, not to make close contact with them, not to be known by them, and so on; but at the same time on another level he feels - again quite unconsciously - that his function is to spread happiness, to make people feel good, and if he is failing to fulfill this function that is a hostile non-action. Imagine the

problems such a person has in his contact with people. All the time he is committing a hostility one way or the other. He feels the dissatisfaction, but he has no idea what it stems from.

18 When someone performs what is for him a hostile act, he has basically two courses open to him. Either he can recognise the act for what it is in his terms and accept responsibility for having performed it, or he can reject it and his responsibility for it.

19 The first of these alternatives entails seeing clearly the full extent and significance of the act and to whom it is hostile, deliberately chosen to perform it.

20 Examples:

5. A. Is rude to B and makes B unhappy. A feels bad about this, recognises that he has quite deliberately and purposely created this effect on B and that in his terms it is a hostility. That is an acceptance of responsibility.

6. A falls downstairs and sprains his ankle. He recognises that the fall was entirely his own doing. No one made him fall, nothing compelled him to fall - outside of himself. The hostility against himself was performed by him alone.

21 Rejection of responsibility for a hostile act can take several forms.

22 I. Unconsciousness. Responsibility for an unconscious hostility is automatically rejected by its being unconscious. If someone does not know, for whatever reason, that he has been hostile, then he cannot accept responsibility for having been hostile.

23 Example:

7. A tells B a story about C which turns B against C. This, in A's terms is a hostile act against both of them, but he is quite unaware of the effect he has

created. He has blinded himself to the significance of the story he has told, and therefore does not realise what he has done.

This is a rejection of responsibility. By ignorance of the effects of his action he avoids having to face up to them.

24 II. Justification. Even if a person knows that what he has done is hostile, he can still reject responsibility for it by justifying. He can say: he couldn't help it, he had no choice, it wasn't his fault, or he can say: he didn't realise.... he didn't know.... he wasn't aware.... he forgot... (which of course may be true, but it simply goes back to the unconsciousness form of rejection). In some way or other he can contradict, both for his own 'benefit' and for other people's if necessary, his feeling of guilt at what he has done. He feels he has done wrong; by justifying he tries to convince himself and anyone else concerned that he has not done wrong. This is justification.

25 Example:

B. A trips B, and B injures himself. A feels guilt, but insists that it wasn't really his fault, because something got in his eye, so he couldn't see where he was going...etc.

26 III. Blame. This is a more active and positive form of justification. Responsibility is given to another person or group of people, very often the person against whom the hostile act is performed. 'It was his fault'; 'He made me do it'; 'I didn't do it, he did'; 'He shouldn't have got in the way'; 'If he'd told me, I would have...'; 'They forced me into it'; and so on. Basically the same object; a person trying to convince himself that he has not done wrong when he feels he has done wrong; this time by passing the responsibility to someone else.

27 Example:

9. A misses an appointment with B and feels bad about it. But he blames B for not having made it clear where the appointment was to be. In this way he attempts to vindicate himself by putting the responsibility for the wrongness onto B.

28 IV. Minimisation of the hostility. This is again a variation on simple justification. It is trying to make the hostility less of a hostility, trying to minimise its importance or significance or the scope of its effects; if possible trying to make it into no hostility at all.

29 'But it didn't really do him any harm'; 'She deserved it; 'He didn't suffer'; 'It could have been worse'; 'I only said...'; 'I just told him to...'; 'I was only trying to help'; 'It was really a good thing after all'; 'It's in the interests of the public good'; 'In fact they could benefit from it'.

30 Example:

10. A tells his boss that his colleague B is an idler. As a result B loses his job. A feels guilty, but insists that it was his duty to report B and anyway B will have no difficulty in getting another job.

Here is an illustration of the illogicality that stems from the fact that justifications DO NOT WORK. If A feels guilty about what he has done to B, no amount of justification of any kind will truly satisfy his conscience. So although he tells himself that he has done his duty and therefore no wrong, he is clearly not convinced, because he still has to minimize the effect on B in terms of him finding other employment. If he REALLY felt he had done no more than his duty, he would not need to belittle the detrimental effect on B.

31 With unconscious hostilities, already we are rejecting responsibility by the very fact of them being unconscious.

32 With conscious hostilities, we can either accept full responsibility, or we can justify - remembering the extent of the territory covered by the term justification - and thereby reject responsibility.

2 . 1 THE EFFECT ON SOMEONE OF PERFORMING A HOSTILE ACT, DEPENDS ON WHETHER HE ACCEPTS OR REJECTS HIS SENSE OF RESPONSIBILITY FOR THE ACT.

2 If he accepts his sense of responsibility, the act need have no lasting detrimental effect on him. Probably he will communicate his feelings of responsibility to whomever else is involved, reverse the situation as far as it is possible for him to do so, undo anything that can be undone, and at once start contributing positively to the situation.

3 This is the most he can do, and if every part of it is done to the limit of his capability then he is left with no bad feelings. It may take time and it may entail some form of suffering by way of expiation, but as long as there is a full awareness of responsibility, it will be effective.

4 In some cases all that is necessary is the complete acceptance of responsibility, in others a person demands action of himself to make truly right, in his terms, what he feels is a wrong situation which he has created. The extent of requirement depends entirely on the nature of the hostile act and how the individual himself FEELS about it. There can be no objective rule.

5 What we are dealing with here are not objective facts but subjective realities; the agreements and decisions of each individual human mind; the demands, both conscious and unconscious, which a person makes upon himself.

6 We can generalise, because there are common denominators in all human beings. We can be sure of the overall structure, but not of the separate idiosyncrasies. They vary from one individual to another.

7 IF SOMEONE REJECTS HIS SENSE OF RESPONSIBILITY FOR A HOSTILE ACT, BY WHATEVER METHOD, UNCONSCIOUSNESS OR JUSTIFICATION, HE CREATES A DETRIMENTAL EFFECT UPON HIMSELF.

8 I. Unconsciousness. If he suppresses his awareness of a hostility or the full extent and significance of a hostility, then the conflict between his unconscious sense of guilt and his need to shelve the responsibility by unawareness, enacts itself on a completely unconscious level. Discomfort of

some kind automatically results; sometimes physical, sometimes mental. On one side he wants to take the blame upon himself and expiate or undo what he feels he has done; on the other side he wants to be blameless. All he is conscious of is the sense of discomfort that comes to the surface as a result of this dichotomy.

9 He does not know where the discomfort comes from but he must pin it on something.

10 The thing that appears to him to have caused it, is the situation in which the hostility was committed. And the liveliest 'agent' within that a situation, is the person or people against whom it was committed. So he identifies the discomfort with that person or those people - and perhaps the situation or the environment as well if they are distinctive enough.

11 This automatically produces with him a negative attitude or reaction towards that person, those people, that situation, and/or that environment. His own individual nature will decide which, and also what form the negative attitude will take.

12 It could be resentment, dislike, fear, hatred, embarrassment, envy, suspicion, scorn, boredom, repulsion; any negative feeling or attitude that the individual unconsciousness chooses to push into the consciousness in order to tackle the threat in the situation, to keep it at bay; the threat being whatever it has decided is causing the discomfort.

13 Examples:

11. A says something to B which makes B feel bad. A is unaware of the effect he has created and of his own deliberate, though unconscious, intention of creating it.

Unconsciously he is aware of both, and unconsciously he feels guilty for what he has done. But because he is unwilling to accept responsibility either for the action or its motive, a conflict ensures between feeling responsible and wanting to reject the responsibility.

A begins to feel uncomfortable around B. He rationalises this feeling by finding something wrong with B and resenting him for it. He decides that B is

stupid, or ugly, or dishonest. B may well be all three, but the important thing here is that A USES one of these things, whether it is true or imaginary, to explain his discomfort around B. Then he resents B for it.

It does not make A feel any better. His resentment of B drives him towards committing further quite conscious hostilities against B, which he then justifies by means of B's 'deficiency'. Therefore still no acceptance of responsibility; so more discomfort; resentment develops into scorn; more hostilities; and so on. A's relationship with B deteriorates rapidly and disastrously, into a state of complete alienation.

This simple sequence of events - with B doing roughly the same thing to A - is the basic thread that runs through the story of most human marriage relationships. The end result may not be a physical alienation, but a state of mutual non-contact and non-understanding.

12. A fails to impress his teachers and his colleagues at school with his intelligence. This failure is a hostile act against himself, so he feels. He may be completely oblivious of it, or he may be aware of it but not regard it consciously as a failure and therefore a hostility. Either way he rejects by unconsciousness his own sense of responsibility for having been hostile to himself. But again, unconsciously he knows, and the conflict between this knowledge and his need to reject responsibility for it, gives him intense discomfort.

The discomfort he is not unconscious of, and he associates it with his school environment and the people in that environment.

So he finds things wrong with his school, his teachers and his colleagues. He is afraid of them. They intimidate him. He blames them for his unhappiness. He alienates himself from them.

After he leaves school he looks back on his days there with distaste. Behind the distaste is shame and regret, which he does not want to look at. If he did he might have to look at what he feels ashamed and regretful about; his own

personal failure, his hostile act against himself.

14 II. Simple justification. If a person cannot fail to be conscious of his hostile act and its significance, but still wants to reject his sense of responsibility for it, he tries to justify it.

15 Now his justification may be true; it may be valid; but he is trying to use a superficial objective fact to neutralise a subjective reality which is deeply rooted. However hard he tells himself that he was not to blame, that he couldn't help it; his guilt, his underlying sense of responsibility, remains. He feels basically that he WAS to blame and that he COULD have helped it, and that is what matters.

16 So as long as he tries to justify, he aggravates the conflict of acceptance and rejection of responsibility. Discomfort results and the same kind of sequence takes place as has been described above.

17 Examples:

13. A fails to help B in a situation where he feels that he could and should do so. He is aware of the failure but he justifies it by saying that he had not realized how urgent the situation was, or he was not able to keep his appointment with B because he was delayed by unavoidable circumstances, or whatever justification seems most convincing both to himself and B and anyone else concerned.

His justification may be a fact, and it may even convince him on a conscious level. It may convince B; it may convince everyone. But it is no match for A's unconscious sense of responsibility. The two create a conflict and discomfort results.

The discomfort is most probably associated with B, and the cycle of alienation begins.

14. A boy fails an examination. He feels he has let himself down by the failure and thereby committed a hostile act against himself. But unwilling to accept the responsibility for this, he justifies by saying that he was unable to

do as much preparation work for the exam as was necessary, or that he was not feeling well which spoiled his concentration, or the examination conditions were distracting, or the questions were not what he had been led to expect. But again, even if his justification is factually true, it cannot erase his unconscious sense of personal failure, and the inevitable discomfort ensues.

What he pins his resultant negative attitudes on depends upon the circumstances. It could be the subject of the exam, the environment in which it took place, the organization which set it, examinations in general, the environment in which he prepared for it, the people who helped him prepare, or even people who have passed the examination which he has failed. It could be any or, to one degree or another, all of these. And whichever he pins it on, his relationship with that or those aspects deteriorates accordingly.

18 III. Blame. The more active and in many ways more desperate form of justification. Where the hostility is committed against an individual, the blame is generally direct towards that individual, which leads very quickly into a deterioration of the relationship with him.

19 Often the blame itself constitutes another hostile act, and even if it doesn't it generally drives the person directing the blame into committing one. So the deterioration here can be very fast indeed.

20 Examples:

15. A fails to appear for an appointment with B and feels guilty. Unwilling to bear the responsibility, and unable to find a workable circumstantial justification for the failure, A blames B for not having reminded him of the appointment or for not having made the time and place of it clear.

He is consciously convinced by this passing of the responsibility, but that is as deep as the conviction goes. Unconsciously he not only has the usual conflict - guilt versus a wish to shift the blame - but now he also has another conflict stemming from what he feels is an invalid accusation against B, which for him constitutes a further hostility.

He maintains his attitude of blame, however, and his relationship with B goes into an immediate decline.

16. A father feels a sense of failure in bringing up his child. He feels he has not given it the security or control or companionship that it requires. This he feels is a hostility against the child, and against the child's mother, and against himself.

Not wanting to carry the burden of guilt which this sense of failure gives him, and finding no convincing justification in terms of the fault being no one's, he blames the child's mother.

He accuses her of having spoilt the child, or of not having allowed him to discipline the child, or of having been too harsh with the child herself, or whatever is most convincing in the circumstances.

His accusation may be completely valid, one hundred percent true; she may even be feeling guilty for precisely the thing he accuses her of. It makes no difference. He is not pointing it out to her in order to improve the situation, to help her and the child; he is using it to try to salve his own guilty conscience. It doesn't work. He can only usefully and validly draw her attention to her sense of failure AFTER he has fully come to terms with his own; and that means accepting his sense of responsibility for it, and acting accordingly.

(The lesson of the mote and the beam is not a lesson in morality but straight psychology, brilliantly and logically applied.)

In this situation the father is simply shifting the burden of responsibility. As a result, according to the usual patter, his relationship with the child and its mother deteriorates, as he makes them the cause of his discomfort. And as blaming the mother is probably another hostility in itself - if not it will anyway produce several other hostilities - his relationship with her deteriorates particularly rapidly.

Remembering that both mother and child are probably enacting similar patters, it

is not hard to visualize the steady decline of the overall family relationship.

And there is a permutation of this basic pattern in almost every human home.

17. A boy feels a growing sense of frustration and dissatisfaction with himself as he reaches maturity. He feels he is failing to fulfil his own demands upon himself, to come up to his own self-imposed standards of ability and achievement. He feels he is letting himself down, and quite likely he feels he is letting his parents down as well.

He feels guilty, but at the same time he does not want to bear the burden of a guilt which so sorely threatens his self-esteem. So he blames his parents. He accuses them of having pampered him, or having given him the wrong kind of education, or having been too strict with him, or having alienated him, misunderstood him, repressed him; whatever seems to fit the situation.

Again his assessment of THEIR hostility may be quite accurate. But even if it is, THEIR hostility is THEIR problem, not his in the present situation. His problem is his own hostility, and as long as he is using theirs to try to eliminate his sense of personal failure, there can only be detrimental effects.

He shifts what he feels is his responsibility onto them. Probably a further hostility against them. And the usual sequence ensues.

Once more visualize the same pattern of guilt, non-responsibility, and blame being enacted by the parents towards the boy, and you can build up what is a very commonplace picture of family alienation.

IV. Minimization of the hostile act. Trying to reduce the size and scope of a hostility or to make it not a hostility, has the same effect as other forms of justification. However consciously convincing it may be, the argument does not satisfy the unconscious sense of guilt. It simply produces conflict, tension, discomfort, and finally, where others are involved, the familiar cycle of blame and further hostility.

18. A father punishes his son for playing truant by cutting off his pocket money, and feels guilty for having done it. He tells himself that it is for the 'boy's own good'. And the logic and justice and apparent responsibility of his decision is quite unquestionable. It has no flaws - except that unconsciously he is simply not convinced. So that for reasons he cannot logically explain he still feels guilty.

However outwardly rational cutting off his son's pocket money in the circumstances might be, in his terms it is a hostile act. Unconscious agreements, as has been pointed out, are not always rational.

Discomfort, resentment, blame; and the down spiral of his relationship with his son has started.

19. A tells B something that destroys B's confidence in a particular venture, which B has planned and which A knew could be very successful.

A cannot help knowing precisely the effect he has created on B and the almost inevitable consequences of it, but he is not willing to take all of that upon his conscience, so he attempts to reduce the size and significance of it. He says to himself; "Perhaps it wasn't a very fair thing to say, but he can't really take it seriously. After all I was half-joking. Surely he can't be STUPID enough to take it seriously." You can see already the direction his attitude is taking. B must be stupid, and so on.

A might even apologize to B, but with this attitude it is only half an apology. Already the deterioration has begun.

Any justification which is used to minimize, eliminate or pass responsibility for what a person feels is a hostility that he has committed, may be perfectly true and completely valid.

IT IS NOT THE TRUTH OR UNTRUTH OF A JUSTIFICATION THAT PRODUCES DETRIMENTAL EFFECTS, BUT THE USE TO WHICH IT IS PUT; I.E., TO COMBAT A SENSE OF GUILT, WHICH, THOUGH ITSELF CONSCIOUS, STEMS FROM A FIRMLY ENTRENCHED UNCONSCIOUS AGREEMENT THAT A HOSTILITY HAS BEEN COMMITTED.

21 True or false, justifications are no match for guilt. They simply intensify the discomfort which the guilt has already produced. Far from removing it, they perpetuate it, because they do nothing towards resolving it.

22 GUILT CAN ONLY BE RESOLVED BY A PERSON BECOMING COMPLETELY AWARE OF WHAT IT IS HE FEELS HE HAS DONE WRONG, COMMUNICATING IT WHEN AND WHERE APPROPRIATE, AND DOING WHATEVER CAN BE DONE TO RIGHT THE SITUATION - IN HIS TERMS.

23 This is responsibility, and responsibility is the only way through guilt. The question; 'Whose responsibility is a breakdown of contact between two people?' is irrelevant.

24 Responsibility is not an objective quantity, which IS in one place and is NOT in another. To say that so and so it responsible for such and such tells us nothing useful.

25 Responsibility is something that people feel, consciously and unconsciously, within themselves. A valid question is this; 'IN A BREAKDOWN OF CONTACT BETWEEN TWO PEOPLE, HOW MUCH OF THE RESPONSIBILITY WHICH HE FEELS FOR THE BREAKDOWN, IS EACH PERSON PREPARED TO RECOGNIZE, ACCEPT, AND ACT UPON ACORDING TO HIS DEMANDS UPON HIMSELF?'

26 The criterion is comfort and discomfort, satisfaction and dissatisfaction, positive attitudes and feelings against negative attitudes and feelings. IF WE FEEL POSITIVE IN OUR TERMS, THEN WE MAY HAVE COMMITTED HOSTILITIES BUT WE ARE TRULY ACCEPTING THE RESPONSIBILITY FOR THEM WHICH WE FEEL. IF WE FEEL NEGATIVE IN OUR TERMS, THEN WE ARE IN SOME WAY OR OTHER UNAWARENESS, IGNORANCE, JUSTIFICATION, BLAME, MINIMISATION REJECTING THE RESPONSIBILITIES, WHICH WE FEEL ARE OURS.

27 If we lived by that rule, we would stop destroying one another, mentally, spiritually and physically, both on a personal level and on a group and mass level.

28 If we lived by that rule, we would halt the cycle of blame and hostility which perpetuates itself in a dwindling spiral because of our refusal to see it; we would eliminate the conflict between individuals and between groups, because we would eliminate the conflict within ourselves.

29 If you are feeling bad, you can serve no constructive purpose by simply pointing out someone ELSE'S failures and hostilities - either to him or to a third party. Do this by all means if you want to do it. Express your feelings and your attitudes. Recognize your instinct to blame, and given vent to it if you feel that it is the right thing to do. But at the same time recognize that:

30 THE ONLY THINGS THAT CAN MAKE YOU FEEL BAD ARE YOUR OWN FAILURES AND HOSTILITIES TOGETHER WITH A REFUSAL ON YOUR PART TO ACCEPT THE RESPONSIBILITY FOR THEM WHICH YOU FEEL.

31 IF YOU ARE FEELING BAD AND YOU WISH TO DO SOMETHING CONSTRUCTIVE ABOUT IT, THEN LOOK FOR YOUR OWN FAILURES AND HOSTILITIES, NOT SOMEONE ELSE'S.

32 If someone ELSE is feeling bad, THEN there can be a constructive purpose in pointing out his hostilities to him - in order to help him, if he is willing to listen and accept the sense of responsibility which he is not rejecting. (In this case an even better way to get him to look at his hostilities is by relevant questioning rather than by simply telling him.)

33 But remember you need a sharp awareness to direct someone's attention to his hostilities. What you are looking for is not what he has done, which YOU would feel guilty about had you done it; that is compulsive identification; but what he has done or failed to do, which HE feels guilty about and for which he is unwilling to accept his guilt.

34 Now you may feel it is your duty to help a particular person to accept responsibility for his hostilities, and that it would be a hostility on your part not to do so. You may feel it is your duty to help many people to accept responsibility for their hostilities, and that it would be a hostility on your part not to do so.

35 Excellent. And where this is truly and genuinely so, it is quite possible for you to feel bad - not directly because of the hostilities of others, but because you feel that you have failed or are failing by allowing them to commit hostilities, or at least by not doing everything you can to

prevent them from committing hostilities. In this case part of doing everything you can to right a situation which you feel responsible for having helped to make wrong, could be to help others to look at their hostilities.

36 BUT - learn to tell the difference between this perfectly valid and constructive attitude, and a need to blame and to express your blame in order to avoid looking at something which YOU have done or failed to do and for which you are unwilling to accept the responsibility that you feel.

37 You are your own judge in this matter. If you judge right, you will feel right. But if you allow yourself to deceive yourself, you can only suffer an even greater dissatisfaction.

As it is, so be it.

October 1969 ROBERT DE GRIMSTON

TO: ALL PROCESSEANS EVERYWHERE,
JULY 1974
FROM: ROBERT DE GRIMSTON

Brethren, As it is,

I know that many of you have experienced a great deal of mystery and confusion since I became separated from the Process organisation. And thls has intensified since that organisation ceased to be a part of The Process and became the Foundation Church. Perhaps now I can at least dispel some of the mystery, and clarify part of the confusion.

It's hard to know which to tackle first, the Game level or the down-to-earth level. But perhaps the most intense feelings are related to the immediacies rather than the basics, so let's begin there.

What happened?

How come that after ten years, the Masters of The Process suddenly decided to dismiss the Teacher of The Process? And then abandoned all his teachlngs?

Well I'm hardly in a position to give the down-to-earth answer to that. I have my own opinions naturally, but they're not important in this context. Only the Masters themselves can answer the question. They've said publicly that there's been a growing doctrinal and personal conflict between the Council of Masters and myself, and that they disagree wlth my doctrine of the Unity of Christ and Satan, which according to them, proved misleading and doctrlnaire, and undermined the Church's basic message.

Now this may well be true. Every Processean must judge for himself. But I know nothing of any growing conflict between me and the Masters, nor of their disageement with the concept of the Unity. The first I heard of it was In thelr press release, which ls perhaps a sad, though significant, comment on contact at the higher levels of the old organisation for which I take full responsibility.

But what do I feel about all this ?

Frankly relieved. Although the separation may have been a painful shock for many people, it's nevertheless far better that it's now in the open. It was clearly there all the time, lurking beneath the surface, unvoiced and unexpressed. Now it's manifested. That's at least a step out of unreality into reality. The reality may not be comfortable - indeed it was extremely painful when it happened - but a hidden conflict is much more destructive than a revealed conflict. Surpressed rejection is

far more lethal than outward rejectlon. For me to have been their Teacher in name only was worse than not being thelr Teacher at all. Conflict itself may be a lie, because awareness of the fundamental unity has heen lost, but the lie is compounded when the conflict goes unrecognised. And to recognise it, and manifest it openly, is at least a step TOWARDS the truth. Just as the only road to Life passes through the Valley of the Shadow of Death.

So that's a little bit of what I feel, but it takes us already into the realms of the Game and the cycles of the Game. The sadness of losing contact with my friends is real, but it pales beside the knowledge of another major stride taken by all of us through the Valley of the Shadow. Because every death leads to another rebirth, and every harmonic of rebirth carries us closer and closer to the New Age that has to come. Separation is the prelude to Unity. Hell is only the threshold of Heaven. And the ultimate pain must come before the ultimate satisfaction.

But back onto a down-to-earth level again. What now? And what for the future?

Well, the new Foundation Church must speak for itself. I'm not a part of it - excopt inasmuch as we're all parts of one another - but I wish it well. There've been rumours that I'm setting out to destroy it, that I hate it, that I blame it, and so on. But those of you who've spoken with me know that I still teach what I've always taught; that the greatest wisdom is to love your enemies as well as your friends, to give no credence to blame or hatred even if you feel them, to remain aware of the fundamental rightness and validity of all things, and always to bear ln mind that if you want to know what you consider to be your own faults, look at what you complain about in others!

And whatever happens, I shall go on teaching and writing for those who want to know more and learn more and absorb more. The Process never ceases to exist. It can't, because it's much more than a church, or an organization or a group of people, or even a doctrine. It's a cycle of cosmic evolution, in which every human being is inescapably involved. Processeans are the agents, but all of us are the instruments, and the choice of what part we play isn't ours.

But many of you have asked: Is there going to be a new Process organisation, Rituals, baptisms, ranks, uniforms, centers, and so on? The answer - for the time being anyway, and as far as I personally am concerned - is no. Even if I had the resources to set up a new organisation right now - which I don't - I wouldn't do it. The Process isn't dependent for its existence or validity on an organisation, and nor are Processeans. And this is a testing time for all of us. How free are we of the need for the security of a human structure? How real is our faith

and belief in Process teachings? How capable are we of using them to give ourselves a TRUE security - the security of knowledge learned and absorbed?

Now this doesn't mean that you shouldn't form and establish your owm local groups, as many of you are already doing. Any group or organisation that's formed on the basis of Process teachings has my wholehearted blessing and support. But the initiative on that level must be yours, the policy must be yours, the incentive must be yours, the decisions must be yours, the direction must be yours, the authority must be yours, with no pressure or demand from me. That means The Process, on an organisational level, will evolve naturally and spontaneously according to the needs and desires of Processeans, rather than being imposed and directed from above. And that's how I want it, because then I know it's real

Perhaps, if this kind of evolution does take place, one day an effective vehicle for teaching what The Process has revealed will be set up in the form of a college, where anyone may come and stay and learn, and then take his knowledge away with him, and do with it whatever his instincts tell him he must do in order to play his role. THAT would be an organisation linked, not by ties of commitment or baptism or fear of losing touch with GOD, but by knowledge and understanding, and a desire to learn and discover more.

But meanwhile we must be practlcal and immediate. Viva - my only follower from the higher echelons of the church at the time of my dismissal - and myself are based in New Orleans. We would like to be able to work full time at completing the final revisions of my Commentarles on Matthew's Gospel, and various other things that are close to being ready for publication; also to visit all the cities in the U.S. and Canada where there are groups of Processeans, and talk to them. But at the moment our practical circumstances preclude it.

Many of you have offered material help, as well as support and encouragement, and for that we're grateful. Some of you have even suggested donating for us on the streets. Well, that's a really generous offer, which we sincerely appreciate, but it no longer feels appropriate to propa gate Process teachings by this method. So, many thanks, but please, no donating!

Apart from this, many of you want to be active again for The Process. And that's good. But one thing I beg of you. Remember that if you're a Processean, you're not in any way, or on any level, an enemy of the Foundation. Founders are as much your brothers and sisters as other Processeans - and all other human beings for that matter. The most real and effective Process activity is learning, absorbing and following Process teachings, which includes at least attempting not to give credence to your negative

attitudes.

As for the future, it's in the capable hands of the Game - I'm glad to say - not ours. But be reassured: the Game is heading towards Life, and we're all going with it, whatever faith we belong to, or way of life we follow. The Unity is real, whatever the apparancy. I'm here. I'm available. I'm with you. I'm part of you. And I love you all.

So be it,

(Robert)

3301 Lousiana Ave. Pkwy.
New Orleans, LA 70125

Copies: All Processeans
The Foundation Church

PS-2

TO: ALL PROCESSEANS
20 August 1974
FROM: ROBERT DE GRIMSTON

Brethren, As it is,

I wish I could write to each one of you personally, but fortunately (!) there are too many of you. So instead, one letter to all of you.

First, to those of you who were in New York on 27th and 28th July, bless you all for the warm and validating reception that you gave us. It was such a pleasure, and it made our visit so worthwhile. The sense of unity, particularly when we were singing Process hymns in Washington Square on Sunday afternoon, brought back a very old and almost forgotten Process feeling. We set a seal on something, which bodes well for the future of All Processeans.

Next, to those of you who are starting to establish your own PROCESS groups, most of this I've already said, but it feels appropriate to

put it down on paper. As far as I personally am concerned, there is at this time no official central Process organisation. The only practical manifestation of The Process, which is laid down and can-not be changed, are the written teachings. However this doesn't mean that there can't be official LOCAL Process organisations, all linked together by the common bond of what those teachings represent. And they will have my full support and encouragement AS LONG AS THE TEACHINGS ARE THEIR FOCUS.

That last point is important, because if the organisation loses sight of the teachings and begins to exist for itself alone, then it ceases to be a Process organisation, and confusion results because what is being presented (the teachings) no longer coincides with what is being practised (the organisation).

Beyond that one stipulation, the choice is yours. You may form ANY kind of group or corporatlon or commune that suits you. You don't need my authority or my permission. The Process is not even offi-cially a church any longer, but if you want to form a local church you're free to do so, and if you want to hold assemblies, baptisms, healing circles, seminars, progresses*, or any other activities of your own invention, that also you're free to do, and you may use the old Process formats, if you have them, or others of your own.

If you want ranks and titles, by all means have them. If you want uniforms, the same. Three other things though, which remain a Process consant; The Process symbol, the Unity cross, and the Unity symbol, and I would prefer that you didn't use any other symbols without first sending the designs to me for my approval.

*A syllabus and suggested format for a series of seminars covering all Process teachings will follow in due course.

Now, a few guidelines to help you on your way.

1. Where posslble, try to strike a balance between democracy and hierarchy.

Allow everyone the freedom to voice his or her opinions, feelings,

attitudes, disagreements, reservations, doubts and preferences. And give them the consideration due to them, however much they may differ from your owm. Beware of the establishment of an exclusive group morality and/or reality, where a stigma is laid (not always overtly, but nonetheless effectively) on anyone with a divergent view. You don't have to agree with a dissenter - any more than he has to agree with you - but validate his reality, and give him credit for it. And that doesn't mean tolerate it or condescend to it. It means try to understand it and see its validity.

Try to base your policies and your major decisions as much as possible on general agreement - and by that I mean GENUINE agreement, not acquiescence under threat! Argue your points by all means, but avoid the questionable success of agreement by intimidation.

That's the democratic side. On the other side, a natural hierarchy will almost certainly emerge, on the basis of such things as knowledge, drive, imagination, initiative, control (real, not compulsive!), innate authority (and that doesn't mean an ability to intimidate, but a real willingness to take responsibility for the welfare of others), intelligence, capability and experience. Allow it to emerge. But maintain its relevance. By that I mean, the most capable in one particular field should not necessarily be the leader in any other fleld. Give him his authority only where it manifests. And also remember that the higher you are in a hierarchy, the greater must be your willingness to CARE FOR those who are dependent on you. Seniority which carries with it no more than status, prestige and subservience is meaningless. So use your powers of leadership, but remember how easy it is to misuse them. Rule through love, not fear.

2. Where possible, remember that if a member of your group wants to leave it, that is no reflection either on him or on you. He is still a Processean. You're still a Process group. All you can say is that your group's WAY of fulfilling itself is not his way. Neither of you is 'wrong'. So wish one another well, and part friends.

3. Where possible, try to find everyone's talents and capabilities, and allow each person the scope and the opportunity to use them to the full. If a person is unhappy with one function, give him another, until he finds one he enjoys and does to hls own AND your

satisfaction. (If there's none, perhaps your group is not his way of being a Processean).

There's a link here with point one. As Processeans, we are all equal. None of us is better or worse than another. But each of us has a different talent, and therefore a different function, and sometimes this is a leadership functlon in a specifIc area. In that area a person may be superior because he has a greater capability than anyone else. Allow him his superiority, but don't let it overflow into areas where others are more capable, and don't let it distort itself into an OVERALL superiority - unless of course he's really better than EYERYONE else at EVERYTHING!

4. Where possible, remember that the end can never effectively justify the means. Because the means ARE the end. Fulfillment is not an aim for the future, but an activity of the present. To make war, for example, in the name of peace, is an anachronism.

Only the Game Itself dictates the cycles of death and rebirth, separation and unity. We're not here to implement them as a conscious policy. We may know, for example, that reconciliation is only possible when conflict has reached a peak of intensity, but that doesn't meam that our task is deliberately to intensify conflict. The Game does that, at the proper time and in the proper way; just as the Game implements the Unlversal Law, without any need for our intervention.

5, Where possible, remember that Process teachings are knowledge, not morality. They tell you how the Game works, the consequences of certain actions, activities and patterns of behaviour, and the reasons why things are as they are. They don't tell you how you SHOULD behave, what you SHOULD do, or what your ATTITUDES should be.

Certalnly they contain advice, based on the assumption that, on a conscious level at least, everyone is looking for the greatest possible real satisfaction, and they offer the WISEST paths to take in order to attain that. But that's not morality. Everyone is free to make his own choice, and the wisest (!) thing a Processean can do is eliminate his own tendencles towards moral outrage and righteous indignation. They are both great reinforcers of fear and guilt, which are the two corner-stones of the negative side of the Game.

6. Where possible, try to find the points of agreement, rather than dwelling on the points of disagreement. Give the disagreements

voice. Don't be afraid of them or feel guilty about them. There's nothing WRONG with them. But, if you want progress and fulfillment, don't become trapped in them. Resolve them as far as its possible to resolve them, and then move on to COMMON as opposed to differing realities.

Well, there are a few guidelines for you. And I must add one more; the same as the last of the guidelines for bringing up Process children, in BI 29.

So, 7. Where possible, avoid feeling bad about not INVARIABLY following these guidelines!

And finally, never forget the Process Precept which tells us that nothing is lost by falling, as long as we rise again.

So be it.

(Robert)

PS 3

TO: ALL PROCESSEANS
2 September 1974
FROM: ROBERT DE GRIMSTON

Brethren, As it is,

This is a letter about Process teachings. What are they? Why are they important? What's their purpose? How should we relate to them for the maximum possible benefit? And so on.

First of all, a point which I've already made, but is worth repeating. Process teachings are knowledge and wisdom, not morality. They are something from which we may benefit, rather than something to which we must subject ourselves.

If you own a boat, one of your first priorities is to learn everything you can about that boat; how it works, why it works, what its capabilities are, what its limitations are, what it needs in order to perform optimumly, how to look after it, what to avoid doing to it, and

how you can gain the greatest satisfaction from owning it. Secondly, you need to learn all about the water in which you're planning to sail your boat; whether it's the sea, or a river, or a lake, or all three. You need to know as much as possible about winds, tides, weather, currents, landmarks, and a host of other things. None of this is a moral responsibility. It's simply the best means - the only means - of deriving real satisfaction from owning a boat.

Well, you, in a sense, are your own boat, and the world in which you live, and the universe in which you exist, are the water. And Process teachings are there to tell you all about you, the world, and the universe. So that you may derive the greatest possible real satisfaction from being who and what you are.

For this purpose the teachings are divided into two distinct halves. First - because it must be tackled first - the 'human game'. Second - because it reaches beyond the human psyche - the 'Universal Game'.

The first is a part of the second. The human game is part of the Universal Game - and for us, a vital part, because we're human beings as well as Universal Beings; we live in the human world as well as the superhuman Universe. And knowledge of that lesser game comes first, because we must understand the nature of our boat and our local waters, before we can begin to understand the winds, the tides, and the currents of the ocean.

So Process teachings tell us what we need to know about the workings of the human mind, which tells us - if we're willing to relate it - about ourselves and one another in immediate human terms; why we are as we are, why we feel as we feel, and why we behave as we behave, from a purely psychological standpoint.

The Logics, which make us the first section to be tackled, lay the groundwork for this aspect of the teachings. (There's more to come later, but this is the beginning.) They contain nothing beyond the

human plane, nothing about influences or forces beyond the mind itself.

Because at that point in our learning nothing else is of immediate relevance.

And the key to the human game is laid out right at the beginning, in Logic One. RESPONSIBILITY. And responsibility is CHOICE. To understand the human game, and our own part within it, we must understand the concept of 'choice'. Because choice, personal choice, is something we have to live with every day of our lives.

But when the groundwork of the human game has been laid, when we understand, even in the barest outline, the way our human psyches work, and the nature of the choice with which we have to live, on a human level, then it's time for a wider view.

So the next two stages concern the Universal Game. To begin with it's only a glimpse, and still from a purely human stand point. Also - inevitably from that standpoint of choice and responsibility - it's only one side of the Universal Game; the sinister side, the apocalyptic side, the side which envisions a distinct and painful separation between heaven and hell, between wisdom and folly, between good and evil, between assets and deficiencies.

These two stages are still IN TIME and immediate, and therefore they only concern the point in the Universal Game at which our own world finds itself NOW. They cover a series of pieces called "THE TIDE OF THE END", a series of dramatic revelations, which place the present state of the human predicament in the overall cycle of the Game itself.

The Tide of the End takes us from a cold analytical dissection of the human psyche, straight into the realms of cosmic consequences, but still presented in a purely human context, and in terms that are starkly familiar to those of us with an even remotely conventional religious background. Death, doom, destruction and damnation.

And there's a purpose to the use of this terminology; there's a reason

why The Tide of the End is couched in the emotive rhetoric of Jehovian prophecy. Whatever conventional religion may have become - particularly through its unhappy marriage with pious morality - it still contains the seeds of validity. As "The Valley of the Shadow' (the last piece in The Tide of the End_ states; "Death, Doom, Destruction and Damnation are no myths. They are real.' And stages two and three of the teachings borrow the evocative language of traditional religious revelation to lend impact to the negative side of the Universal Game - which we cannot afford to take lightly - and to pay tribute to all those who have prophesied from the windward side of the mountain.

Such prophets may have stressed only one side of the truth - that was their function - and sometimes they may have clothed even that in a misleading disguise of moral outrage and pious indignation. But the truth was there nonetheless, and the language was appropriate to its dramatic and sometimes frightening content.

So when you've examined the human mind in Logics One to Seven, study The Tide of the End in the spirit with which it's presented. Move on from intellectual analysis to emotional response. Each is as valid as the other as a means of learning.

This stage may be an alarming introduction to the great Universal Game. But that's as it should be. And besides, there's reassurance at the end - the very end of the very last piece; "The Valley of the Shadow' - a strange place to find reassurance, but that too is in keeping with the nature of the Game, as you'll discover. Only in Death do we find the beginnings of Life.

A brief look at the human game, followed by a brief - and somewhat cataclysmic - experience of the Universal Game. A mere introduction, so far, to Process teachings.

Now, if the Logics haven't drive you away because they require an

intricate scrutiny of yourself, and if the Tide of the End hasn't scared you into retirement because it opens a window on the underworld, you're ready for a tour of the Game; a precise and guided tour, which includes the Game itself, its human aspect, and the links between the two.

First of all the God patterns, with which most of you are already familiar. Then you're ready to learn the wisdom of 'Resist not Evil', and the reality of the Universal Law. You're ready to discover the Cycle of Ignorance, the Separation and the Self, to learn what Control and Contact really mean, and what the Garden is. You're ready to be introduced to the New Game and the Game of the Gods, to meet the Adversary and to look beyond the Lie. You're ready to know the truth of Right and Wrong, to begin to understand the relationship between Male and Female, to learn the secrets of Healing, Teaching and Preaching, to find what externalising means, and more besides.

The next eleven stages cover the main body of Process teachings. But without the alternately cold and hot groundwork of the Logics and the Tide, there cannot be a real understanding or appreciate of the BI's.

And remember this also. Process teachings are simply there to be learned and absorbed and related to ourselves and one another. The benefits of great satisfaction aren't obtained by FORCING ourselves to behave in particular ways as a RESULT of what we've learned. That's a relatively worthless activity. They're obtained by absorbing and OWNING what strikes a chord in us, thereby turning information which we have been given into knowledge which we have FELT. When that happens, we change without effort, and the greater satisfaction comes with out demand.

And the secret of that greater satisfaction lies in the establishment of peace; not an image or peace, or a protest of peace, or a demand for

peace, but real peace, both inside and outside, within ourselves and with one another. Which means the elimination of conflict, both inner conflict and outer conflict. Which is why the basic purpose of The Process is the reconciliation of opposites, symbolized and represented on an ultimate level by the Unity of Christ and Satan.

The greatest wisdom, because it brings the greatest satisfaction, is to reconcile whatever can be reconciled. And the wisdom of Process teachings is directed to that end.

Ultimately everything can be reconciled, but now, in time - and remembering that for the human game this is the time of the End - we must learn, not only to reconcile what CAN be reconciled, but also to reconcile OURSELVES to what currently CANNOT be reconciled. Conflict is a reality - paradoxically, lies and illusions* - and part of Process wisdom is to learn to live with conflict without a sense of failure or despair when it cannot immediately be resolved, as well as to resolve it as soon as resolution becomes possible.

(*do exist, even though only as lies and illusions)

But returning to the two aspects of the teachings - the human game and the Universal Game. In a comparison of the two you'll discover the prime Process Paradox.

As I said, the human game is a game of choice. On the other hand - despite the tone of the Tide of the End - the Universal Game is a game of choicelessness (BI 13: "....whatever a creation does or is stems from the nature of its creation").

But how then can we be part of both games? How can we have choice and yet be choiceless?

Well, when we understand and can live with THAT paradox, without a sense of confusion and contradiction, we're already a long way towards our goal of reconciliation.

But first of all both sides of the paradox must be fully understood.

The totality of human choice, and the totality of Universal choicelessness. Because when we UNDERSTAND them, we realise how completely they belong together. But that you must discover for yourselves.

Finally, two points about The Process.

One: It's been called a religion. (Perhaps it is. Who knows the REAL meaning of 'religion'?) But the term has now become so closely identified with a combination of moral confinement and pious euphoria, that it's ceased to be a word which describes The Process, whose teachings are directed towards the ELIMINATION of guilt and fear, not their propagation. So use the term by all means if you wish, but with reservation -
and awareness.

Two: The Process is all about GOD. But that word also has become so inextricably festooned with constricting and inhibiting connotations of prim, pretentious piety, that I prefer that very neutral term, 'the Game', which no one has yet managed to impregnate with an overdose of righteousness.

The Game is the Great Universal Plan! The Fundamental Structure of Existence! The Source of all Phenomena! The Focal Point of the Cosmos! The Primal Power! The Ultimate! The Absolute! Define it in whatever pompous or erudite terms you like. It's IT! The Great Eye Tee! However, we'll go on calling It 'GOD' as well as the Game, but at the same time we'll do our best to keep it free from the shackles of sanctification. We may fail, but I think the Game could live with that. It's been through worse.

Bless you all. Enjoy your journey through the maze of Process teachings. It's not all roses, but it's not all thorns either. And the rewards along the way, if you're really willing to absorb and experience and PARTAKE, are very satisfying.

So be it,

(Robert)

ROBERT DE GRIMSTON

3301 Louisiana Avenue Parkway
New Orleans, Louisiana, 70125

P.S. Process definition:
A loser is one who can win and not feel the gain.
A winner is one who can lose and not feel the loss.

ATTACHMENT TO PS-3

PROCESS TEACHINGS
SYLLABU5 AND FORMAT FOR SEMlNARS

A - SYLLABUS

INTRODUCTION - BI TWENTY ONE and PS THREE

STAGE ONE- - THE LOGICS

FIRST SEMINAR: LOGIC ONE - PAGES 1 to 14
SECOND SEMINAR: LOGIC ONE - PAGES 15 to 24
THIRD SEMINAR: LOGICS TWO and THREE
FOURTH SEMINAR: LOGICS FOUR and FIVE
FIFTH SEMINAR: LOGIC SIX
SIXTH SEMINAR: LOGIC SEVEN

STAGE TWO - THE TIDE OF THE END (PHASES ONE to THREE)

FIRST SEMINAR: 'AS IT IS' Sections 1 to 3
SECOND SEMINAR: 'AS IT IS' Sections 4 to 7
THIRD SEMINAR: 'FREEDOM FROM THE MIND' and 'THE TWO POLE UNIVERSE'
FOURTH SEMINAR: 'THE HIERARCHY', 'THE GAME OF THE GODS' and 'CHRIST CAME',
FIFTH SEMINAR: 'IF A MAN ASKS' Sections 1 and 2
SIXTH SEMINAR: 'IF A MAN ASKS' Sections 3 to 5

STAGE THREE - THE TIDE OF THE END (Phases Four to Seven)

FIRST SEMINAR: 'GOD IS' and 'HUMANITY IS THE DEVIL'
SECOND SEMINAR: 'AND NOW THE JUDGEMENT' Sections 1 to 4
THIRD SEMINAR: 'AND NOW THE JUDGEMENT' Sections 5 to 8
FOURTH SEMINAR: 'A CANDLE IN HELL' Sections 1 to 3
FIFTH SEMINAR: 'A CANDLE IN HELL' Sections 4 to 7
SIXTH SEMINAR: 'THE TIDE IS NOW DESTRUCTlON' and 'THE VALLEY OF THE SHADOW'

STAGE FOUR - THE GOD PATTERNS

FIRST SEMINAR: 'WHAT ARE GODS?' and WHAT IS GOD?'
SECOND SEMINAR: 'JEHOVAH and THE JEHOVIAN'
THIRD SEMINAR: 'LUCIFER and THE LUCIFERIAN'
FOURTH SEMINAR: 'SATAN and THE SATANIST'
FIFTH SEMINAR: 'CHRIST'
SIXTH SEMINAR: GENERAL DISCUSSION OF THE GOD PATTERNS.

STAGE FIVE - THE BI's (1,5,7,8,)

FIRST SEMINAR: BI ONE
SECOND SEMINAR: BI FIVE Sections 1 and 2
THIRD SEMINAR: BI FIVE Sections 3 and 4
FQURTH SEMINAR: BI SEVEN Sections 1 to 3
FIFTH SEMINAR: BI SEVEN Sections 4 and 5
SIXTH SEMINAR: BI EIGHT

STAGE SIX - THE BI's (9,12,13,14,) -

FIRST SEMINAR: BI NINE
SECOND SEMINAR: BI TWELVE Sections 1 to 3
THIRD SEMINAR: BI TWELVE Sections 4 and 5
FOURTH SEMINAR: BI THIRTEEN
FIFTH SEMINAR: BI FOURTEEN Sections 1 and 2
SIXTH SEMINAR: BI FOURTEEN Sections 3 and 4

STAGE SEVEN - THE BI's (16,17)

FIRST SEMINAR: BI SIXTEEN Sections 1 to 9
SECONI:3 SEMINAR: BI SIXTEEN Sections 10 to 13
THIRD SEMINAR: BI SIXTEEN Sections 14 to 16
FOURTH SEMINAR: BI SIXTEEN Sections 17 to 20
FIFTH SEMINAR: BI SEVENTEEN Sections 1 to 3
SIXTH SEMINAR: BI SEVENTEEN Sections 4 to 7

STAGE EIGHT - THE BI's (18,19)

FIRST SEMINAR: BI EIGHTEEN
BI NINETEEN Sections 1 and 2
SECOND SEMINAR: BI NINETEEN Sections 3 to 8
THIRD SEMINAR: BI NINETEEN Sections 9 to 10
FOURTH SEMINAR: BI NINETEEN Sections 11 to 14
FIFTH SEMINAR: BI NINETEEN Sections 15 to 18
SIXTH SEMINAR: BI NINETEEN Sections 19 to 21

STAGE NINE - THE BI's (20,22,23,25,?)

FIRST SEMINAR: BI TWENTY

SECOND SEMINAR: BI's TWENTY TWO and TWENTY THREE
THIRD SEMINAR: BI TWENTY FIVE Sections 1 to 3
FOURTH SEMINAR: BI TWENTY FIVE Sections 4 to 6
FIFTH SEMINAR: BI TWENTY FIVE Sections 7 to 11
SIXTH SEMINAR: CHOICE OF ANY MATERIAL ALREADY COVERED.

STAGE TEN - THE BI's (26,27,28,?)

FIRST SEMINAR: BI TWENTY SIX
SECOND SEMINAR: BI TWENTY SEVEN
THIRD SEMINAR: BI TWENTY EIGHT Sections 1 to 4
FOURTH SEMINAR: BI TWENTY EIGHT Sections 5 to 7
FIFTH SEMINAR: BI TWENTY EIGHT Sections 8 to 12
SIXTH SEMINAR: CHOICE OF ANY MATERIAL ALREADY COVERED.

STAGE ELEVEN - THE BI's (29,30,?)

FIRST SEMINAR: BI TWENTY NINE Sections 1 to 6
SECOND SEMINAR: BI TWENTY NINE Sections 7 to 9
THIRD SEMINAR: BI TWENTY NINE Guidelines
FOURTH SEMINAR: BI TWENTY MINE Education
FIFTH SEMINAR: BI THIRTY
SIXTH SEMINAR: CHOICE OF ANY MATERIAL ALREADY COVERED.

STAGE TWELVE - THE BI's (31)

FIRST SEMINAR: BI THIRTY ONE Sections 1 to 5
SECOND SEMINAR: BI THIRTY ONE Sections 6 to 7
THIRD SEMINAR: BI THIRTY ONE Sections 8 to 9
FOURTH SEMINAR: BI THIRTY ONE Sections 10 to 12
FIFTH SEMINAR: BI THIRTY ONE Section 13
SIXTH SEMINAR: BI THIRTH ONE Sections 14 to 18

STAGE THIRTEEN - THE BI's (32 and 33)

FIRST SEMINAR: BI THIRTY TWO Sections 1 to 7
SECOND SEMINAR: BI THIRTY TWO Sections 8 to 11
THIRD SEMINAR: BI THIRTY TWO Sections 12 to 17
FOURTH SEMINAR: BI THIRTY THREE Sections 1 to 4
FIFTX SEMINAR: BI THIRTY THREE Sections 5 to 8
SIXTH SEMINAR: BI THIRTY THREE Sections 9 and 10

STAGE FOURTEEN - THE BI's (34,35,36,?,?,?)

FIRST SEMINAR: BI THIRTY FOUR
SECOND SEMINAR: BI THIRTY FIVE
THIRD SEMINAR: BI THIRTY SIX
FOURTH SEMINAR: CHOICE OF ANY MATERIAL ALREADY COVERED

FIFTH SEMINAR: CHOICE OF ANY MATERIAL ALREADY COVERED

SIXTH SEMINAR: CHOICE OF ANY MATERIAL ALREADY COVERED

NOTES ON THE SYLLABUS

1. The Syllabus, as far as it goes at the moment - and no doubt more will be added later - is divided into fourteen 'Stages', each Stage consisting of six 'Seminars'.

2. Processeans are not bound to study Process teachings either in this order or in these Stages. The Syllabus is merely a suggested method of introducing a precise system for learning the material.

3. Those who use the Syllabus are advised to keep their Seminar Groups to a minimum of six members and a maximum of eleven. The ideal number is probably around eight.

4. Applicants for Process Seminars should be given copies of PS 3 (with attachments) and BI 21, (if they don't have them already), to read before attending the Introduction.

5. An Introduction may be held as soon as there are enough applicants (or new applicants) to form one or more Seminar Grours. Then the Seminars can begin no more than one week later.

6. Discuss both PS 3 and BI 21 at the Introduction. And be sure that everyone understands the Syllabus and the Format. Distribute the material for the First Seminar to those who don't already have it (see point 2 of the Format), and stress the importance of prompt and regular attendance, so that EVERYONE may derive the maximum benefit from the Seminars.

7. Also at the Introduction, appoint a controller - or two if you like - for each Seminar Group. The Seminars are not designed as a teaching and learning activity, but as a communal learning activity. EVERYONE is learning, and at the same time helping everyone else to learn. But a controller will be necessary for organising and making decisions on a practical level.

8. Always keep the principles of Process Education (BI 21) in mind. In fact it's worthwhile doing a brief coverage of BI 21 every three or four Stages, to ensure that your Seminars are still running along these lines.

9. Days and times when Seminars are held, I leave to the decision of individual Process Groups. But I advise you to hold them not less than once and not more than twice a week, in order to give both continuity and also time to study and absorb the material.

10. Don't jump Stages in the Syllabus, but at any point - between Stages of course - you may, by general agreement, go back to an earlier, already covered Stage, and go through it again, before going on to the next one in line. Or you may create an intermediate Stage of your own, including material which has been covered but was generally reckoned to merit further discussion. But always keep to six Seminars per stage .

11. BI numbers not included in the Syllabus were originally written in relation to specific in time situations and circumstances (which no longer apply), and had no overall significance that hadn't already been covered in other material. Therefore they were later destroyed.

The only exceptions to this are BI 6 and BI 15. BI 6 is about Matthew Chapter Ten, and is now covered much more completely in the Matthew Commentaries, which will be available in due course. BI 15 is concerned with spiritual parent/child relationshlps. As not everyone is familiar with these, and it doesn't feel appropriate to reintroduce them formally right now, I haven¡t included BI 15 in the Syllabus. However, it will be available to those who want to read it. But its important to remember that it does not necessarily apply to human parent/child relationships.

12. The existing God pattern material is very minimal, and does not by any means cover all the information. 'What are Gods?' and 'What is G0D?' are taken from 'The Process on Love', incidentally). However, there's a manuscript which I completed about nine months ago and which I'm hoping to have in my possession quite soon, and this could form the basis of something much more comprehersive for the future,

B - FORMAT

1. Each Seminar should be three hours long, with a twenty minute break between two eighty minute halves. (This is a guideline. You may increase or decrease the length according to the attention span of your group. But keep it standard for each Stage).

2. The material to be covered during a particular Seminar is studied by each member of the Seminar Group BEFORE the Seminar takes place.

Most Processeans will eventually have their own personal copies of Process teachings. But if any member of your Seminar Group doesn't have his own copy, then ensure that he receives the material for each Seminar before leaving the previous one. You may organise it so that Group members have all the material to be covered by a particular STAGE before the Stage begins. That's up to you. The important thing is that EVERYONE - however many times he's read it before - I studies the RELEVANT material BETWEEN one Seminar and the next.

3. During this period, each member should make brief notes of a) inclarities in the material, b) questions he wants answered, c) points he feels are worth emphasising, d) personal examples (both incidents and general patterns) to illustrate points, e) relevant expansions, implications or applications of the material, f) any other useful points. (Don't force the note taking, It's meant to be a help not a burden!)

4. Before beginning a particular Stage for the first time, two or three Processeans, preferably those most familiar with the teachings, should go through all the material for that Stage, carefully marking the salient points and the points which are usable for the various activities listed in Appendix One. A suggested way of doing this is as follows. Square and letter all the points - particularly those in capital letters - which merit emphasis, or could be used for 'two minute talks', 'explanations', 'implications', or 'mini-group dis- cussions'. Circle and number all the points which could be used for 'personal examples', 'pairs', 'enactments', and 'tasks'. An example of this marking is shown in Appendix Two.

5. Before each Seminar - preferably several days before - controllers of Seminar Groups should go through the marked material to be covered, and decide what activities they will include in relation to the material in general and in relation to the marked points in particular. In this way they can create a format Eor each Seminar similar to the example in Appendix Three. You'll soon be able to judge how many activities you need for each half of a Seminar. So don't worry if you select too many or too few for the first ones.

6. Begin each Seminar by:
a) taking a Testing Round, asking each person a simple question about the material, to insure that everyone has read it and understood it,

and b) taking a round on inclarities and questions. (See point 3).

7. Inclarities and questions do not necessarily have to be tackled there and then during the initial round. They can be tackled later when you reach the relevant point in the material.

8. Any inclarities which remain inclarities, and questions which remain unanswered, after discussion, should be noted down for forwarding to me. This applies also to any points which emerge which it's generally agreed would be of interest to other Process-eans. (But please make them brief!)

9. If your Seminar Group has carried out a 'task' since the previous Seminar, relating to the previous Seminar's material, take a round on it before going on to the new material (i.e. before 6 a) and b) above).

10. Do a final round at the end of each Seminar, asking a question like: 'What have you learned about yourself during this Seminar?' or 'What have you discovered that you didn't know before?' or 'How have you benefitted?' or 'What have you contributed?' or similar.

11. A general point on rounds. Encourage the members of your Seminar Groups to be brief and to the point. And also encourage them to shut each other up - in the nicest possible way, of course -

when they ramble on!

12. If at the end of a Seminar there seems to be still a lot more to discuss on the material, go on nevertheless to the next piece of material, and complete the Stage within the six Semlnars, Either you may repeat the whole Stage later on, or you may create a Stage of your own covering material that you feel merits more discussion than is possible in one Seminar. (See point 10 of the notes on the Syllabus). You may even do a Stage right through again as soon as it's completed, if that's what feels appropriate, before going on to the next Stage.

13. Sometimes, on the other hand, you may have time to spare during a Seminar, if, for example, the material to be covered is short. Use any additional time to cover points of general interest, or go over material already covered.

14. Whatever happens, don't race through Process teachings. They're there to be enjoyed and savoured as well as intricately dissected. You'll get indigestion if you try to consume them too quickly!

15. The object of a Seminar is to make the material as real and meaningful as possible to every member of the Group. The most effective way of doing this is by relating to it PERSONALLY. Which is why, in Appendix One, I've set down a series of 'personal' as well as 'impersonal' activities, which can be included in your Seminars and related specifically to any aspect of Process teachings.

16. Finally, remember that each of you gains from a Seminar what he gives to it, not what someone else puts into it. With this type of format, there's plenty of scope for everyone to contribute and participate. And that includes suggestions and ideas of how to improve or expand the format. Because the object of all of this is to learn the teachings of The Process in the most effective, enjoyable, stimulating, and fulfilling way possible. If that isn't achieved, then the method isn't working, so we must change it, develop it, upend it, reverse it, redesign it, whatever is required.

So if you find Seminars unsatisfying, don't sit back and expect someone else to make them satisfying. Either contribute within the framework that's being used, or suggest ways of improving the framework.

P.S, I shan't be holding my own Seminars from now on - for the time being anyway. Instead, I want Processeans who really want to learn the teachings to hold their own - and that includes down here in New Orleans. But send me your questions, and I'll try

to answer them, either directly or in the monthly newsletter. And also, where there are Process Groups keeping The Process alive and moving on a physical level, I'll come and visit as often as I can, again to answer your questions, heIp, encourage, support, advise - whatever's needed.

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AFPENDIX ONE

ACTIVITIES FOR SEMINARS

A. PERSONAL

1. Personal Examples.

These can be taken in the form of 'rounds' (each person giving an example in turn) or individually (one or two people only).

Personal examples may be positive (somethlng desirable about oneself), or negative (something undesirable about oneself), or both, one after the other, relating to the same basic concept (e.g., a round of Personal Examples of 'poor contact' followed by a round of Personal Examples of 'good contact').

Other Personal Examples could be: areas of maximum negativity/positivity in relation to a concept (e.g. 'In what area of your life are you least/most responsible?'), incidents of the negative/positive side of a concept (e.g. 'Give a personal example of demand/acceptance/hate/love/fear/awareness/retreat/control /etc.'), examples of changes from negative to positive - or the reverse - in relation to a concept, and so on.

2. PERSONAL REALTIES.

These can be expressed in relation to any Process concept or aspect of Process teachings, and again taken as 'rounds' or individually. It simply means someone expresslng his personal interpretation of and feelings about a concept, and/or how it relates to him and his life.

3. SELF-ASSESSMENTS.

Rounds or individually. A person's assessment of himself in

relation to an aspect of Process teachings ('To what extent do you blame/justily/"own" your effects on people/see people as a reflection of yourself/impose your reality/ etc?').

4. OTHER-ASSESSMENTS.

Rounds on how members of a Seminar Group see one another in the same terms as described ln 3 above.

5. PAIRS.

In this activity members of a Seminar Group get together in pairs and make contact with one another on specific personal topics. For example, A tells B about a personal experience, problem, idiosyncracy, reality. This could be something that B draws from A with a specific question, or something that has emerged in a round of Personal Examples, Realities or Self-assessments. B helps A to clarify, become more aware of , understand better, resolve, and/or feel better about the particular point at issue. This is done mainly by questions, but advice, suggestions, opinions, and anything else that feels appropriate, are all permissible. The criterion is simply what helps! Then A does the same for B in relation to something personal to B.

Generally allow a total of ten minutes for this activity - five minutes each way - but use your own judgement.

After each 'pairs' activity, have a round on how each person benefitted from the contact.

6. ENACTMENTS.

These are brief sketches performed by any number of people - two is generally the best - to illustrate aspects of Process teachings. They can either be off-the-cuff, with a few minutes private preparation and rehearsal, or they can be prepared before the Seminar, having been designated at the previous one.

Enactments aren't personal in the same way as the first five activities, in that they will usually be imaginary (though they could be re-enactments of actual situations), but I hesitate to call them IMpersonal, so I'm including them here.

3. IMPERSONAL

1. TWO MINUTE TALKS.

Someone talks to the group for two minutes about a concept or an aspect of Process teachings, with attention on clarity, interest, coherence, accuracy, continuity and relevance. Comments may be taken afterwards from the other members of the Group on the quality of the talk from those points of view.

2. EXPLANATIONS.

Someone explains a point made in the material being covered. No time limit, but with attention on the same points as in Two Minute Talks, and including brevity! Comments may be taken afterwards.

3. IMPLICATIONS.

This means someone expanding on a particular Process concept, and describing the wider, deeper, more practical or more spiritual (etc.) implications of it. For example: "What are the implications for the world as a whole of blame being the detonator of all evil?"

4. MINI-GROUP DISCUSSlONS.

The Seminar Group divides into small groups of three or four and holds a five or ten minute discussion on a particular point in the material being covered.

C. TASKS.

These are activities or projects which members of a Seminar Group are given to carry out between Seminars. They will normally be related to the material just covered, but they may be related to the material being studied for the coming Seminar. I leave the nature of them to your imagination; but they can be practical (doing something), cerebral (assessing or observing something), emotional (enacting something) , or spiritual (opening yourself up to something).

Always take a round on the results of a Task performed, at the beginning of a Seminar. If it relates to previous material, as it usually will, take the round BEFORE the Testing Round on the NEW material.

APPENDIX TWO

MARKING THE MATERIAL

1. Squares and letters for points that merit emphasis, and/or are usable primarily for Impersonal Activities.

2. Circles and numbers for points that are usable primarily for Personal Activities.

NOTE: The squares and circles are purely for your own convenience.

Of course any point can be used for any Activity. Use your own imagination.

Marked points are also usable for the Testing Round.

(SAMPLES FOLLOW)

APPENDIX THREE

SPECIFIC FORMAT

Controllers are advised to make out brief formats for each Seminar, including activities related to particular marked points in the material to be covered.

SAMPLE:

(The Sample was handwritten in the original--it is typed here)

STAGE ONE - THE LOGICS

FIRST SEMINAR: LOGIC ONE Pages 1 to 14.

1. Testing Round A, 1 & 2, D, 3 & 4, F, K, L, 11, M.
2. Inclarities & Questions.
3. Personal Example Round -- 1
4. Personal Example Round -- 2
5. Enactment -- 3
6. Enactment -- 4
7. Two Minute Talk -- F
8. Mini-Groups -- 5 6 G H & I
9. Pairs -- 7 & 8
10. Benefit Round.
11. Self-Assessments -- 10
12. Explanation -- L
13. Personal Example Round -- 11
14. Personal Realities -- M
15. Explanation -- N
16. Other-Assessments -- P
17. Implications -- S

18. Final Round -- 'Tell us one thing you've learned about yourself this evening.'

NOTES: a) This is just one way of making a specific format. If you prefer a different method, use it.

b) The purpose of a specific format is to improve YOUR control of the SEMINAR, not to give the FORMAT control over you! So use it, but don't feel tied to it. It's a guideline, not a fenced compound. But on the other hand, don't make a format and then go out of control as a result of FAILING to use it.

(End Attachments to PS-3)

PS-4

To: ALL PROCESSEANS
2
September 1974
FROM: ROBERT DE GRIMSTON

Brethren, As it is,

I'm going to need a reference for my letters. Who knows, there might be quite a few of them in the future. My pen - at the moment anyway - doesn't seem to want to stop!

So I'll use PS, standing for Post Separation. And one day, again who knows, I may start writing some real PR letters - Post Reconciliation!

So the first three can be referred to as PS 1, PS 2 and PS 3. All of them should, if possible, be available to ALL Process-eans, now and in the future, including their attachments (as with PS 3) if any.

So be it,

(Signature)

ROBERT DE GRIMSTON

3301 Louisiana Avenue Parkway
New Orleans, Louisiana, 70125

PS-8 (With Excerpt from Mattew Commentaries)

P.S.8.

OMEGA

May 1975

TO: ALL PROCESSEANS
FROM: ROBERT DE GRIMSTON

Brethren, As it is,

Another cycle is ended. And The Process moves into yet another phase of the
Game.

In October of last year all the signs indicated that I should reinvolve myself
in the creation of a new Process structure. I had a vague idea of the form
that structure would ultimately take, but I could not impose my idea on the
actual task of reorganization. Instead I simply followed the signs and allowed
the situation to take its course in response to the various pressures which
the Processeans involved channelled into it.

The instinct in many to recreate a replica of the old structure was naturally
strong, and it was very fascinating to watch old patterns emerging in new
forms and under new disguises. But even more fascinating was the fact that
without any pressure or resistance from me (every reality was given a full
opportunity to stake its claim), the patterns found no foothold, and each one
eventually faded into the past.

We Þnally proved - if any of us needed proof - that whatever structure we
might try to create for The Process, the Game will only allow the appropriate
structure to emerge and become established.

In a part conscious anticipation of the outcome of this restructuring phase,
I've spent a great deal of time with Processeans in Toronto, stressing the
fact that The Process offers no secuurity, in the sense of being something to
lean on or cling to; it's purpose is to help Processeans to discover their
own security within themselves. And this has also been my last message to
the Processeans in Boston.

And for those of you who've not yet heard it, I'm enclosing with this letter
an excerpt from the Matthew Commentaries which makes that very point.

In brief, the new Process structure will not provide - for anyone - a solid,
tangible, organised security point. It won't - at this stage of the

Game anyway
 - provide a physical focal point, a central place of worship, an emotional
bow-wave, an exclusive group of ministers, problem handlers, mediators, parent
substitutes, prefects or mentors; nothing, in fact, onto which a would-be
Processean can transfer his own personal sense of responsibility and then cling
to for protection from the pressures of the human game. Nor will it
provide the dangerous trappings of ranks and titles and uniforms, behind which
a would-be Processean can hide his personal sense of inadequacy, and thereby
avoid the painful task of coming to terms with it.

There's nothing inherently wrong with any one of these elements, but twelve
years of experience has shown me how quickly and easily we all of us slide
into using them to avoid what we have to go through in order to transcend.

Now The Process has been good to us. Because before pulling the security rug out
from under us, it gave us the alternative. Process teachings, as they stand,
take us a long long way towards having no need of that rug. Many Processeans,
unfortunately, never found that out, because the external security point which
the old organisation represented, obscured the need to Þnd it out. Many
Processeans didn't bother to discover security within themselves, because
they were well provided for from elsewhere. As long as they could lean on the
structure, climb its rungs, play its games, follow its rules, and wear its
identity instead of bringing out their own, what incentive had they
to grow and expand and become stronger within themselves. Some even
mistook their increasing identiÞcation with a structure that seemed to be
growing stronger, for an increase in their own strength. So this Þnal
disappearance of even the promise of a new security point to replace the old
one, may come as a shock to some of you.

To put it bluntly, you're on your own.

If you have used The Process to strengthen yourself, you'll be undismayed by
this because there'll be plenty of opportunity to go on doing that through
a continued study of Process teachings. But if you've never gone beyond the
point of seeing The Process as a crutch, or a status symbol, or a source of
identity and signiÞcance, then you'll probably feel let down and insecure.

But I predict that whichever is your reaction now, eventually you'll be
glad that the illusion is Þnally gone, and that The Process is emerging as
what it really is, a stark and challenging way to transcend the human game,
and not just another means of protecting yourself against it.

For all of you, and many others too, there'll be an opportunity to study
Process teachings regularly and systematically, and to apply them, not within
the false security of a protected Process reservation, but surrounded by the
stark reality of the human game. Because that's the only way you'll attain
and recognise that degree of invulnerability which a true understanding of
Process teachings gives you.

But the experiences of the past six months have done more than Þnally remove
the last agreements and expectations of building a cosy repiica of the old
Process structure. There was one other job that had to be done.

In the Old Process we tackled all the God patterns one by one, by means of a
series of very intense `enactments', in which each pattern combination in turn
was thrown into relief by certain members of the `inner core' of the organisation,
so that all of us could learn the full nature of the pattern - particularly at
its most negative - and also so that the pattern itself could go through a kind of
catharsis, a death and rebirth point.

There was nothing predirected or artiÞcial about these enactments; they were
completely spontaneous and the emotions and manifestations involved were real.
But there was always a part of some of us which could remain detached enough,
even at the most painful points of the drama, to recognise the symptoms of
a major enactment, and therefore to be able to carry it through to its often
agonising but subsequently releasing conclusion.

In this way we tackled the LS pattern, the JC pattern, and the LC pattern, in
that order. But just as we were about to move in on the JS pattern, the JS
pattern - in character, and of course as a part of the enactment! - had other
ideas. And naturally - as their part of the enactment - all the other patterns
submitted, believing themselves to be either inevitably - or in many cases
thankfully! - subject to the JS reality. Consequently the Separation happened.
And no one believed that it could have been prevented.

That's power. Emotional power. The power of suggestion. And that's the
particular area of power which is dominated by the JS pattern.

Well, anyway, we all slipped out of that particular enactment. So of course
The Process had to come round and run through it once again; but this time
with no escape clause.

And we did. We started setting the scene and reenacting the earlier stages when we began to collect Processeans together in Boston in October. By November a brand new - or perhaps a continuation of the old - JS enactment was well under weigh. And when the Boston group came to Toronto on the Ides of March, we swung into the Þnal stages of a very intense and emotion-packed drama, which needless to say involved several strong JS personalities, right at its centre and carrying most of the weight of the enactment.

It's enough to say that this time we came through it and out the other side, at the same time concluding the Þnal stages of eliminating the old illusions of what a Process structure should be. (And incidentally the timing was no colncidence, because there's a direct connection between those illusions and the negative end of the JS pattern. Structures which offer security in return for service make ideal vehicles for an emotional power game).

One year ago it seemed that the Old Process had come to an end. But it took one year to prove that to the satisfaction of all concerned, and also to complete the work on an enactment level which the Old Process had started. Now all that has been done.

During the next few months I shall be working on the new cycle, which will give Processeans the chance to study Process teachings without the distraction of creating or trying to relate to a formal organised structure. Meanwhile I shall be in England, contactable at the following address: 65, Iverna Court, London, W.8, England.

Ken Humphreys will be putting out a completely independent newsletter from New York. So if you want to contribute or subscribe to it, contact him.

If any of you want to form Process groups, hold Seminars, Assemblies or other rituals and activities, you're free to do so on your own decision. But the true strength of The Process depends not on the formation of groups, but on the gradually expanding number of growing learning Processeans, living in the world (the human game) but working towards no longer being of the world.

The Survival Centre is still a vision of the future. Perhaps there will be many more than one. My task will be to help Processeans to grow towards that sense of invulnerability and detachment which a study and application of Process teachings can give them. Yours will be to live whatever kind of life such growth directs you into. In that way we can build a real and valid bulwark

of Process Power, a power of awareness and transcendence, to replace the crumbling
human power of guilt, fear, anxiety, and insecurity.

This particular function of The Process is expressed in the I Ching by Hexagram
57; Sun, the Gentle, (the Penetrating, Wind), which is the hexagram of homecoming,
after 56; Lu, which is the hexagram of wandering in a strange land.

`Sun' has the quality of gentleness, "which nonetheless penetrates like the wind
or like growing wood with its roots. The dark principle, in itself rigid
and immovable, is dissolved by the penetrating light principle, to which it
subordinates itself in gentlenessÉÉ' Penetration produces gradual and inconspicuous effects. It should be effected not by an act of violation, but
by inßuence that never lapses. Results of this kind are less striking to the
eye than those won by surprise attack, but they are more enduring and more
completeÉÉ The penetrating quality of the wind depends upon its ceaselessness.
This is what what makes it so powerful; time is its instrument."

And this is the nature of Process teachings. If they are studied and applied
with a calm relentless regularity, the effects are gradual, but real and lasting.
Also, if they are publicised, they may not take the world by storm overnight,
but an awareness and understanding of them will spread slowly and unceasingly.
And that is the destiny of The Process.

You'll hear from me again,

With love,

So be it,

(SignatureÑRobert)

19 A doctor of the law came up, and said, `Master, I will
follow you wherever you go.'
20 Jesus replied, `Foxes have their holes, the birds their
roosts; but the Son of Man has nowhere to lay his head.'

There is no security in HUMAN terms for the follower of Christ. Christ piaces no reliance upon material things, followers. He will not CLING to them at any cost, therefore His followers cannot DEPEND on them. Nor is He willing to subject Himself to any human value or agreement or structure at any expense, therefore His followers cannot depend on those either. He is prepared, if necessary, to be an outcast, therefore His followers must be prepared to be outcasts also.

Jesus makes the point that if following him wherever he goes simply means geographically or physically, it is not a real committment. Because geographically and physically he cannot guarantee that there is ANYWHERE he can go. There is no security for him on that

level at all, not even the security of freedom of movement, let alone a stable base from which to operate. NOTHING for him, on that level, is certain. Therefore nothing is certain for his followers. And this, he says, is important to realise before committing yourself to BEING one of his followers.

To follow Christ one must enter a vacuum in human terms, an area which neither demands nor expects ANYTHING on a material or social level. The only solidity within that human vacuum is Christ Himself, which means the knowledge which He offers. That is one hundred percent reliable. It can be depended upon, and lived by, at the expense of every material consideration, without fear.

Now that of course is an ideal. If we had no doubts, we would not be in the human Game at all. But those who test that concept day after day against their own diminishing uncertainty, can vouch for its validity. The Universal Law NEVER changes - unlike the bank interest rate, or the price of food, or the level of unemployment, or the value of stocks and shares, or the cost of living in general, which are subject to CONSTANT change.

But strangely, and often miraculously, material prosperity usually comes to those who have truly relinquished all dependence upon it or demand for it, and instead settled for Christ's set of values. "Set your mind on God's Kingdom and his justice before everything else and all the rest will come to you as well", said Jesus in Chapter 6 verse 33. And it does, whenever it is required.

Christ and His followers can be rich or poor. They can live in the lap of luxury or in the depths of poverty. They can be here at one moment and gone somewhere else the next. They can be welcomed or cast out. They can be clothed and fed or left naked and starving. For them it is equal; the current requirements of the Game; manifestations to use, or from which to learn; lessons, opportunities, tests, signs; but whatever they are, they are never more than the accidence of life, as opposed to the essence. And only the essence of life, which Christ and His teachings represent, can be validly leaned upon.

This essence of life is nota person, or even a philosophy, but a power; the power of knowledge and understanding and awareness. It's the power of knowing that there is something there beyond the reach of human reality, something that permeates all existence, something within, something that stands behind and beneath what can be touched and felt and seen, something that governs everything with a Law that never changes and can be relied upon utterly.

Some of us have to understand it intellectually before we can completely know it; we have to see the inexorable logic of its machinations, Þtting the parts together like a jigsaw, until a meaningful picture emerges. Others of us can at once feel its presence intuitively, and the Þtting of the parts comes afterwards. But too many of us are looking for somewhere to lay our heads, safe and secure within the bounds of human values, so we see this all embracing substance as a kind of divine representative of those values. But the image is as unreliable as the values themselves, so we must continually reinforce its existence with rigid morality, or pious rectitude, or spiritual euphoria, or holy condemnation, or other-worldly virtue; none of which has anything to do with Christ.

This is what Jesus meant by "teach(ing) as doctrines the commandments of men." (15:9). And incidentally, whoever sees THAT as a holy condemnation, and preaches it as such, is doing it! And that means all of us, at one time or another. It's so much easier to take human values and give them divine status, than to take a superhuman truth and use it to analyse, and eventually disarm, ALL human values. Human values we understand too easily; superhuman truth is something we can only understand by reaching beyond human values.

Now it's not difficult, is it, to grasp the meaning of Christ having nowhere to lay his head in a physical and material sense? But the concept must be taken further than that.

`Master, I will follow you wherever you go, and whatever stand you take on any issue, whatever code you embrace, whatever principles you advocate, whatever camp you join, whatever party you support, whatever viewpoint you represent.' THAT SEEMS like a real committment. But Jesus would have given the same answer. "I cannot offer material security, that is easy to accept, but nor can I offer the security of a definite stand on any issue, or a code, or principles, or one camp in favour of another, or one party, or any fixed and rigid viewpoint. These also are parts of the structure of human values. They are not my security, so they cannot be yours either if you follow me. I am not here to take a moral stand, or to praise one set of principles and condemn another, or to support one party against another, or to advocate any single viewpoint. I am here to lead you into a world which transcends ALL those things (the escapist raises his eyes with hope) and is yet deeply involved in every one of them." (The escapist is downcast. But both he AND the enthusiast are mystified).

This is the crucial paradox, which has been lost. The concept of detached involvement. Nowhere to lay one's head, not even on a rigid moral standpoint, and yet no escape from any standpoint, moral or otherwise. The concept of being IN the world - completely - and yet not OF the world - not even slightly.

And the vast majority are unable to contain the paradox. The vast majority therefore divide in two; on one side the cross is a symbol which endows a particular moral code with divine status, on the other it is a lure which draws us into a world of pious unreality. But Christ supports neither faction - although He sympathises with both, as is His wont.

Now noncommittment to any moral standpoint does not preclude the acknowledgement that some activities are desirable and others undesirable. Part of Christ's involvement in human values is separating the desirable from the undesirable - not on the basis of morality, but on the basis of wisdom and a knowledge of the Universal Law. He analyses, and assesses, and then comments. The moralist simply reacts, and then judges. The escapist simply ignores or dismisses.

It is clear from the New Testament that Jesus did sometimes react, and sometimes he reacted negatively, and became irritated either with the Pharisees' hypocrisy or his own disciples' stupidity! And it would be absurd to regard Jesus as some sublime paragon, floating permanently six inches above the ground with never an uncharitable thought in his head. To channel the Christ spirit effectively, in a function which involved a complete understanding of the human predicament, Jesus had to EXPERIENCE that predicament. He had to EXPERIENCE pain and guilt and fear and misery and futility and anger and blame and self-pity and hatred and confusion, and every other negative human emotion - as well as all the positive ones - in

order to understand them. And that means he had to CREATE some fairly undesirable effects in order to receive the same in return. The idea that Jesus, of all people, was without sin, is an anachronism. The concept of sin was something he HAD to understand and analyse, so it was something he HAD to experience.

So let's not claim that Jesus never judged or blamed anyone. He was human. But he taught the UNDESIRABILITY of blame and judgement. He sought a means to rise above the human state, and paradoxically, part of that means was to become deeply involved with the human state. Only the EXPERIENCE of blame can truly demonstrate to us the UNDESIRABILITY of blame. But it has to be an AWARE rather than a blind experience. We must detach at some point, and analyse the consequences of our blame, rather than giving it full credence and ignoring the effects created.

This is an aspect of detached involvement; to enact, examine, analyse, and learn from what is undesirable, rather than condemning it or justilfying it.

So Jesus offered no security whatever within the HUMAN structure. But he offered TOTAL security within the UNIVERSAL structure, and he offered a standpoint THERE from which to experience, understand, and thereby eventually become FREE of the human structure.

TO: ALL PROCESSEANS EVERYWHERE,
JULY 1974
FROM: ROBERT DE GRIMSTON

Brethren, As it is,

I know that many of you have experienced a great deal of mystery and confusion since I became separated from the Process organisation. And this has intensified since that organisation ceased to be a part of The Process and became the Foundation Church. Perhaps now I can at least dispel some of the mystery, and clarify part of the confusion. It's hard to know which to tackle first, the Game level or the down-to-earth level. But perhaps the most intense feelings are related to the immediacies rather than the basics, so let's begin there.

What happened?

How come that after ten years, the Masters of The Process suddenly decided to dismiss the Teacher of The Process? And then abandoned all his teachlngs?

Well I'm hardly in a position to give the down-to-earth answer to that. I have my own opinions naturally, but they're not important in this context. Only the Masters themselves can answer the question. They've said publicly that there's been a growing doctrinal and personal conflict between the Council of Masters and myself, and that they disagree wlth my doctrine of the Unity of Christ and Satan, which according to them, proved misleading and doctrinaire, and undermined the Church's basic message. Now this may well be true. Every Processean must judge for himself. But I know nothing of any growing conflict between me and the Masters, nor of their disageement with the concept of the Unity. The first I heard of it was In their press release, which ls perhaps a sad, though significant, comment on contact at the higher levels of the old organisation for which I take full responsibility.

But what do I feel about all this ?

Frankly relieved. Although the separation may have been a painful shock for many people, it's nevertheless far better that it's now in the open. It was clearly there all the time, lurking beneath the surface, unvoiced and unexpressed. Now it's manifested. That's at least a step out of unreality into reality. The reality may not be comfortable - indeed it was extremely painful when it happened - but a hidden conflict is much more destructive than a revealed conflict. Surpressed rejection is

far more lethal than outward rejectlon. For me to have been their Teacher in name only was worse than not being thelr Teacher at all. Conflict itself may be a lie, because awareness of the fundamental unity has heen lost, but the lie is compounded when the conflict goes unrecognised. And to recognise it, and manifest it openly, is at least a step TOWARDS the truth. Just as the only road

to Life passes through the Valley of the Shadow of Death. So that's a little bit of what I feel, but it takes us already into the realms of the Game and the cycles of the Game. The sadness of losing contact with my friends is real, but it pales beside the knowledge of another major stride taken by all of us through the Valley of the Shadow. Because every death leads to another rebirth, and every harmonic of rebirth carries us closer and closer to the New Age that has to come. Separation is the prelude to Unity. Hell is only the threshold of Heaven. And the ultimate pain must come before the ultimate satisfaction.

But back onto a down-to-earth level again. What now? And what for the future?

Well, the new Foundation Church must speak for itself. I'm not a part of it - excopt inasmuch as we're all parts of one another - but I wish it well. There've been rumours that I'm setting out to destroy it, that I hate it, that I blame it, and so on. But those of you who've spoken with me know that I still teach what I've always taught; that the greatest wisdom is to love your enemies as well as your friends, to give no credence to blame or hatred even if you feel them, to remain aware of the fundamental rightness and validity of all things, and always to bear in mind that if you want to know what you consider to be your own faults, look at what you complain about in others!

And whatever happens, I shall go on teaching and writing for those who want to know more and learn more and absorb more. The Process never ceases to exist. It can't, because it's much more than a church, or an organization or a group of people, or even a doctrine. It's a cycle of cosmic evolution, in which every human being is inescapably involved. Processeans are the agents, but all of us are the instruments, and the choice of what part we play isn't ours.

But many of you have asked: Is there going to be a new Process organisation, Rituals, baptisms, ranks, uniforms, centers, and so on? The answer - for the time being anyway, and as far as I personally am concerned - is no. Even if I had the resources to set up a new organisation right now - which I don't - I wouldn't do it. The Process isn't dependent for its existence or validity on an organisation, and nor are Processeans. And this is a testing time for all of us. How free are we of the need for the security of a human structure? How real is our faith and belief in Process teachings? How capable are we of

using them to give ourselves a TRUE security - the security of knowledge learned and absorbed?

Now this doesn't mean that you shouldn't form and establish your own local groups, as many of you are already doing. Any group or organisation that's formed on the basis of Process teachings has my wholehearted blessing and support. But the initiative on that level must be yours, the policy must be yours, the incentive must be yours, the decisions must be yours, the direction must be yours, the authority must be yours, with no pressure or demand from me. That

means The Process, on an organisational level, will evolve naturally and spontaneously according to the needs and desires of Processeans, rather than being imposed and directed from above. And that's how I want it, because then I know it's real

Perhaps, if this kind of evolution does take place, one day an effective vehicle for teaching what The Process has revealed will be set up in the form of a college, where anyone may come and stay and learn, and then take his knowledge away with him, and do with it whatever his instincts tell him he must do in order to play his role. THAT would be an organisation linked, not by ties of commitment or baptism or fear of losing touch with GOD, but by knowledge and understanding, and a desire to learn and discover more.

But meanwhile we must be practlcal and immediate. Viva - my only follower from the higher echelons of the church at the time of my dismissal - and myself are based in New Orleans. We would like to be able to work full time at completing the final revisions of my Commentarles on Matthew's Gospel, and various other things that are close to being ready for publication; also to visit all the cities in the U.S. and Canada where there are groups of Processeans, and talk to them. But at the moment our practical circumstances preclude it.

Many of you have offered material help, as well as support and encouragement, and for that we're grateful. Some of you have even suggested donating for us on the streets. Well, that's a really generous offer, which we sincerely appreciate, but it no longer feels appropriate to propagate Process teachings by this method. So, many thanks, but please, no donating!

Apart from this, many of you want to be active again for The Process. And that's good. But one thing I beg of you. Remember that if you're a Processean, you're not in any way, or on any level, an enemy of the Foundation. Founders are as much your brothers and sisters as other Processeans - and all other human beings for that matter. The most real and effective Process activity is learning, absorbing and following Process teachings, which includes at least attempting not to give credence to your negative attitudes.

As for the future, it's in the capable hands of the Game - I'm glad to say - not ours. But be reassured: the Game is heading towards Life, and we're all going with it, whatever faith we belong to, or way of life we follow. The Unity is real, whatever the apparancy. I'm here. I'm available. I'm with you. I'm part of you. And I love you all.

So be it,

(Robert)

3301 Lousiana Ave. Pkwy.
New Orleans, LA 70125

Copies: All Processeans
The Foundation Church

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But meanwhile we must be practlcal and immediate. Viva - my only follower from the higher echelons of the church at the time of my dismissal - and myself are based in New Orleans. We would like to be able to work full time at completing the final revisions of my Commentarles on Matthew's Gospel, and various other things that are close to being ready for publication; also to visit all the cities in the U.S. and Canada where there are groups of Processeans, and talk to them. But at the moment our practical circumstances preclude it.
Many of you have offered material help, as well as support and encouragement, and for that we're grateful. Some of you have even suggested donating for us on the streets. Well, that's a really generous offer, which we sincerely appreciate, but it no longer feels appropriate to propagate Process teachings by this method. So, many thanks, but please, no donating!
Apart from this, many of you want to be active again for The Process. And that's good. But one thing I beg of you. Remember that if you're a Processean, you're not in any way, or on any level, an enemy of the Foundation. Founders are as much your brothers and sisters as other Processeans - and all other human beings for that matter. The most real and effective Process activity is learning, absorbing and following Process teachings, which includes at least attempting not to give credence to your negative attitudes.

As for the future, it's in the capable hands of the Game - I'm glad to say - not ours. But be reassured: the Game is heading towards Life, and we're all going with it, whatever faith we belong to, or way of life we follow. The Unity is real, whatever the apparancy. I'm here. I'm available. I'm with you. I'm part of you. And I love you all.
So be it,
(Robert)
3301 Lousiana Ave. Pkwy.
New Orleans, LA 70125
Copies: All Processeans
The Foundation Church

Precepts of the Process Church.

As gathered from The Processean Magazines.

Love is the healer of all ills.

The basis of conflict is a lie. And the lie is the image of divergent interests.

'Love your enemies' is the key to the ultimate banishment of all evil.

" To combat evil in its own terms…is to become its loyal servant and propagate its cause."

The secret of happiness lies in making others happy.

Burdens are great strengtheners, and lack of them, WITHOUT A SHARP AND PENETRATING AWARENESS, can be equally very weakening.

Every karma is different but every salvation is the same.

Knowledge of things outside us is worthless as long as we are ignorant of ourselves

If we wish to be positive we must accept and then rise above the negative aspects of a situation.

If we desire happiness we must give happiness.

To love what hates you is to disarm the hatred and make it powerless.

THE PROCESS
CHURCH OF THE FINAL JUDGEMENT

CHRIST said,
Love your enemies.

CHRIST'S Enemy
was SATAN
And SATAN'S Enemy
was CHRIST.

Through Love
enmity is destroyed,
Through Love saint and sinner
destroy the enmity between them.

Through Love CHRIST and SATAN
have destroyed their enmity and
come together for the End,

CHRIST to Judge, SATAN to execute the Judgement.

The Judgement is WISDOM, the execution of the Judgement is LOVE.

Precept of, The Process Church of the Final Judgement.

The Universal Law

The Universal Law, “As we give, so shall we receive “is clear and uncompromising. Because we receive back every last thing we put out, it has got to be total anti-survival lunacy to do anything negative to anybody - or to pass up the chance to do something positive for them.

That is something we earth citizens are going to have to get under our belts, **S**oon!

Conscience is there to control and channel instincts, but not to struggle with them or suppress them.

Where a person has the power to choose, he has responsibility.

When a person acknowledges his power to choose he accepts responsibility.

Precept of The Process Church of the Final Judgement.

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DIALOGUES FROM XTUL

November 1966

DIALOGUE ONE

1 What is the next move?
To separate the whole from the dead parts.

2 What is the whole?
The Unity of Xtul.

3 And what are the dead parts?
The sense of failure. Separate from the of sense failure. When there is a sense of failure there can be no movement. (1)

4 How does the Unity of Xtul separate from the sense of failure?
By knowing its true function and fulfilling it.

5 What is the true function of the Unity of Xtul?
To establish a new code.

6 What is the new code?
Love.

7 But haven't we done that?
No. Only a parody of it.

8 Tell me about Love.
Love is total knowledge. The only block to Love is ignorance.

9 What have we been doing up to now?
Discovering your ignorance. You must know the extent of your ignorance before you can absorb knowledge.

10 How can we discover our ignorance?
By recognising the full extent of your sense of failure, which is the mark of ignorance.

11 How then can we obtain knowledge?
By wanting to know. (2)

12 Is there anything to be done on a conscious level?
Yes. Stimulate the conscious mind and body. Maintain a permanent state of conscious relaxation.

13 How do we do that?
Separate the conscious from the unconscious. Do not apply the same rules to both.

They are the inverse of one another. . At this stage the only function of conscious activity is stimulation and relaxation.

14 But is that possible when there is unconscious conflict?
By the conscious separation of the two. Just as beings have one choice only with regard to GOD, to include or to exclude
,so they have one choice only with regard to the unconscious, to identify or to detach, to be submerged or to separate.
With GOD the valid choice is to include. With unconsciousness the valid choice is the inversion, to exclude. to detach.

15 Why is this?
Because whereas GOD is truth and acceptance, unconscousness is lies and rejection. It is motivated by conflict and
responsibility, both of which are rejections of the trurh.

16 How has this come about?
Through the exclusion of GOD. All doing, thinking and feeling which are motivated by unconscious pressure are
produced in order to fill the gap left by the exclusion of GOD.

17 What is valid then?
Being. The only choice which is not motivated by unconscious conflict, is the choice of inclusion or exclusion of the
unconscious. If the unconscious is deliberately and consciously excluded, then all doing, thinking and feeling become
valid. Exclude the unconscious and replace it with GOD.

18 How do we exclude unconsciousness?
How do you include GOD?

19 By recognising Him.
Apply the same method. Recognise the full nature of unconsciousness and then exclude it. Where you have gone wrong
is in imagining that the end product of recognising unconsciuosness is to be able to include it, identify with it validly as
opposed to invalidly. You cannot in any circumstances validly identify with unconsciousness until it ceases to have any
power. Power for good does not come from unconsciousness, it comes through the emptiness left by the exclusion of
unconsciousness. When unconsciousness has been completely excluded, GOD can be included. Concepts such as
responsibility and choice, right and wrong, good and evil, construction and destruction, cease to have any meaning
because they are creations of unconsciousness. The power of GOD, the Will of GOD and a true knowledge of GOD,
fill the entire consciousness. What is valid about unconsciousness is not the destruction or rejection or invalidation or
even the death motivation within it. It is the conflict between two forces. Unconsciousness is conflict. That is its
invalidity. To presume to know right from wrong is an exclusion of GOD. To presume to know your spiritual responsibilities
is an exclusion of GOD. To make efforts to create rather than destroy is an exclusion of GOD. Detach from the entire
conflict and be. Then act according to the physical, mental and emotional needs of your environment.

Detach and ask. (3)

20 What about fulfilling the responsibilities we have demanded?

They are on a purely physical level. Fulfill them, but do not presume responsibilities on a spiritual level. Do not presume

the responsibility of spiritual progress. That is to plough yourselves deeper into conflict and a sense of failure.

NOTES

(1) If there is no compulsive pursuit of success there is no sense of failure. (See Cycle of Ignorance). Notice also a few lines further on; "The only block to love is ignorance." And further on ".....sense of failure, which is the mark of ignorance."

(2) This means a true intention, of which the only criterion is actually 'knowing' (See Logic: Intention and Counter-Intention) hence the next question, which refers to a conscious level of 'thinking'.

(3) 'Ask' here refers to telepathic contact with beings or concepts or other spiritual entities that can supply information about levels and areas outside a person's immediate conscious range of vision and awareness.

DIALOGUE TWO

1 Is there more than one universe?
Yes. On various levels there are many universes, but they are all only part of the One True Universe, which exists on all levels.
That is to say, there many Gods, but only One True God who embodies them all. (4)

2 Is each God, then, a universe?
Or an aspect of a universe. Jehovah for example is the Knowledge of the Physical Universe.

3 Does physicality exist apart from human physicality?
Yes. The type of physicality humans know and understand is only a small aspect of physicality. There are thirteen physical
senses. Human beings only possess five of them; the most elementary five.

4 Isn't telepathy, then a sixth sense?
No. It's the common denominator of all sense perception, physical or otherwise. It is not itself a sense, it is a prerequisite
of all consciousness.

5 What else about consciousness?
Differentiate between conscious thought and conscious awareness. Conscious thought stems from the machinations of
unconsciousness. It is the grinding wheel of conflict arguing within itself. Conscious awareness is the free flow of knowledge ,
experience that passes through the core of the being. Conscious thought is a closed circuit of give and take, WITHIN the
existence of the being. Conscious awareness is an open circuit that is open to power and information from without and feeds
back validation in order to receive more power and information.

6 Is there any validity in unconsciousness?
Only in its pure state, which is total integration with GOD. So long as it is filled with conflicting forces it has no validity.
Recognise it and detach from it.

7 Can there be conscious integration with GOD?
No. But there can be conscious INCLUSION, and that is all that is required. Integration is non-existence. we exist as long as
GOD chooses that we exist.OUR choice is consciously to include or exclude GOD in our existence. Including GOD we are
at one WITH GOD; integrated, we ARE GOD.

8 What about unconsciousness in this respect?
Unconciousness is the knowledge of good and evil, and the state of personal responsibility that beings are free to choose in
order to exclude GOD. If there were no active unconsciousness, beings could not exclude GOD, because there would be
nothing with which to exclude GOD.

The cycle is as follows:

1) Pure unconsciousness which is integration with GOD and therefore a state of non-existenc. (5)

2) The creation by GOD of a separate consciousness that contains Him, is aware of Him and relates everything to him.

3) The being's choice of unconsciousness as an area of individual activity, isolated from GOD, using the energy originally given by GOD, to create a static game, by halving the energy, inverting one half and setting it against the other.

4) The use of consciousness as the batleground for these two opposing halves. (6)

NOTES

(4) (See 'GOD IS').

(5) It is interesting to note that this state, which in terms of GOD is the highest possible state in which a being can be - or rather not be, is what Scientology regards as the LOWEST possible state that a being can be in. Hardly suprising.

(6) The creation of conscious thought; the use of the intellect to think rationally (so called) as opposed to feeling and to knowing intuitively, which is the nature of conscious awareness.

DIALOGUE THREE

1 How do we tackle a xtummer? (7)

Don't. Let him xtum. Xtumming is not a physical inconvenience, but a spiritual one. Validate or invalidate on a purely spiritual basis. Don't put yourself in a position to be inconvenienced on a spiritual basis. Don't put yourself in a position to be inconvenienced on a spiritual level. i.e Don't expect spiritual contribution from a xtummer.

2 What about failure to validate on a spiritual level?

The same. Ignore it. It is irrevelant unless you choose to make it matter. If you choose this, you are including the unconscious and its compulsive sense of responsibility.

If you want validation, look for a level on which you know you will receive it. Expect from people what they give, no more, no less .

The introduction of a common level of requirement in the areas of valiidation and stimulation and contribution, is doomed to failure.

It stems from the responsibilities of unconsciousness.

3 How's that?

It presupposes fairness and equal distribution in these areas.

Where response is given on a spiritual level, expect no more; regard it as a bonus.

Human beings, incidentally, find it almost impossible to respond on a physical level to what they receive on a spiritual level.

The level of response may well manifest on an inversion.

4 Is the response conscious or primarily unconscious?

Both. But remember here that the conflict is not between the two sides of unconscious, both of which reject any truth outside the bounds of human responsibility, but between the spark of true conscious awareness, of which little remains submerged and the entire structure of the unconscious.

The spark inevitably validates; the unconscious inevitably invalidates: and on a conscious level, two opposing armies, one of death dressed in black and another of death dressed in synthetic white, join forces against a minute stronghold of life.

5 What do we do with those who won't even validate or contribute on a physical level?

They will. Demand nothing of them on a spiritual level and they will contribute and validate on a physical level.

6 Why do some validate on a spiritual level and others do not?

They very seldom do. When they do, it is either because the structure of the unconscious feels itself so secure that it can afford to concede a victory to the spark of life, or because they can fit the spiritual experience or information without difficulty into one side or other of the unconscious structure.

In fact what generally happens and has happened all through the ages, is that any real revelation of the truth, where the spark of life has defeated the armies of death, the armies have subsequently rallied, stolen the truth and distorted it to fit the the highly adaptable and accomodating structure of the unconscious, thus ensuring that

should the truth ever appear again,
the structure will be suited to absorbing it in its own terms. Rationalisation is a part of this process.
The purpose of the unconscious is to fill the consciousness in order to maintain the exclusion of GOD, and it requires the
involvement of the consciousness in order to perform the function. If the consciousness detaches knowingly from the
unconscious, the armies will starve of disuse and purposelessness.
The essence of all existence is purpose. Without purpose nothing can live.

NOTES

(7) To xtumm (pronounced 'shtoom'; oo as in 'good') is to kill either physically, spiritually or mentally, depending on the context.
The extent of the 'death' can vary. For example: to xtumm someone can mean simply mean to silence him, to knock him
senseless or to destroy him completely. Also atmospheres can be xtummed, contact betweened people can be xtummed,
etc. In the present context a 'xtummer' refers to one who kills contacts and atmospheres on a spiritual level, with heavy
deadening projections and attitudes.

DIALOGUE FOUR

1 What is Somnolence?
The threshold of sleep.

2 What significance does it have?
It is a state where consciousness does one of two things. Either it becomes totally engulfed in the unconscious and emerges,
after finally drifting into sleep and reawakening, strengthened in its will to fight the GODLESS battles of the unconscious. Or
when beings in a high state of awareness, it becomes totally or almost totally DETACHED from the unconscious - joined only
by a silver thread - and can renew the strength of its own true existence by a temporary inclusion of GOD and awareness of
GOD, which lasts until the unconscious has amassed its forces and dragged the consciousness back onto the earth plane.

3 With regard to what you were saying about detaching, how do we detach?
Accept the physical and maintain it. Demand nothing on a spiritual leve;. Demand anything you choose on a physical level.
Fulfill the needs of the physical, but do not predetermine what they are.
Separate your knowledge from the ignorance of others.
Recognise that there is no such thing as failure. It is a product of the unconscious imagination. Other such products include
acceptance, rejection, success and responsibility. Intention, validation and purpose are abilities of pure consciousness, as
are inclusion and awareness.

4 What spiritual horizon have we now?
The horizon of freedom from unconsciousness.
You care desperately at the moment. That is the working of the unconscious. Compulsive care is not a quality of pure
consciousness.
When you are totally aware of your incapability and ignorance in terms of unconsciousness, you will cease to care. You
will live from moment to moment without the need for hope or aspiration. Life, even physical life, will be a joy of conscious
awareness of the here and now. You will provide for yourselves adequately and without difficulty, at the same time not
caring if tomorrow will bring death. You will neither welcome death with pleasure, nor will you run from it in horror. You
will simply include it if it should appear to claim your bodies.

5 Is there anything else you can tell us about detachment and separation?
Yes. The mistake you make is to imagine that you have a spiritual purpose WITHIN the terms of the human and physical
game. SEPARATE, and care only about the physical and human environment in which you are, and care about it only in
physical and human terms.
You have a great deal of caring to do still, before you reach the freedom of not caring.

6 How can we maintain conscious relaxation?
By demanding nothing of anyone or of self except the maintenance of the physical environment. (8)

7 What do we do about demands we instinctively make on ourselves and those around us, that give us agony and frustration?

At the stage the group has reached, these can only be spiritual demands, presumptuous demands, demands that have no relevance to your environment whatever. Physical demands can be made and met without pain or frustration.

The most prominent physical demand is security. This is best met with discipline in the form of set formulas of living that that eliminate choice in the primary areas and make it as wide and free as possible in the secondary.

8 What are the primary areas?

Sleeping, eating and working.

The less choice in these areas as regards time, quantity, quality, etc., the more freedom you feel in these areas, and that includes freedom from demand, requirement and expectation, as well as rigid control, the better. (9)

Notice that the demands made in the primary areas should be physical and most definiyely not spiritual.

9 How do we stop making spiritual demands on ourselves and others?

The spiritual is the domain of GOD. If demands are to be made, GOD makes them. When you feel the burden of a spiritual demand, either on yourself or on someone else, (that is the burden of you MAKING the demand, and it inevitably not being met) , have a look at your own distance from a state of pure consciousness, and your own complete or almost complete identification with the unconscious conflict you have created. From this you can only deduce that the demand you are making, whether it is on yourself or someone else, cannot possibly have any validity in terms that are independent of that conflict, however high-sounding or spiritual the demand may appear to be.

NOTES

(8) This simply means Processeans doing their jobs.

(9) Humanity lives by the inversion of this rule. It makes few OVERALL rules about sleeping, eating and working, but its social codes make the most rigid demands in the areas of recreation, stimulation, contact, thought, entertainment, etc.

DIALOGUE FIVE

1 How can we maintain the Unity of Xtul?

By solidification of the purpose.

2 What does that mean?

It means putting into effect the information I have given you.

Purpose, by the way, is not something that you hope or intend to achieve in the future, if and when, but something you are doing here and now. At present you have no purpose because what you are doing is trying to strike a compromise between maintaining the physical and aspiring to the spiritual. Aspiration is not purpose. (10)

Solidify your purpose by action along the lines of separation of the physical and spiritual. Maintain the physical with responsibility. Responsibility belongs to the physical, so give it to the physical. Allow GOD to look after the spiritual. Impose no must, ought or should on that level. The spiritual belongs to GOD; give it to GOD.

By these means you maintain the Unity of Xtul.

3 What don't we know about physical responsibility?

Nothing. You have demanded it, and been given it together with all the knowledge that goes with it. The end product of it is peace, love, relaxation, harmony, stimulation, satisfaction, and well-being on a physical, mental and emotional level. Achieve that as a group, and you are in a state of fulfillment of physical responsibility.

Then and only then will you rise above it and cease to care on a physical level. When this happens you have achieved the threshold of spirituality. At present you are reaching for the stars with your feet firmly buried in the earth.

Be aware of the stars, accept and validate any information given you from the stars. But reach? No. Aspire? No. That in your present state is an anachronism. (11)

4 Why an anachronism?

Because the reach is compulsive, and does not stem from pure conscious.

5 Can you clarify the difference between love as it is in the context of the new code and our parody of it?

Love is the unremitting flow of power and information from one pole to another, and the return of validation. It demands nothing

It is not something that one person feels for another, or one person gives to another. It is the ACTION of a two way flow of energy, not simply a one way intention or hope of contact.

Love is inherent in something that is happening here and now, not in something that might happen in the future.

A further major difference between love and the human parody of love lies in the concept of caring. The parody is based on compulsive care, feelings of intensified responsibility and strong demands on self. Love itself requires no caring, which is the product of unconscious conflict only, but consists of the realisation of pure intention from two separate existences to allow a harmonious mutual flow of cosmic energy in various complimentary forms.

6 What do you mean by complimentary forms?

For example; Validation is complimentary to power and information. That is how they are

interchangeable.

7 Are there other forms?
Hundreds, but don't concern yourself with them at present. The concepts are hard to interpret as they are not human concepts. Besides, information about them is at present unneccessary.

8 What is the initial energy given by GOD, which you referred to earlier?
A form of cosmic energy. A part of GOD that He separates from Himself, and then inverts in order to maintain its separateness.
In absolute terms the energy is not strictly GIVEN, it simply IS the creation and the creation IS the energy.
The creation is activated in terms of its purpose by the fact of its separation and inversion. It is active energy and with the quality of consciousness. On the other hand it is consciousness with the quality of active energy.
This interchangeability leads to the confusion of whether a being is his consciousness or his unconsciousness. In his original created state he contains pure consciousness and cosmic energy. In his fallen state his consciousness is primarily filled with lies, distortions, inversions and ignorance and his cosmic energy is used to motivate the conflict of the unconscious.
This is why we speak of the unconscious being the seat of power. The answer is that the being as he basically is, is the tiny spark of awareness remaining in his consciousness. However he has so completely identified himself with and given himself over to the unconscious conflict he has created, that he IS, to all intents and purpose (literally), his unconsciousness.

NOTES

(10) Out of Time (See Cycle of Ignorance).

(11) This still applies!

DIALOGUE SIX

1 Tell me more about Purpose.

It is the most misunderstood of all concepts, and therefore the most invalidated. It is beset by irony and contradiction. After receiving information and power, beings always come back with the same response; "But now I have no purpose. You have taken it away from me."

This is because they have been given purpose where they had only hope, ambition and aspiration and they cannot recognise it.

They have to see these last as purpose, and real purpose they see as mere pointless and directionless activity.

Even when purpose is defined for them and they see it consciously, the unconscious, the occupying power, cries out in protest from both sides of its own conflict.

2 Why is this?

Purpose is the enemy of unconscious conflict, which is true purposelessness, being power turned against itself. The fantastic protest of purposelessness that the unconscious goes in for should give an indication of this.

3 What is the function of Purpose?

You mean, of course; what is its purpose?

To feed information that is calculated to bring a fulfillment of purpose as opposed to purposelessness.

Its prime message to you would be 'detach from the unconscious' (which is the enemy of purpose) , 'reabsorb the energy you have squandered in conflict, thereby starving and thus eliminating the conflict, and redirect that energy towards resuming and maintaining a flow of information and power, and validation between you and GOD.'

4 What is Intention?

Intention is always with Purpose. They work hand in glove. Without Intention, Purpose cannot exist, and without Purpose, Intention has no direction or manifestation. Intention's purpose is the creation of Purpose.

5 And what is Money?

Money is the most solid manifestation of physical responsibility. Through it there is unlimited scope for taking responsibility on a purely material level. On the other hand lack of it is an equally effective limitation against such responsibility. If you are to fulfill your purpose you must have money.

And money is the prime spiritual trap. the adage 'Money is the root of all evil' is the classic example of using spiritual demands to restrict the scope of physical responsibility, and therefore maintain a state of purposelessness.

6 Tell me about Redemption.

Redemption is freedom from the stalemate of the exclusion of GOD.

A being redeems FOR GOD the energy he is squandering in conflict. A being redeems his contact WITH GOD, he redeems his awareness OF GOD. GOD redeems the being, who by his own efforts has uncreated the viscious circle of his unconscious conflicts and redeemed his true purpose.

DIALOGUE SEVEN

1 What is the nature of the ignorance which we must recognise within ourselves?

Ignorance of all matters spiritual.

So long as you are completely identified with a part of yourself, and all your attention is on a part of yourself that is looking inwards, turned in on itself, fighting itself, blinded to everything outside itself, unconcerned with anything but itself, and existing on a closed circuit basis with itself, you must remain ignorant of everything that exists outside the bounds of the tiny universe that you have created for yourself with this part of yourself.

This universe is the sum total of your knowledge in this state, and not only is it minute, but it is also a lie and a myth, a fantasy, a dream of superiority, individuality, choice, responsibility, reason and conscious thought. Tiny and untrue though it is, for you it is totality and truth, and that is the mark of your ignorance. When you see its true size and its true validity, and recognise fully the extent of your identification with it, then you will know the full extent of your ignorance, and you will, in so doing, have come upon your first grain of real knowledge.

The little bit of truth with which you are now in contact, (12) is not knowledge but information. Information is different from knowledge in that it has not transcended the battle of unconsciousness. It can be driven out of awareness by the combined forces of unconsciousness. It can be rejected, distorted and confused.

Knowledge is not something you have been told ABOUT but something you have become AWARE of, through pure conscious awareness. This can be obscured, but not rejected, distorted or confused. It is part of you, not something outside yourself that you are viewing from a distance. As you have seen over the past few years, information is nothing; valueless, meaningless, where it is not absorbed, validated and used, made real by experience and ultimately converted by ownership into knowledge.

2 Is Intuition conscious or unconscious?

It is not unconscious. No real inspiration or flash of awareness comes from the unconscious. Snap decisions, yes, flash realisations, no. Intuition is the spark of conscious awareness, suddenly seeing through a chink in the almost solid barrier of unconscious conflict, and becoming aware of some aspect of the truth.

3 What about memory?

The retention of information and experience is an activity of the unconscious and not a quality of the pure consciousness, which has no need of such activity.

It is true that beings contain all knowledge, but not through memory. GOD is all knowledge and all power. So as long a being is in a state of pure consciousness and perfect contact with GOD, all knowledge is available to it in a form of information. At any moment it may obtain any information it requires. It does not therefore need a retention mechanism or memory in order to store the information.

All knowledge is contained, not within the existence of the being itself, but within the circuit of which the being is one pole.

In this way it can be said to CONTAIN all knowledge.

Unconsciousness however has not the same external contact, with a source of knowledge. It's a closed circuit, feeding information backwards and forwards between its two poles. Its contact with consciousness is like a harsh master's contact with his timid and toungue-tied slave.The slave brings in very little from without, because he is too much overwhelmed by the presence of his master. So the unconscious must to be able to RETAIN what it gets in order to maintain itself.

Also, being based on lies, set in opposition to GOD and isolated from all outside sources of power, it feels insecure and vulnerable. This also drives it to retain all it can as a defence against truth threatening it from without. It must build up structures and agreements based on experience solidified into memory, so that with these it can keep up a premanent bombardment on the consciousness from both sides.

Then there is the fact that the unconscious is there to replace GOD, and is therefore in competition with GOD. Consequently, as GOD is a storehouse of knowledge, so the unconscious must be a storehouse of its own equivalent of knowledge, compulsive agreements stemming from solidified experience.

Finally, memory depends for its existence upon the time dimemsion as does unconsciousness. Pure consciousness transcends Time. It is timeless.

4 Why is it necessary for us to go through the complete enactment of responsibility on a physical level?

In order to reach the point of redemption, a recognition of the utter purposelessness of the unconscious is required. This requires a recognition of the insignificance and meaninglessness of valuations, civilisation, religion, honor, dependability and of course, above all, responsibility.

Only by reaching a point of complete uncaringness in all these directions can you see the unconscious for what it is; a mass of tangled, interwoven, self-supporting delusions - mainly of grandeur - that have no basis whatever on the truth.

To reach this point you must enact all the caring to the full. Only having done it and gone through it, will you be able to detach from it, look at it and see it clearly.

It is like your fantasies, only these are more solid agreements, (13) and must therefore be met with equally solid force in order to break them down. A wish fulfillment can have its power taken away from it by continual fantasising until the concept loses its appeal. A fear fulfillment, likewise, until the concept loses its terror.

Similarily, on a level of greater solidity, an actual compulsion can be deprived of its power by enacting and fulfilling it in solid physical terms to a point where it ceases to have any effect of involvement or identification on your consciousness. Only then, having fulfilled the responsibilities you have demanded in order to play this isolated game of God, can you step back, unchained by any sense of failure or frustration, and see the absurdity of the world, the universe you created for yourself in order to play it, and the lies you told yourself in order to sustain it.

5 Does that mean we have to act out in solid physical terms every compulsion contained in our unconsciousness?

No. That would take several millenia. But it is essential that you enact the real basics, fulfill the responsibilities inherent in them to a point where you know that you are capable of doing anything within the bounds of human limitation, without the introduction of a compulsive block; in other words that your actions and attitudes are on a level of pure conscious awareness and have no unconscious compulsive motivation.

Fixed attention on self, involvement with a personal universe, identification with the unconscious, all separate you into isolation within your own personal realities. You are all playing private games with private rules, identified with a part of yourselves which looks inwards at its own inversion instead of outwards at truth. Consequently there is no unity, no integration, no common denominator of any power or depth.

If you were all to see both the minuteness and the falsity of your personal substitutes for knowledge, you would cease to pay any attention to them whatever, turn outwards, and together experience truth. Truth is identical for all and thus unites all under one reality, except it ceases to be simply a reality, which implies the existence of other different realities.

With truth there are no realities; there is simply one knowledge. (14)

If all members of Xtul have their attention OFF their own personal universes and on the One True Universe, THAT is the Unity of Xtul. And the first knowledge, the knowledge of ignorance, will be the first unity.

6 Why do we tend to assume that intuition is unconscious?

Because you have identified yourselves with unconsciousness. Similarly you have identified your own consciousness with thought. Reason is the greatest asset of man's consciousness - according to man. Consequently anything that does not thought must be unconscious. Like intuition for instance. The only reason that people think that intuition is unconscious is is because no thought is involved. There is no logic, no reason - in human terms - beyond the ultimate conclusion or the ultimate recognition.

7 Is the so-called Freudian slip a revelation of the unconscious or pure consciousness?

It can be either. Unconsciousness is an inverted manifestation of awareness (pure consciousness); conscious thought is a manifestation of the weakest side of the unconscious conflict; (the inversion of the strongest).

If you are at any given moment fixed on a level of conscious thought, momentary failure to think will reveal the REALITY of the unconscious, i.e. the strongest side of the conflict. Similarly if you are detached, and working on a level of awareness, and you become momentarily threatened and consequently involved, clearly a manifestation of unconsciousness will appear and of course it is bound to be the strongest side of the conflict because of the spontaneity of the manifestation.

On the other hand, if you are involved in unconscious compulsive motivation, with a true acceptance of the REALITY of the motivation, i.e. an acceptance and controlled enactment of the strongest side of the conflict, then what appears to be a Freudian slip is in fact a momentary detachment from the unconscious and a consequent manifestation of pure awareness.

8 Tell me more about the conflict between validation and invalidation, which seems to be the crucial matter here. To us the element
of invalidation appears to be so much more powerful than its opposite.

So it will always seem. The forces of Invalidation that fight on the side of Exclusion are inferior in quality to those of

Validation. Hence their need for a greater sheer mass of energy and impetus, and a more solid wall of armour for defence.

It is like the need of unconsciousness to retain experience in order to compete with GOD. It is so much weaker basically

than GOD that it must build a positive arsenal of weapons and a fortress of barriers and barricades, even to stay in the game.

Similarly, Invalidation, on whose side Unconsciousness fights, must arm his frail and uncertain troops with heavy artillery

and protect them with gigantic fortifications in order for the conflict to have even the apparence of equality.

NOTES

(12) This refers to the information contained in the previous dialogues.

(13) This refers to a technique whereby sublimation of certain compulsive patterns is practiced in the form of fanasising fulfillment
of these patterns, in order to relieve some of the pressures around them.

(14) Truth is the knowledge of personal reality. Although personal realities are all different, the KNOWLEDGE of them that springs
from each man's total acceptance of his own reality, is always the same. Hence truth is identical for all.

DIVERSION

1 Tell me about the Concept of Coincidence.
He is to the concept of Paradox what the court jester is to the king.

2 How is that?
There is nothing serious about Coincidence.He is the perpetual jest of Paradox. He can never be taken seriously by any concept.

3 But we take him seriously, don't we?
No. What you take seriously is Significance. You laugh harder and louder than anyone at Coincidence. But that is your protest against your proximity to the human predicament, which is positively awed by Coincidence, being completely fooled by him.

4 Why is humanity fooled by Coincidence?
Because Coincidence offers himself as an escape route from the ever present threat of Recognition. 'Down this alley', he cries, and off the terrified human goes, choosing to be amazed by the antics of Coincidence rather than face the overwhelming evidence of Significance and thus fall into the waiting arms of Recognition.

5 Why is so funny about Coincidence?
What do YOU find so funny about him?

6 The fact that people are fooled by him.
Exactly. He is like the practical joker. It is not so much HE that is funny, it is his effect on others. If no one was fooled by him, he would not be funny. The court jester entertains the king far more by his effect on others than by his performances.

7 How can we contact Coincidence?
It is hard for you because you are wise to him and he will steer clear of you.

8 But we are very appreciative of his antics. As you said we find him very entertaining.
But he has a conflict. He takes HIMSELF seriously. On one side he WANTS to make you laugh at his absurdity, but on the other he wants you to be effect by it according to the rules oh the Human Predicament.
You are an embarassment to him. You are supposed to be taken in by him in your roles as human beings. He is shy of you, because you love him through your exposure of his conjuring tricks. You understand him, you know him and you love him because you see his plight.

9 What is his plight?
The very reason that he belongs to the court of Paradox. He is the greatest paradox of all.

10 What is the paradox of Coincidence?
He is real to those who do not not know him, and a myth to those who do. Hence his conflict. like all existences he wants to be known, but on the other hand he wants at the same time to be real.

NOTES ON THE XTUL DIALOGUES

(1) If there is no compulsive pursuit of success there is no sense of failure. (See Cycle of Ignorance) Notice also a few lines farther on "The only block to Love is ignorance." And farther on ".....sense of failure, which is the mark of ignorance."

(2) This means a true intention, of which the only criterion is actually 'knowing' (See Logic: Intention and Counter-Intention) hence the next question, which refers to a conscious level of 'thinking'.

(3) 'Ask" here refers to telepathic contact with beings or concepts or other spiritual entities that can supply information about levels and areas outside a person's immediate conscious range of vision and awareness.

(4) (See 'GOD IS') .

(5) It is interesting to note that this state, which in terms of GOD is the highest possible state in which a being can be - or rather not be, is what Scientology regards as the LOWEST possible state that a being can be in. Hardly suprising.

(6) The creation of conscious thought; the use of the intellect to think rationally (so called) as opposed to feeling and to knowing intuitively, which is the nature of conscious awareness.

(7) To xtumm (pronounced 'shtoom' ; oo as in 'good') is to 'kill', either physically, spiritually or mentally. depending on the context.
The extent of the 'death' can vary. For example: to xtumm someone could simply mean to silence him, to knock him senseless or to destroy him completely. Also atmospheres can be xtummed, conversations can be xtummed, contact between people can be xtummed, etc. In the present context a 'xtummer' refers to one who kills contacts and atmospheres on a spiritual level, with heavy deadening projections abd attitudes.

(8) This simply means Processeans doing their jobs.

(9) Humanity lives by the inversion of this rule. It makes few OVERALL rules about sleeping, eating and working, but its social codes make the most rigid demands in the areas of recreation, stimulation, contact, thought, entertainment, etc.

(10) Out of Time (See Cycle of Ignorance).

(11) This still applies!

(12) This refers to the information contained in the previous dialogues.

(13) This refers to a technique whereby sublimation of certain compulsive patterns is practiced in the form of fantasising fulfillment of these patterns, in order to relieve some of the pressure around them.

(14) Truth is the knowledge of personal reality. Although personal realities are all different, the KNOWLEDGE of them that springs

from each man's total acceptance of his own reality, is always the same. hence truth is identical for all.

Final notes:
The local inhabitants informed us that Xtul is the Mayan word for 'the End'. That is what humanity would call a coincidence!

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